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SUPPLEMENT

THE THEOSOPHIST.

OCTOBER 1885.

MADAME BLAVATSKY.

LATEST advices from Europe report a change for the better in Madame Blavatsky's health, though it had previously given her friends much uneasiness. She is now going through a course of mineral waters, and is receiving the visits of a number of leading European Theosophists.

AMERICA.

THE American Board of Control has passed a resolution requesting Professor Elliott Coues to review and criticize, on behalf of the Theosophical Society, the proceedings and transactions of the American Society for Psychical Research, and recommending him "when any fact in Psychic Science shall have been satisfactorily established by the American Society for Psychical Research, to explain such fact to the said Society according to the doctrines and upon the principles of Psychic Science, of which the Theosophical Society is the custodian in the United States." The annual Meeting was held at Cincinnati at the house of Prof. J. D. Buck, and very important business transacted. For the coming year Prof. E. Coues was elected President and Mr. Elliott B. Page, of St. Louis, Secretary.

CEYLON.

THE Buddhist Branch of the Theosophical Society at Colombo has removed its headquarters to the premises lately purchased, at a cost of Rs. 6,000; ancient Sinhalese customs being observed on the occasion.

The first sermon was preached on the 24th August by the Right Reverend H. Sumangala, High Priest.

We have received the following newspaper cutting from Ceylon:—

"THE SIAMESE PRINCES IN CEYLON.—The P. & O. s. s. "Ancona" arrived here on Thursday with four Princes, sons of His Majesty the King of Siam, and their suite, en route to England. Mr. Psya Chairunder, an officer in the service of the Siamese Government and a near relative of His Majesty, goes with the Princes as their guardian. They are very young, the eldest being 11 years old; and it is their intention to stay in England for some time to obtain an English education. The members of the Colombo Theosophical Society having been apprized of the Princes' departure from Singapore about a fortnight ago, made every preparation to give them a fitting reception on Friday morning. On Thursday morning the S. S. "Ancona" arrived here with the Royal party, who were received on board by Messrs. W. De Abrew, Don Carolis, H. A. Fernando, Dharma Gunawardena and U. De S. Gunasekera, prominent members of the Buddhist Branch. They, on behalf of the Society, invited the Princes to be the guests of the Society until the departure of the steamer which takes them to Europe. The invitation

Sakti is adorable of Hari, Hara, and Viranchi. By once turning the key of the symbology here adopted we find that Hari or Vishnu is the dreaming state of the universe, the first differentiated aspect of the darkness, the destroyer or remover Hara. Although Hara is usually taken as a loose synonym for Siva, it is here used with the deliberate object of implying that the transcendental state of the universe, emblemized by Siva, is beyond the state of the destroyer, as the *turiya* state is beyond the *sushupti*. Siva is Para-nirvana, while Hara is Nirvana. It is easily intelligible how to the popular mind no distinction is observable between Nirvana and Para-nirvana. Hari, we have said, is the first differentiated condition realised by the human ego. He is therefore the son represented by the sign Leo on the Zodiac (see Mr. Subba Row's invaluable article on the "Twelve Signs of the Zodiac" in the *Theosophist*, Vol. III). Viranchi or Brahma the Creator is the aggregation of the perceptible universe. Sakti is therefore above these three, and the consort of Siva. This explains why Kaci is called *Tripurairadhavi*, the royal residence of the destroyer of the three cities, the undifferentiated, synthetic condition of the three states mentioned above. With regard to the human ego the three cities are the three bodies, gross, subtle and causal, beyond which is the spirit. From this it also becomes clear that Kaci is the eternal *Chinmatra* which has been well explained by Mr. Subba Row in his article on "Personal and Impersonal God." (*Theosophist*, Vol. IV). It also becomes manifest from this that in one of its aspects Kaci is *pragna*, in which is realized the great formula "Thou art It." This *pragna* is the mother of mukti or liberation, as all Vedantins know. The Tirthayati says:—I make salutation to that Kaci by whose favour I am Siva and I know Siva to be the spirit of all that is. Kaci is *pragna*, Buddhi, Sakti or Maya, the different names of the divine power which dominates throughout the universe; in fact it is one aspect of the One Soul. The above quoted mystic states further:—This Kaci is the power of Siva, the supreme consciousness, but not different from him. Know Kaci to be the same as Siva and the supreme bliss.....Kaci is that by which the supreme reality of the spirit is manifested or in which it is so manifested. She is also sung as the *Chinmatra*; I make salutation to her, the supreme Knowledge. Elsewhere the same writer calls Kaci the darkness (*Syama*). This Darkness is the undifferentiated matter of the Cosmos, beyond which dwelleth the sun-coloured one, the spirit. In the Psalms this Asat or Prakriti is referred to in the highly poetical passage:—"There is darkness round his pavilion."

"Krishna, the supreme spirit, is dark in his human form. No human eye can penetrate beyond this divine darkness. In some Vaishnava work it is stated that on one occasion Krishna transformed himself into *Syama* in Kali (darkness in its feminine aspect), thus hinting at the truth which reveals itself to the spiritual eye of intuition. Unconsciously guided by the higher light, the Christian church believes that Jesus Christ was "black but comely," although the passage in the Song of Solomon in which the expression occurs has no relation whatsoever to Christ.

"To return to Kaci in its aspect of Buddhi. It is to be remembered that Buddhi is the first differentiation of Prakriti. According to Kapila Buddhi is the determination (*adhyavasāya*) in nature. Prakriti to evolve egotism. Buddhi has three conditions or aspects. Its own essentially pure condition is that in which it is identical with Prakriti, in which the three substantive qualities of goodness (*satva*), passionality (*rajas*) and delusion (*tamas*), are in a state of equilibrium and in that sense non-existent. This Buddhi is the mother of salvation; in fact it is

salvation. When under the influence of *rajas* the quality of *satva* predominates, four things are generated:—the practice of virtue (*dharma*), dispassion, (*vairagya*), the spiritual powers (*aisvarya*), and finally salvation, when by the excess of goodness Buddhi returns to its original state of purity. When under some influence *tamas* predominates, the four opposites of what is stated above are produced. *Tamas* by its enveloping power (*avarana sakti*) makes the one reality in the universe appear as the differentiated universe of matter, and then *rajas* by its expansive power (*vikshepa sakti*) produces the passions which are the cause of bondage.

"These three conditions of Buddhi the Tirthayati gives as aspects of Kaçi:—*Nirvisesha* (undifferentiated) *Suddha* (pure, when the *śālvaka* quality predominates) and *jada* (when *tamas* predominates). One under the domination of *tamas* looks upon the geographical Kaçi as the reality:—

दोत्ररूपाजडाकाशी ।

"The *Suddha* Kaçi is the abstract consciousness still limited by forms:—

मूर्तिरूपातुयाकाशी शुद्धसाचिन्मयोसती ।

"One under the domination of the *satva* quality practises virtue, still ascribing good and evil to nature around him.

"In her *Nirvisesha* condition, Kaçi is self-existent, and is the supreme God of Siva and of all liberated souls:—

162154 पूर्णमासास्वमाहात्म्यं स्वयमेवविचारयेत् ।

निर्विशेषांतुमुक्तानां शिवस्यचपरागतिः ॥

"We can now understand why it is generally believed that residing in Kaçi removes all sins committed elsewhere, but a sin committed in the temple of the Lord, Kaçi itself, renders one incapable of receiving grace—the reference being to the spiritual evil, the sin against the Holy Ghost—for which there is no remission. The wretch who knows the truth and follows the left hand path is doomed to nameless misery in *Avibhi Nirvana*.

"The Tirthayati says:—"Terrible indeed is the suffering of one who commits a sin in Kaçi. Alas! the state of a *Rudra pisacha* that the sinner attains is more intolerable than the suffering of all the hells."

"By the acquisition of true knowledge all sins are consumed by the fire kindled in the hearth of the heart (*chidagni kundam*), but there is no hope for the damned soul who murders his spirit, as far as that is possible, by the practice of black magic.

"Without prolonging the present paper, the student may be recommended to the *Skanda Purana* for further information on this subject; and in conclusion, it may be stated that the practical occultist will derive great benefit from a proper study of the Tirthayati's treatise, which has here been so largely quoted."

I will add a few remarks to the foregoing communication. It will be no exaggeration to say that the secrets of the ancient archaic science, for which an enquirer will search in vain the mystical books of the East, are often symbolically represented in some of the most celebrated places of pilgrimage in India. The mysterious ideas generally associated with the position of Benares (Kaçi), its past history and its innumerable gods and goddesses, contain clearer

indications of the secrets of final initiation than a cart-load of books on Yoga philosophy. Look again at Chidambaram and examine carefully the plan on which its celebrated temple was built by Pantanjali, by the light of the Kabalistic, the Chaldean, the Egyptian and the Hindu doctrines relating to the great mystery of the Logos. You are far more likely to penetrate this mystery by such a course of study than by examining all the obscure statements of the ancient initiates regarding the sacred voice of the great deep and the impenetrable veil of Isis. Masons are searching in vain for the lost golden delta of Enoch; but an earnest seeker of truth who has comprehended the rules of interpretation which are applicable to such subjects will not find it very difficult to discover this delta in Chidambaram. Similarly, various occult secrets find their true interpretation and explanation in Srisylam, Ramanad, Jugganauth, Allahabad and other places, justly considered as sacred, owing to their various associations, by the followers of the Hindu religion. It would require several volumes to explain at length the sacred symbols connected with these places and their mystic significance, and interpret in a proper manner the *Sthalapurana* relating thereto. As no writer was permitted in ancient times to divulge in clear language the secrets of occult science to the public, and as books and libraries could be easily destroyed either by the ravages of time or the vandalism of barbarous invaders, it was thought proper to preserve, for the benefit of posterity, in strong and lasting edifices of granite, some of the greatest secrets known to the designers of these buildings, in the form of signs and symbols. The very same necessity which brought into existence the Sphinx and the great pyramid led the ancient leaders of Hindu religious thought to construct these temples, and express in stone and metal the hidden meaning of their doctrines. A few explanations and suggestions will be sufficient to justify the foregoing statements, and indicate the manner in which these symbols should be interpreted.

A Sanskrit verse is often repeated by Hindoos, which says that journeys to seven places of pilgrimage will secure Moksha to the devotee. These places are enumerated thus: (1) Ayodhya, (2) Mathura, (3) Maya, (4) Kaçi (Benares), (5) Kanchi (Conjiveram), (6) Avantika (Ojeen) and (7) Dwaraka. Now, these places are intended to represent the seven centres of occult energy in the human body, known as (1) Sahasram, (2) Agia, (3) Visuddhi, (4) Anahatam, (5) Swadhisthanam, (6) Manipurakam, and (7) Mulatharam respectively. The ideas associated with these places will become intelligible when examined by the light of the doctrines connected with these force-centres recognised by Yogis.

It is generally believed by the Hindoos that death in Benares secures final emancipation from the necessity of a rebirth. This belief is so strong in the minds of the ordinary people as to lead a considerable number to resort to this place every year for the purpose of remaining there till they die.

This certainly appears to be a ridiculous superstition. But a great spiritual truth is lurking behind this strange belief. This truth will become apparent when we ascertain what death at Benares

is really intended to mean. From the foregoing arrangement of the seven sacred places alluded to, it will be seen that Benares corresponds to the heart in the human body, in the centre of which the *anahata chakram* of the Yogis is located; and the truth of this inference is further strengthened by the manner in which Kaci is described in the *Sankalpam* (preliminary recitation before bathing or commencing any worship). It is therein said that Benares is between Asi and Varuna; that it is situated in Anandavana; that it is in Mahaswasana (or the great grave-yard or burial ground); that it stands in front of Gouri; that it is held up by the three points of the trident of Siva; that it is in the midst of Brahman Nalam (the narrow passage of Brahma), going northwards, and that it is at the end of Mani (Manikarnika means Pranavakarnika). It may be easily seen now how far this is a figurative representation of the *Anahata chakra* of the Yogis. This *chakra* is between the two Nadis, Idá and Pingalá in the human body, which are represented by the two small streams Asi and Varuna named in the foregoing description. The state of ecstasy is realized when consciousness is centred in the germ of *pragna*, which is placed in this *chakra*, and hence Benares is in Anandavana, which literally means a pleasure garden. When this centralization of consciousness in the germ of *pragna* is secured, the objective consciousness realized in the physical body and in the astral body entirely ceases; consequently before the spiritual consciousness of the regenerated spirit (the Christ after resurrection) is awakened, the condition realized may be compared to that of sound sleep or *sushupti*—the death of the incarnated Christ, the death of the individual man. This is the time of the great peace and calm after the tempest. Hence Kaci or *Anahata chakra*, wherein this condition is realized, is the great burial ground or burning ground, as every thing—the ego and the non ego—seems to be dead and buried for the time being. Gouri is the Sophia of the gnostics and the Isis of the Egyptians. When this condition—that of *pragna*—is reached, the spirit is in front of the Divine light and wisdom, and ready to behold the mysterious goddess without the veil as soon as its spiritual eyes are opened on the other side of the cosmos.

Hence Benares is in Gourimukham. This condition again marks the termination of the three conditions of consciousness experienced by the incarnated spirit, viz., the ordinary, the clairvoyant and the Devachanic conditions. These three states of differentiated *pragna* are the three points of Siva's trident. Again, *Anahata chakra* is in the Sushmuna nadi—a mysterious and narrow passage running through the spinal cord to the crown of the head and through which vital electricity flows, and Benares is therefore said to be in Brahmanalam, which is another name for Sushmuna nadi. Further, the condition above alluded to is represented by the dot over pranava, as our correspondent says, and hence Benares is described as Manikarnika.

It will thus be seen that Benares is an external symbolical representation of the *Anahata chakra* of the Yogis. Death in Benares therefore means the concentration of *pragna* in the original germ of consciousness, which constitutes the real individuality of

the man. It must further be noticed that *Sahasram* represents the positive pole and *Mulatharam* the negative pole in the body. From the mysterious union of their energies in the heart the sacred and irrepressible (*anahata*) voice is generated in the *Anahata chakra*. This voice is heard when the tempestuous activity of conscious existence terminates in the death of *Sushupti*, and out of the ashes of the individual man the regenerated man springs into existence electrified by this "song of life." Hence it is stated that when a man dies at Benares, Rudra (a form or manifestation of Thoth the initiator), communicates to him the secret of the Logos and secures moksha for him. It will be clear now that the popular belief is full of meaning to a student of occult science. Similarly the traditions connected with every other important place of pilgrimage will yield much valuable information when properly interpreted.

THE SOLAR SPHINX.

STRAY THOUGHTS ON PARSİ SOCIOLOGY.*

(Concluded from last number.)

RICHES, good dinners, fanciful dresses, beauty, and fashionable manners, may attract lovers for a time to their Venuses, but that love does not often last long, for when these things fail in course of time, love loses its charms, and becomes a burden. But that inherent love which is based on marriage ties and ornamented by a persistent and systematic course of life-long virtuous conduct, is an affair of the heart, and not a mere thing of the gross animal senses or a freak of impulse; and come what may, such a union, after being once made according to sound judgment, is complete and lasting to the end of life. If this be true, a wise bachelor when in search of a partner will take care to see that his future companion has sound health, physical, mental and moral; good temper, sound common sense, and chastity; that she is descended from honest and respectable parents, (never mind if they be of but moderate means) for it should be remembered that as the parents are so are their children, and that moral illness, like disease, often descends from parent to child.

He is not to expect anything from her in the shape of money, that he may have a good start in business or that he may lead a retired life. On the contrary, it is incumbent on him to provide for her in every way, by trusting to his own exertions and to merits rightly directed. (We write this because many of our Parsee youths demand now-a-days first money and then a partner).

He should not think of beauty, for in the abstract sense there is nothing like beauty or ugliness; it is our own whim or fancy which makes us think so. Different nations of the earth would have formed one uniform idea of woman's beauty, had the standard of beauty been uniform. But it is not so. With the Chinese, female beauty is summed up in a flat nose and short legs. The European is

* Since the publication of the first portion of this paper, the writer informs us that some authorities give seventy-seven as the age at which Zoroaster died.—Ep.

fond of a prominent nose, blue eyes, a small waist, and skin of snowy whiteness. The Hindoo likes copper coloured skin, broad and black eyes and black hair. The Somalee loves a woman who has a projection of the lower jaw-bone, a receding forehead, bristly hair, and a savage look in general.

After marriage the wife forms, so to say, half the body of her husband, and has to share in his joys and sorrows equally. She is to be a constant and faithful companion for life, and under no circumstances whatever, except those of faithlessness, is she to separate from her husband. But in this modern age in some so-called civilized countries (as in some parts of America and France), we find marriages based on mere brutal fascination, and treated as civil contracts. Now-a-days free-thinkers seriously discuss the question whether they should or should not take their partners for a period of certain number of years instead of for life, and their partners begin to think and delight in the convenience of such shameless contracts. But in whose care the offspring of such men and women of loose habits are to be trusted, and what is to become of their future, who is to rear and educate them, is a mystery. If there be among us such pioneers of a false and pernicious civilization (or barbarism), and followers of Angromaingos, they should remember that human frailty, recklessness and sin can go no further. Even among birds, marriage is regarded as an institution. Mr. Darwin says, that "the females are most excited by, or prefer pairing with; the more ornamental males or those which are the best songsters; but it is obviously probable, as has been actually observed in some cases, that they would at the same time prefer the more vigorous and lively males." See Vol. I, page 262; "and we are told also that pea-hens, if they cannot have the male they have set their hearts upon, very sensibly determine to remain single." Frogs, toads, tortoises, and even crocodiles and alligators sing sweetly when they are in love. Frogs and toads possess vocal organs which are incessantly used during the breeding season. * * * The male alone of the tortoise utters a noise, and this only during the season of love. Male alligators roar or bellow during the same season." (Darwin, Vol. II, page 331). This form of true love for life among certain birds in India and elsewhere is so great that when the male bird dies or is killed by the hunter, the female bird, as a rule, dies shortly after it from excessive grief. The Sarus, the Chakrava, Chukoo and Chukvee, birds found in many parts of India, but especially in Guzerat, furnish instances. Thus, while birds and reptiles are faithful to their partners for life, man, fallen man, alone forgets his human nature and duty towards his partner. This is no doubt from the high education he has received in the school of Modern Philosophy.

Let us now cast a glance at the school of Ancient Philosophy. Marriage was regarded from very early times by the Persians and the Aryan races in general as a most noble and important institution. Hence it is that every man and woman believed that his or her most sacred duty lay in assisting any one who might be desirous to marry, but who, from pecuniary difficulties or from poverty, was not able to do so. In the Vendidad Fargard IV, paras. 44-46, it is thus

said, "And when men of the same (Mazdayasnian) religion should come here, either brothers or friends, seeking property or seeking a wife, or seeking wisdom; if they should come seeking property, they may acquire their property here; if they should come seeking a wife, you may let a woman marry; if they should come seeking wisdom, you may recite the beneficent text both early in the day time and late, both early in the night time and late, for the increase in wisdom of the learner for the sake of righteousness; and with righteousness and reverence, he sits at home for increase in wisdom. In the middle of both day and night, he may sleep by day and by night, always till when they should recite those sayings which the Herbads had previously recited. They (the sayings) are adapted for men (who are) like boiling water (through zeal). Not for meat, not for clothes, (but) unrewarded, must he (the teacher) utter the chapters (Hâs)." This means that if a man seeks property or is desirous of marrying, though he may have no means to do so, or if he seeks wisdom, i. e., spiritual or earthly advice, it is the bounden duty of every Zoroastrian to support such a man, and this, mark, "not for meat," "not for clothes," not for earthly gains; he should come forward and do good to the best of his power for the sake of good; without entertaining the least hope of reward. Unrewarded, unnoticed, he is to do his holy duty towards him. To feed the poor, to clothe the naked, to give drink to the thirsty, to assist the needy, to help the poor to marry, and thus to inflict a death blow upon every kind of impure and lustful desire, vice, and prostitution, to keep the human race free from immoral habits, to teach the ignorant the sacred texts of the Mathra-Vani, and thus to impress on one's mind his duty towards God, himself, and his neighbours, is to say the least, masonic in the highest degree. Says the Mahabharata, "He that desireth a return for his good deeds loseth all merit; he is like a merchant bartering his goods." The students and admirers of political economy believe that for the increase of the financial prosperity of a country, and for checking starvation, the unfortunate poor should not marry. Thus among many educated and even rich classes there is an utter aversion to marry, lest they should beget offspring. But such men do not reckon on the ravages of diseases engendered by immorality. Let the admirers of political economy say what they may, and devise means for checking the increase of population; the wise will always follow the dictates of the immortal holy sage.

Nature only wishes that woman should first see that by her conduct, manners, and endeavours, her home and family are rendered perfectly happy, comfortable and sweet. She is destined to be a queen in her social circle only if she has properly learnt what sanctity is, what gracefulness of manners, modesty, charity, contentment and simplicity mean, and what savings can be made by adopting economical habits. I ask whether fantastic dresses and the most costly jewellery will make her happy and handsome. Her intrinsic social virtues exemplified by her words and acts even with a plain but neat dress, will make her shine like the sun and crown her with happiness, however poor her circumstances may be. To such a lady there is nothing in the world like her poor but neatly

furnished cottage, and she, being of contented mind, is really happier than those who indulge in pleasures and live in palaces. Says Gautama Buddhá, "Health is the greatest of gifts, contentment the best of riches, trust the best of relationships, Nirvana the highest happiness." (See the Dhammapada). Before contentment and health all earthly riches and pleasures lose their charms. The Vendidad and other sacred writings of the Parsis have devoted long chapters to such subjects as the preservation of health and contentment of mind, and these teachings, if carried out, would greatly conduce towards diminishing the present early mortality and increasing the longevity of the human race. But our modern savants pay no heed to such ancient records, and have their own way of thinking.

If then our girl of the present period is made to learn what true social virtues are, and how directly and indirectly, on account of them, health is gained, she will have reason, like girls of old, to shine more brilliantly in the eyes of men than the greatest of philosophers or warriors, and to confer lasting blessings on her race. But the tendency of the modern girl, from a faulty education, is to aspire in vain for things which do not belong to her, for things earthly and perishable, and not for spiritual realities. She lives that she may eat and drink, but does not eat and drink that she may live and live for ever. As if this were the only life and there were nothing after the last call of the Angel of Death, she moves on automatically. It is a pity that she is not better informed and instructed in childhood by her parents at home, or by teachers at school.

For those who wish to see our girls getting diplomas and degrees in the various branches of science like boys, and whose zeal and perseverance we admire, we mean to offer our humble opinion as to whether she is fit to complete the course of studies from a physiological and psychological point of view. To give such a high course of studies to girls is nothing more than energy and money spent in vain. Of late girls are sent to our medical colleges to qualify them for the practice of medicine and surgery. Time alone will prove the utter futility of the scheme. We believe it will be a total failure. Perhaps, like the oases in the desert or the lilies in the jungle, we may see a few ladies coming out successfully, but we can only say that it will be a very poor satisfaction for large sums of money spent and energy wasted in bringing them up to the required standard. Much better would it be to educate the masses by giving them a liberal education suited to their tastes, physique, and natural wants. Besides, how could we expect to see girls finishing their course of studies successfully, when we remember that even daring boys who enter the medical college often leave it in complete disgust, because they are not able and not willing to make *post-mortems* on the dead subjects?

In the cause of science it must be admitted that, without the study of practical Anatomy, the art of Surgery would be a mere name. But it may be reserved for boys only. The Parsis especially have strong religious prejudices against touching any thing dead, on sanitary grounds. If they do touch, they have to bathe and clean and purify their bodies. This is no doubt highly con-

ducive to the prevention of contagious and other diseases. Few people know of the dangers arising from unwittingly making a *post-mortem* on the body of a person who has died from some morbid poison, and from not taking due care to wash thoroughly their own bodies after the examination is over. Taking such difficulties and many others into consideration, we doubt whether the science of medicine is a fit and proper subject for a girl to study. Will *post-mortems* ever make her lovely and loved, soft, and graceful in manners? Look at the condition of the unfortunate people living in the immediate neighbourhood of slaughter-houses in large cities of Europe and America. As a rule crimes prevail more in such parts of the town than in others, and from habit even young females render themselves hard-hearted and uncharitable. It cannot be otherwise. It is because even their soft nature becomes callous by daily hearing the dying cries of slaughtered animals, and by daily seeing them dressed with a knife.

It is the opinion of many eminent anthropologists that woman is not fit by very nature to take on herself any virile occupation. The head of the woman is, according to nature's provision, long; while it has given to that of the male a high, prominent and round form. Her chest is not broad but narrow, her bones and muscles in general not so well developed as those of man, and moreover they are often distorted in consequence of tight lacing and other absurd fashions. Dr. Charles Bray in his Manual of Anthropology, page 77, remarks that "the peacock spreads its tail, and so does a lady (Christian), and both with the same object; the peacock has the advantage, however, of having his tail already sufficiently ornamented, while the lady has to follow all the vagaries of fashion, and wear besides any kind of fool's cap that fashion may require." No attire is so healthy as the loose and yet neat, modest and plain dress of the Parsee and Hindu ladies. The convolutions of man's brain are more defined and better formed than those of woman. The diameter and circumference of the male head is larger than that of the female, his brain is heavier than woman's; the average weight of a man's brain is fifty ounces; in the case of a woman it is forty-two ounces. All the viscera of the body in man are, generally speaking, heavier than those of woman. From these and other physiological and anatomical facts, it is clear that man and not woman is destined by nature to join the army, to follow professional pursuits, to be brave, bold and magnanimous. Dr. Thomas Laycock says, "woman, strong in her material and moral instincts, will be able to do more for man's spiritual and moral education as a wife and mother, than in any virile occupation whatever, however honorably she may fill it." The field for the fulfilment of her sacred vows and duties, however narrow it may appear, is more extensive and charming, more alluring than that of the warrior or physician, if only she comes out triumphant from the battle-field of earthly temptations, sorrows and trials. Here only her avocations and aspirations should begin and end. She ought to live not for her own self, she should not be satisfied merely to prove herself a good daughter and wife and tender mother, but should be a constant companion, an agreeable friend and a universal mother to neighbours, friends, relatives

and even enemies in their time of need. When we remember the golden age when women like Phreny, Thrity and Pouroochisty, daughters of Zarathoosttra, and Hoonanee, wife of Zarathoosttra,—Taramatee, wife of Hurrishander,—Seeta, wife of Ramchunderjee,—Ahlya, wife of Gautam Rishi,—Munhoree, wife of Ravun,—Kousla, mother of Ram and Lukshman, flourished, and compare the high tone of morals and the society in those memorable times with the state of things that we now see in the so-called civilized countries, we cannot help saying "God save us from our present civilization." But why should we say so much against the women of the modern period only? Is the man of the present period perfectly free from the blame attaching to the social degeneration of his fashionable wife? It is to be doubted. Both his faculties and tone of morals become injured by his extreme love of low literature and other trash. While the people in the olden times satisfied themselves by studying their Shastras and Avesta-Vani, and such other useful works, those of the present day waste their precious hours in reading novels. Another instance of want of manliness is the present fashion of wearing bangles, which in the East and in India are a badge of feminine beauty and weakness. Men of high position are actually wearing them, and people here (of the old school) in India are lost in amazement at the corruptness of the Kali Yuga, and the boundless freedom of thought of men in Europe. This custom of men wearing bracelets and bangles has been of late greatly on the increase in the continent of Europe, especially in Austria and Italy. In Austria the naval officers wear massive bracelets and chains, and the effigy of St. Peter is engraved on them to act as a charm. The heir apparent of the Austrian throne and the king of Italy also wear them. Thus this fashion, which is common among royalty, will spread rapidly among the common people too. Now-a-days our young men are wasting their energies, time, and money, in the endeavour to perform a woman's part by applying to their faces, in order to appear handsomer, all kinds of nostrums and coloring agents which contain the most deadly poisons, as arsenic, copper, &c., &c., and by cutting and ornamenting their hair.

The passages that we have quoted from the Vendidad and the Mahabharata clearly show that our ancestors the Persians and the earlier Hindus, from the most ancient times, appreciated and were much better acquainted with social comforts and woman's duties and rights than we seem to be in the present age. Equality of sex was a thing which they respected, but unbounded freedom of action was unknown.

The ancient Persian religion allowed intermarriages between relatives, and the custom was named *Khatiodathum*. This was in order that the race might not become degenerated. In the Avesta, such intermarriages are highly praised. In Yasna XIV, verse 28, it is said, "I praise marriage between relatives." Again in Vispered III, para. 18, it is said, "The young man who thinks well, speaks well, acts well, who is devoted to the law, I desire. I desire the youth who utters the words (prayers). Those who have married amongst hindred, I desire." These and similar paragraphs clearly show that

marriages between relatives were accounted as highly praiseworthy among the ancient Persians. Even among the majority of the modern Parsis they are deemed very praiseworthy. This fact is simply mentioned here to show that such marriages did not and do not cause physical degeneration, as is generally believed by foreigners and some few Parsis who are not well informed. If a nation like the ancient Persians, which faithfully observed this practice for thousands of years, did not deteriorate mentally, morally or physically, the moderns have no reason to fear such marriages. If among the modern Parsis any degeneration in the race is to be seen, it is due more to their being burdened by too much study, and to their not strictly acting according to the hygienic dictates of their holy religion, than to any thing else.

A PARSI GRADUATE.

TRUTH.

THE highest desire any reasonable man can cherish and the highest right he can possibly claim is the power to become perfect. To know everything, to love all and be beloved by all, to command and possess everything that exists, is a condition of being that to a certain extent may be felt intuitively, but whose possibility cannot be grasped by the intellect of mortal man. A foretaste of such a blissful condition may be experienced by a person who—even for a short period of time—is perfectly happy. He who is not oppressed by sorrow, not excited by desires, and who is conscious of his own strength and liberty, may feel as if he were the master of worlds, the king of Heaven and Earth; and in fact during such moments he is their ruler as far as he himself is concerned, although Heaven and Earth may not seem to be aware of his existence.

But when he awakes from his dream and looks through the windows of his senses into the physical world and begins to reason about his surroundings, his vision fades away; he beholds himself a child of Earth, a mortal form, bound by many chains to a speck of dust called a planet, floating in the infinity of space. The ideal world that perhaps a moment before appeared to him as a glorious reality may now seem to be the baseless fabric of a dream in which there is nothing real, and physical existence, with all its imperfections, is now to him at least the only unquestionable reality, and its most perfect illusions the only objects worthy of his attention. He sees himself surrounded by material forms, and he desires to come into possession of that which corresponds to his highest ideal.

The highest desire of every mortal is to attain and to realize his own highest ideal. A person without any ideal is unthinkable. To be conscious is to have an ideal; to relinquish the ideal world would be death. A person who has no desire is incapable of progress and useless in the economy of nature; a person who has all his desires satisfied needs to live no longer, for life can be of no further use to him. He whose ideal is mortal must die when his ideal dies; but he who has an immortal ideal must himself become immortal to attain to it.

Man lives in two worlds, in his interior and in the exterior world. Each of these worlds exists under conditions peculiar to itself, and that world in which man lives is for the time being the most real to him. When he falls asleep in one he wakes up in the other, and when the latter closes its doors the former opens before him. When he fully enters his interior world the miseries of external life are forgotten and the very existence of that life may be unknown to him. When he fully enters the external world, the forms seen in the interior world fade away or appear to him like shadowy visions; but the idols of his interior world are alive, and unless his consciousness is fully absorbed by the illusions produced on his mind through the senses, he may still behold their reflections thrown on the sky of the external world. Happy is he who never loses sight of his highest ideals and who succeeds in harmoniously blending his internal and external worlds into one.

The real seldom attains the ideal, and often it happens that man, after many unsuccessful attempts to realise his ideals in the exterior world, returns in disappointment to his interior world and gives up his search; but if he succeeds, there arises for him a moment of happiness during which time and space, as we know them, exist for him no longer, when the external world becomes blended with his interior world, when his personality is lost in the object of his desires: but still he remains a man.

Artists and poets are familiar with such states. An inventor who sees his invention accepted, a soldier who comes victorious out of the struggle, a lover who is united with the idol of his choice, forgets his own personality and is lost in the object of his desire. The ecstatic saint who sees the Redeemer before him floats in an ocean of rapture, and his consciousness is centred in the ideal that he himself has created, but which is as real to him as if it were a living form of flesh. Shakespeare's Juliet finds her ideal realized in Romeo's youthful form. United with him she forgets the rush of time; night disappears, and she is not conscious of it; the lark heralds the dawn and she mistakes its tones for the singing of the nightingale. Happiness measures no time and knows no danger.

But as the sun arose too early for Juliet, so in the enjoyment of evanescent ideals that have been realized in the external world, happiness quickly vanishes. An ideal that has been materialized ceases to be an ideal; the ethereal forms of the interior world, if grasped by the rude hands of mortals, must die. Man's material nature must die before he can grasp an immortal ideal.

Low ideals may be transformed into higher ideals; but if low ideals die, their death calls similar ones into existence. From the blood of a vampire that has been slain, a swarm of vampires arises. A wish fulfilled makes room for other wishes, a gratified passion is chased by other passions, a craving that has been stilled gives birth to new cravings. Sensual happiness is short-lived and often dies in disgust. The love of the immortal alone is immortal.

Alone the possession of the highest ideal can give permanent happiness; but the highest ideal in the universe must be a universal ideal. As long as there is a still higher ideal for a man who believes he has attained the highest, that higher one will attract

him; but he who has realized the highest can desire nothing more, because there is nothing more for him to desire, until the highest itself has become still more exalted. There must be a state of perfection, which all may reach and beyond which none can advance, until the Universe as a whole advances beyond it. All men have the right to reach this highest ideal; but not all have the same power developed, and some may reach it soon, while others may lag on the road.

The highest ideal in the Universe is known to no mortal; but the highest manifestation of the unknown is the spiritual consciousness of man. In his power to feel intuitively and to know by spiritual perception that which is true, to recognize and express the truth, consists the highest imaginable perfection of man. To know the whole truth is to know everything that exists; to love the truth above all, is to be loved by all who understand the truth; to be able to express the truth in its fulness, gives universal power; to attain immortal truth, is to become for ever immortal.

Material acquisitions perish, because forms are evanescent and die. Intellectual accomplishments vanish, for the intellectual forces are subject to change. Desires and opinions change, and memories fade away. A child becomes a man, a man an old man, and the old man a child. The dolls and rattles of childhood give way to intellectual playthings, but when they have served their purpose the latter appear as useless as the former. In the ever-revolving kaleidoscope of nature the aspect of forms continually changes. What is laughed at as a superstition by one century is often accepted as the basis of science for the next, and the highest knowledge of to-day appears as an absurdity in the great to-morrow. Nothing is permanent but the truth.

But where can man find the truth? If he seeks deep enough in himself he will find it revealed; each man may know his own heart. He may send a ray of his intelligence into the depths of his soul, and there he may discover corals and pearls, or watch the monsters of the deep. He may enter into the interior sanctuary of his own temple and see the goddess unveiled; but not every one can penetrate into the soul of another. The intelligence that resides in each man may look down through the network of forces that constitutes its dwelling. It may penetrate veil after veil, until at the innermost centre it discovers the germ of truth contained therein, and under its beneficent influence that germ will grow into a sun that will illuminate the whole of man's interior world.

How shall we know the truth? Truth recognises itself. If the surface of the soul is not lashed by the storms of passion, if the excitement created by selfish desires does not disturb its tranquillity, if its waters are not darkened by the reflections of the past, truth will see her own image mirrored in the deep; and man, having recognized the truth, through the truth will become one with the truth. To know the truth in its fulness is to become immortal; to lose the power of knowing the truth is to die. The voice of truth is the "still small voice" that may be heard in the heart, and if it is permitted to speak it may grow and become the powerful "Word," that was in the beginning, that is now and for ever

will be. The principle of Truth is the great spiritual sun that knows that it exists. It is self-conscious and self-sufficient, it stands higher than love and higher than science; it asks not for the opinions of others, and its decisions suffer no appeal; it knows neither doubt nor fear, but reposes in the tranquillity of its own supreme majesty. It can neither be altered nor changed, but is the same in every man. It may be compared to a light that may be either subdued or permitted to shine; we may blind ourselves to the truth, but the truth cannot be extinguished. A small room will require but little light, and a large room much greater light for its illumination; but the light is the same in either and shines with equal clearness.

The perception of the truth rests in the equilibrium of the intellect and the emotions. Its voice may be drowned in the turmoil of the intellectual workshop, or its light may be obscured by the emotions. To see its light and to hear its voice without any foreign admixture, heart and head should act harmoniously together. Reason, if supported by both, is *One*; but if only supported by one it forms the absurd *Two* that leads to delusion. The emotional maniac is only guided by his heart, the intellectual maniac only lives in his brain. Neither the revelry of the emotions nor intellectual fanaticism can disclose the truth; only during the stillness produced by the harmony of both can the truth be discovered. A man who only follows the dictates of his emotions resembles one who in ascending a peak becomes dizzy and falls over a precipice; a man who is only guided by his sensual perceptions is easily lost in the whirlpool of multifarious forms. He is like a person who, while examining a drop of water under a microscope on the shore of the ocean, is blind to the existence of the ocean from whence that drop has been taken. But if head and heart are attuned to respond to the divine harmonies in Nature, then will the truth reveal itself to man and through man, and the highest ideal will see its own image reflected in man.

Absolute truth in its fulness cannot be grasped by mortal man. Material man, entombed in his chrysalis of clay, can only dimly see the rays that radiate from the sphere of infinity. But if he bids his emotions "Be still," and commands his intellect "Be not deluded," he may stretch his feelers into the interior world and perceive the truth. He may use his heart as a touchstone to examine the conclusions arrived at by the brain, and the brain as scales in which to weigh the decisions of the heart. Then will the lower ideals be dispersed by the perception of the highest ideal, for Truth is a jealous goddess and suffers no others beside her.

Man is usually guided chiefly by the intellect and woman chiefly by the emotions. To reason from external appearances has become a necessity to them in consequence of their material organisation, which, like a shell, prevents the direct perception of the eternal reality and forces them to view it through the veil of matter. Those whose minds are open to receive the direct influence of the highest consciousness need not to become conscious of its existence through the reading of books. They will know all the forms of life, because the source of all life is recognised by them; they need not study

letters to convey to them the meaning of words, because the *Word* itself is living in them. They will be the instruments through whom eternal wisdom reveals itself to those entombed in matter.

Let those who doubt this examine the analogy presented by social intercourse. If we meet a stranger and wish to know his true character, it will serve our purpose little to look at his clothes or at the exterior form of his body. External forms are expressions of internal forces; but forms are delusive and may be disguised. If we wish to know the real man we must look through his eyes down into his interior world, and if we are able to read what we see there we shall know the truth. Words and sounds may deceive, but when soul speaks to soul without a veil between them, they will be as one and the truth will be clear.

The doctrine of such a state of perfection is the "*Great Arcanum*" that cannot be learned in books. It is the "*Great Secret*" that may be understood by a child, but will ever remain incomprehensible to those who, having no practical knowledge, are unable to grasp it. The attainment of such a state of perfection is the "*Great Work*" of which the Alchemists spoke, when they said that thousands of years may be required to accomplish it, but that it also could be accomplished in a moment even by a woman while engaged in spinning. They looked upon the human mind as being a great alembic in which the contending living forces can be purified by the heat of holy aspirations. They gave directions how the soul of mortal man should be sublimated and her immortal parts be made to ascend to the source of life. The purified element would then descend again "in showers of snowy whiteness" apparent and visible to all, because rendering every act of life holy and pure. In a similar manner they taught how the base metals—meaning the animal energy in man—could be transformed into the pure gold of spirituality, and how, by preparing and tasting the true "*Elixir of Life*," souls could be rendered immortal.

Their truths shared the fate of other truths; they were misunderstood, and their science is now known only to a few. Masonry and Theology have—each in its own manner—continued the teachings of the Alchemists, and happy is the mason or priest who understands the true meaning of the mysteries of which he is the keeper.

But of such true disciples there are only a few. The systems in which the truth has been embodied are still in existence, but the cold hand of dead materialism has been laid upon the outward forms and their spirit has fled. Priests and disciples see only the outward expression, and but few can divine the internal truth that called those forms into life. The key to the inner sanctuary has been lost, and the true password has not been rediscovered by the followers of Hiram Abiff. The riddle propounded thousands of years ago by the Egyptian Sphinx to those that passed along the pathway of life is still unsolved by mankind, and as those who were not able to solve it disappeared into the abyss, so at the present day those who cannot open their souls to the divine influence of the light of truth perish in the darkness of death. In vain will men continue to plough the intellectual soil so long as

they reject the life-giving influence of the sun of the spirit. As well may they expect to raise a harvest by burying the seed in a dark cavern under a rock.

But the truth still lives. It resides on the top of the mountain in the interior world of man and sends its divine influence down into the valleys, and wherever the doors and windows are open to receive it there it will dispel the darkness, rendering men and women immortal and guiding them on the road to perfection, until, when all the struggles have ceased, they will find permanent happiness in the realization of the highest ideal.

A. B.

STUDIES IN SWEDENBORG.

VI.—SWEDENBORG'S SUPERSENSUALISM.

"THE rabble desires nothing better than to be deceived...As regards myself, therefore, I will always be a philosopher with myself, but I must be a priest with the people."—*Bishop Synesius*.

As the following teaching is not taken from any one part of Swedenborg's writings, but is found scattered throughout them, and as it was not intended to be esoteric, or private, it would not be strictly correct to apply this term to it. Still for more than one reason it is esoteric according to a portion of Webster's definition of the word, which says it is applied to teaching "not intelligible to the general body of followers." For, incredible though it seems, still it is a fact that thousands, after a life-long study of the spiritual writings of Swedenborg, die without even dreaming of its existence in them; just as millions, after a life-long study of the writings of the so-called evangelists, die without even dreaming of the existence of the doctrine of transmigration therein. The answer to the *Why?* is this: dogmas and notions prejudice the mind, and a prejudiced mind, like an agitated surface of water, does not receive nor reflect well-defined images of surrounding objects.

As an introduction to our Author's supersensualism, or, if you please, esotericism, take the following instruction:

"Pray, do not confuse your ideas with time and with space. For, so far as there is time and space in the ideas, when you read what follows, you do not understand it. For what is Divine is not in time and space."—*Divine Love and Wisdom*, 51.

GOD, THE ABSOLUTE.

It is not impossible to tell what God is not, but it is impossible to tell what He is. All that can be said of him is that He *Is*. His attributes are infinity, eternity, omnipresence, and immensity: all negations! He is infinite, immense, and omnipresent, because he is not in space; He is eternal, because he is not in time. He is universal substance, because he sustains all. He is not the hypothetical Thing of Spinoza, but the real Being of Swedenborg; and this, because the latter soared *above* space and time, and the former flapped about *in* them. Antipodal conclusions of a supersensualist and a sensualist! Swedenborg bars the door to God, the Absolute Being, by negations of every property that is

essential to the finite: "nothing else can be said of God but that He *Is*." *Arcana Cælestia*, 926. 2553. *True Christian Religion*, 18, 19, 21, 25. Eliphas Levi put it well when he said, "a God defined is a God dethroned."

GOD, THE CREATOR.

God, the Absolute, is called the Divine Esse; God, the Relative, the Divine Essence. The Divine Esse is the Divinity *above* angelic minds, it is supra-heavenly; the Divine Essence is the Divinity *in* angelic minds; it is intra-heavenly. The former is incomprehensible and imperceptible; the latter is comprehensible and perceptible. It is foolish to think that the Incomprehensible One can be worshipped. He that persists in the thought of such a possibility will end in the worship of a fictitious, subtle element pervading hypothetical space, instead of the Divine Esse made finite as Divine Essence, in divinely human forms and qualities, which are comprehensible, and therefore approachable. A universal Ens is nothing, a Divinely Human Form is something. The Divine Esse projected through the finite mind in the likeness of a Man appears, according to our Author, as an angel, but distinguished from the angels by the translucency of the Divine Essence. As we exclude space and time, it is evident that the words "above" and "supra," just used, have not reference to anything of hypothetical space, but to the degrees of the mind in which not only creation, but also the Creator appears. These degrees are as follows:—

SOUL ...	"The One only Being." Devoid of Space and Time.	The Divine Esse.	Supra-heavenly.
INTERNAL MIND.	The Celestial State. The Spiritual State. The Natural State. Real appearance of Space and Time.	The Ground of the Divine Essence.	Intra-heavenly.
EXTERNAL MIND.	The Rational State. The Scientific State.* The Sensual State. Unreal appearance of Space and Time.	The Ground of the Divine Human Essence.	Infra-heavenly.
BODY ...	Hypothetic Matter. Space and Time.	The Ground of the Play of Fallacy.	

Of the Divine Esse it is said that it is the Immutable, the Improgressive, the Unknowable Love and Wisdom; of the Divine Essence that it is the mutable, the progressive, the knowable love

* Note.—The term "scientific" has a special meaning in Swedenborg, namely, the first or introductory knowledge of sensuous phenomena, from which either false or true conclusions may be drawn, which have their seat in this degree of the external mind.—H. C. V.

and wisdom; love and wisdom humanized, or made finite, in discriminated degrees of finiteness. It would not be correct to say that God, the Absolute, is Love and Wisdom, or Goodness and Truth; because human conceptions of these realities are finite, limited, and imperfect, and He is Infinite, Unlimited, and Perfect; surpassing anything of which we can have even the remotest idea. Properties are attributed to the Absolute, not because they exist in Him as such, He being ONENESS, but because they are reflexes of human minds. But it would be vulgar to regard the HIGHEST OF BEINGS as a simple substance pervading either Spirit or Matter, because it would give rise to a materialistic pantheism, a worship of Spinoza's Thing.

God, the Absolute, becomes God, the Creator—the Divine Esse, the Divine Essence—when He appears in any degree of the finite mind, that is, in a human form. By a “human form” Swedenborg does not mean an object capable of presentation to the senses, but “the concurrent determination of the mental powers to specific uses, by which it is presented as a whole, and distinguished from other forms;” or, in other words, “the specific determination of the powers of any mind is its form.” The Absolute may, in comparison, be called Non-Form, because unlimited in essence and operation. Still, “He is Essential Substance,” because the spaceless omnipresence of His life sustains all things in being, and “He is Essential Form,” because the specific determination and co-ordination of all forms, whether spiritual or material, have their initiations in Him. Swedenborg, after speaking of the astonishing “form of heaven,” adds:

“The forms, which are yet more inward than these, and also more universal, cannot be comprehensible (to the natural man), for when he hears of forms, his mind connects them with the idea of space and time, and yet in those interior states (of the mind) where heaven is, nothing is perceived by spaces and times, for these are properties of nature, but by states (of life), and their variations and changes. But as [the natural] man is unable to conceive of variations and changes abstractedly from such objects as are (natural) forms; or, as before observed, without such forms as belong to space and time, and yet such forms are not in the heavens, we may conclude how incomprehensible to him those forms must be, and also how ineffable. All the words of human language by which they must be expressed and comprehended, involving as they do natural relations, are inadequate for the expression of those interior forms.”—A. C. 4043.

It is in the forms created by Himself that the Absolute Being appears as Creator, and in which He has limited Himself so as to become a subject and object of feeling and thought. And the first finite state in which this occurs is:—

THE CELESTIAL STATE.

Those who are in this state of mind are nearest God, because they are receptive of His divine life in a fuller measure than those who are in the lower states. It is a state of *innocence of wisdom*, or “a willingness to submit in all things to the divine will, and to be led with the guileless confidence and simplicity of a little child by his heavenly Father. Innocence is receptive of the divine influx. Self-willfulness is rejective. Innocence relies upon the Creator; has no solicitude about the future; is cheerful in all that happens;

content with little.” The Divinity in this state of mind is called the Celestial Divine Essence:

“The Celestial Divine Essence is the Lord's Divine Essence in the inmost heaven, and this Divine Essence is innocence.”—A. C. 10132.

“In the inmost [state] they are under the Lord's immediate intuition, being in a state of love to him, and thence in a state of innocence and peace above others.”—*Ibid.* 8827.

All that takes place in the celestial state—that is, appears in the celestial sentient faculties—is a creation through this mind, by influx from the Supreme Being. “Influx” is a reception of love and wisdom, or goodness and truth; and this love and wisdom gives not only consciousness but also sensation. For those that live in any degree of the Internal Mind think uniformly in agreement with their intuition, and see the objects of their world to be creations by the Supreme, in the sentient faculties, through their minds, however they appear to exist in a space extraneous to them, and enduring in extraneous time. This is to think above space and time.

“In the spiritual world, where all, even as to their bodies, are spiritual, the eyes of every one are formed to see from their own light. The love of each one's life produces an Intellect for him, and consequently his light also; for love is the Fire of Life, and the Light of Life is its effect.”—*Divine Providence*, 167.

“In the spiritual world, or in the heavens, nothing of space and time enters the ideas, but whatever is comprehended in the states of life instead. Space, indeed, appears to spirits and angels (for they, as well as ourselves, walk about and move from place to place) just in a similar way as it appears to man, and yet they are but changes in their state of life that produce that appearance.”—A. C. 4882.

All that appears before the sight of the angels, such as the sun, the sky, mountains, hills, valleys, seas, rivers, houses, animals, vegetables, minerals, and food and drink, bear so exact a resemblance to the objects of Nature that to the eye there is no discoverable difference between them. And yet all these are but appearances of the wisdom of the angels, and of the perception of their loves, which are the states of their intellects and of their wills. For objects are created in a moment by the Lord, and in a moment they are dispersed, being permanent or not permanent just as spirits and angels are constant or not constant in those states (of mind) of which they are the appearances.”—*Apocalypse explained* 926; and Vol. IV, p. 260.

“In heaven, angels think altogether without a single idea of time and space, and in this manner so fully as to surpass in intelligence and wisdom a thousand-fold, and even by myriads, the thoughts of men; and what is wonderful, if an idea which is drawn from space and time come across them, in an instant obscurity and thick darkness overspread their minds, for they then lapse from the clear light of heaven [the light of the subjective state called heaven] into the light of Nature [the light of the natural mind] which to them is thick darkness.”—A. C. 8918.

It has been stated that the proximate emanation from God, the Absolute, appears to the angels (devachanees) at an altitude of 458 as a Divine Sun, and he that supposes this to be a sun existing, independent of their minds, in space, “does not understand” Swedenborg.—*D. L. W.* 51. True; this sun appears in space, but it is in the “ideality of space,” not in materiality.—A. C. 8918.

Distance in the subjective state depends upon the reception of goodness and truth from the Divine Essence; the fuller this reception is, the nearer does the Divine Sun appear. Hence it appears nearer to those who are in the celestial state than

to those in the lower states. The image of the Divine Sun existing in space is then an appearance only, the cause of which is to be sought within the mind. In fact its apparent distance is a representative sign of the imperfect reception of goodness and truth by the percipient angel. The questions might be asked;—Is the Divine Sun within the angels? As to state, yes; as to space, no; for their bodies are only in the “ideality of space.” Are the angels aware of this? Yes; “and they are able to correct the appearance of an actual externity, and to think uniformly and spontaneously in the causes of such phenomena as are present to their sentient faculties; and they are able to do so without in the least interfering with the force of the seeming externity, or weakening its force.” There are many other matters in which they are expert. The majority of men on this planet do not realize that their life is a perpetual influx from God. Many say it is, but how many realize it? The angels realize it. To them life is not distinct, and apart from the divine life, because they are not as the sensual man is, led astray by sensuous appearances. Self, pompous, bombastic self, the god of sensualists, creates the insane phantasy that it is distinct, and hence we see him, sword in hand, treading down his fellowmen and fellow-beasts, and proclaiming himself their god and ruler.

The angels of the Celestial state, like those of the inferior states, are similar in general, but not in particular. For there are interior and exterior varieties of innocence. Thus we have in the

Celestial state. { Celestial-Celestial Innocence,
Celestial-Spiritual Innocence, and
Celestial-Natural Innocence;

or, in other words: “there are three heavens, and each heaven is distinguished into three degrees, and in like manner the angels that are in them. Wherefore in each heaven there are superior, middle, and inferior angels.”—A. E. 342.

These three states of innocence are separated from one another by discriminated degrees; and the angels of the same state, by continuous degrees. The Divine Life that inflows is everywhere the same. It is without favorites. An arch-angel is not a more acceptable being than a jelly-fish. The sole difference between them is that the life of the former is open for a more abundant inflow of the Divine Life than the life of the latter. This fact may not be to the taste of “God’s children” in the churches; but this does not destroy it. There is something to the point in these words of Jesus: “Love your enemies, and pray for those that persecute you; that you may resemble that Father of yours in the heavens, who makes his sun arise on Bad and Good, and sends rain on Just and Unjust.”—*Matthew V: 44, 45.*

THE SPIRITUAL STATE.

The characteristic of this state of life is charity. Each angel here loves his neighbour better than himself.—A. C. 4286. Like the Celestial state, the Spiritual is made up of angels of discriminated and continuous degrees.

The Spiritual state. { Spiritual-Celestial Charity,
Spiritual-Spiritual Charity,
Spiritual-Natural Charity,

In the Celestial state the Will predominates; in the Spiritual, the Intellect. Innocence resides in the Will, charity in the intellect. The spiritual angels, though a step below the celestial, which means that they do not receive divine life so fully as the celestial, are conscious of the fact that the Divine Essence is the cause of their interior and exterior life, of their feelings, thought, and acts, and of every appearance presented before their senses. Unlike the bombastic self of the sensual man, the celestial angels *perceive*, and the spiritual angels *see*, that the conscious life of all created beings, and the conscious life of the senses, inflows from the Divine Essence, and being finitely and imperfectly received by all created minds, is altogether indistinct, though not separated from the Creator’s life. The light of these states shows all life to inflow from Him, and that no life is independent of His. The sensualist does not see this, nor does he desire to see it; he desires power to inhere in Self. This should not be wondered at, because sensuously the dependence upon the All-Father does not appear. The sensualist scoffs at the bare mention of an instantaneous creation *in* sense, whether in angels’ sense, or in men’s. But the supersensualist knows such creation to be a fact. Still, though his thoughts are pure, unswayed by sensuous fallacy, he does not, indeed cannot, dispense with the appearance of space and time; for without them his interior states could not become perceptible either to himself or to others. Apart from sensations, the affections and the thoughts are not sufficient for their own manifestation. They must pass into the ultimate objects of the senses, and then the whole interior state stands revealed to them; and knowing as they do that every object corresponds as an effect to its interior cause, they are able to perceive what is represented by it, and what its interior meaning is.

“All things that really appear in the spiritual world (or that are not fallacious appearances), are correspondences; for they correspond to the interior states of the angels, which are states of their mind, or of its affection, and of their thought, which is its effect; and therefore they signify such states of affection and thought. For their spiritual state, which is the state of their affection and thought, *puts on or clothes itself with such objects as appear in the Natural World*, and its triple kingdom,—animal, vegetable, and universal—and all these objects are correspondences.—A. E. 575.

“Unless the External Mind served the interior faculties as a Plane, in which, as it were in a mirror, they might see themselves, man [and angel] would not be able to think at all. This plane [the sentient faculties of the External Mind] is therefore first of all formed, that is, from infancy. But these are truths with which the world is unacquainted; for the states (of mind) that are interiorly in man are not apparent to him without inward reflection.”—A. C. 5165.

The appearances in the world of angelic men are real; in the world of sensual men, unreal. As phenomena they are indeed alike, for to the senses both seem as if they were extraneous to the thinking being. But the former are real, the latter are not, and precisely because the light of life in these is obscured or extinguished by the voluntary submission of the mind before the fallacies of sense, which it is not in those. The more completely the mind is brought within the sphere of the divine order, the more plastic do all sensuous objects become, which represent such a well-ordained state of the mind; and the less similitude do they bear in the

law of their changes to that dead, unyielding nature, on the stage of which those fallacies are so readily admitted, and so frequently confirmed. Take, as an illustration of plasticity, the countenance of an angel: when he is in his own home or society, that is, when affected solely by the divine influx that comes into his own mind, "he has his own countenance," but when he visits another home or society, that is, when he is affected by the divine influx that comes into the minds of others, it undergoes a change; and this change would occur each time, were he to visit an hundred societies.

"Changes in the state of their affections appear in the faces of the angels depicted to the life. When they are in their own societies, they have their own countenances; but not so when they visit another society, for then their faces undergo a change, in agreement with the affections for goodness and truth prevailing in that society; the genuine countenance being as a plane that is recognized in those changes."—A. C. 4797.

A more convincing proof of instantaneous creation in the sentient faculties by influx of Divine Life into the mind is scarcely possible than our Author's statements that God, as a sun, appears constantly in the East, and that the wicked constantly appear on the left side and the good on the right, no matter which way the angel turns.

"In the heavens, all, without exception, turn their faces toward the Lord, and, what is astonishing, they do so whatever be the quarter toward which they turn themselves... But this is a mystery that will not be credited by those that think according to the fallacies of the senses."—A. C. 9864, 9668.

"Every spirit and angel sees the good on his right hand and the wicked on his left, and he so sees them to whatever quarter he may turn himself."—*Ibid.* 4882, 10189.

"Angels constantly turn their faces to the Lord as to a sun, because they are in the Lord, and He in them. He interiorly leads their affections and thoughts, and turns them constantly to Himself. Hence they are unable to look anywhere but toward the East, where the Lord appears as a Sun... When the angels think of the Lord, they think of Him as being in themselves. Interior thought itself is not the cause of distance, but exterior thought is, which acts in union with the sight; and the reason is that the latter is in space, but not the former. Where external thought is not in space, as in the spiritual world, it is still in the appearance of space. But all this will scarcely be intelligible to him that thinks of God in space, for though God is everywhere He is not in space. He is as well within an angel as out of him, and it is from this that an angel can see God within himself and extraneous to himself; within himself when he thinks from love and wisdom and extraneous to himself when he thinks of them."—D. L. W. 130. In other words the God without is a reflection of the God within.

THE NATURAL STATE.

This state is in some measure both celestial and spiritual, though not in the same degree as the former states. Swedenborg calls it "Celestial-natural" when innocence overweighs charity; and "Spiritual-natural," when charity overweighs innocence. Those that are in it love one another; but they do not love others better than themselves, but only as themselves.—A. C. 4286. Its discriminated degrees may be grouped as follows:

The Natural state { Natural-Celestial Innocence and Charity.
Natural-Spiritual Charity and Innocence.
Natural-Natural Innocence and Charity.

The angels of the inmost, middle, and external heavenly states presented, are distinct by discriminated degrees, and are therefore

invisible to one another. But this is not all; each angel, when uninfluenced by the emanations from others, or by changes in himself, is invisible to all other angels; and each angel's sensuous world is seen only by himself. The presence of one angel with another is always brought about by exactly similar states of thought from affection in the mind of both, and as no state can be permanent, it is evident that association of any two, or more, angels cannot be permanent.—*Apocalypse Revealed*, 937. But although each one is for himself, they are yet united by the invisible bond of the Divine Essence that fills them, and causes them at times to be sentimentally united into families and societies.

"It is of importance to know that there is no one society (in heaven) altogether and absolutely like another, nor is there any individual like another in the same society, but there is a consentient and harmonious variety of all, which varieties are so ordained by the Lord, that they tend to one end."—A. C. 690.

"It is known that there are three heavens..... And there is no other possible communication between these heavens than one like that which subsists between man's inmost and exterior states of life... The states of life which are of a higher degree present themselves [by influx] in an image in those states that belong to the next lower degree."—*Ibid.* 3691.

"Although the heavens are thus distant from one another, so that the angels of one heaven cannot associate by intercourse with the angels of another, the Lord conjoins them all by an immediate, as well as by a mediate, influx [of Divine Life]; by an immediate influx from himself into all the heavens, and by a mediate influx from one heaven into another."—*Heaven and Hell*, 37.

"The interior states of man are distinguished from one another by degrees, and to each degree there is a boundary that separates it from the degree below it, and this is the case from the inmost to the outermost."—A. C. 5175.

The reader has on a former occasion been told that man as a whole is made up of seven "degrees," or "parts," as follows:

7. THE INMOST MAN.	DIVINE.	Supra-heavenly.
6. The Internal Man.	Angelic.	} Intra-heavenly.
5. The Rational Man.	Spiritual.	
4. The External Man.	Human.	
3. The Sensual-Corporeal Man.	Animal.	} Infra-heavenly.
2. The Limbus, and	Vegetable.	
1. The Physical Man.	Mineral.	

And I would now call his attention to the fact that for each degree "there is," as stated in the last extract, "a boundary that separates it from the degree below it;" or, in other words, there are for each degree sentient faculties, and an external form or body; and also, that angel, spirit or man, appears in the body corresponding to the degree in him which is consciously active. Hence, man may at times become visible to spirits and even to angels. But to bring this about he has to think in the degree of his being corresponding to the degree in which those are to whom he becomes visible; that is, he has to think exactly as they think.

It is plain that if our being as a Whole, is made up of minds, or degrees, or bodies, there must be sentient faculties for each; and such we find to be the case:

"The inner sight takes in what the [physical] eye sees; the [physical] eye never does, although it appears so..... yet this inner [External Man's] sight does not see from itself, but from a still inner [Rational Man's] sight

eye, neither does this latter see by itself, but it is the inner still [Internal man's]....yet it is not even this; but it is the Lord through the Inmost Man who alone sees, because he alone lives, and enables man to see, and to have it appear to him, as if he saw himself. So it holds with influx [of Divine Life].—A. C. 1957.

It has frequently been stated in the THEOSOPHIST that such and such a principle "overshadows" the one below it; and we find the same idea in Swedenborg. Thus in speaking of the degree that is above human and angelic comprehension, the Divine degree, or the Inmost Man, he says: "the Divinity is not in man, but hard by him."—A. C. 4971. And when any of the degrees below this is unopened, when its existence is practically unknown, it may be said only to "overshadow," or "be hard by," the one below it. The majority of men being Sensual-corporeal, or Animal, the External Man, the Human degree is not in them, but is only "hard by" them; and so with the degree still higher.

Presence in the heavens is invariably brought about by similarity of affection. When an angel thinks of another from affection, that other becomes present either instantly or slowly, according to affinity in their states of life or to the remoteness of their vital spheres from each other. "But it is otherwise with the merely sensual man; his thoughts of space give a death-like fixity to this world, and not holding it to be the outbirth of his thoughts and the minister of his affections, it comparatively yields but slow obedience to his will, and then only by those contrivances by means of which he seems to himself to traverse the intervening distance that separates him from the objects he desires to reach."

"In that life the distance of one from another is entirely in agreement with the dissimilarities and diversities in the interior states of their thoughts and affections."—A. C. 9378.

"Angelic societies in the heavens are distant from one another according to their general and specific differences of goodness....There is a great distance where there is much difference, and but little if there be but little difference."—H. H. 42.

"The appearances of space and time are to the angels in agreement with the states of their affections, and the thoughts that flow from their affections, so that if any one think of another from affection, and earnestly desire to see him, and speak with him, he forthwith stands before him."—D. P. 50. A. C. 9213, A. R. 937.

In the heavenly states of life speech is not, as it is in the natural, by sounds, but by immaterial ideas; ideas from which the natural properties, "matter, space, time, and quantity," have been abstracted, and hence they speak one universal tongue, in whatever age they may have lived, and from whatever earth they may come.—A. C. 1637. Persons and names are not regarded, but things and qualities, because the idea of a person and a name concentrates and limits the thought, but the idea of a thing and a quality extends itself infinitely.—*Ibid.* 5225. And the ideas from which they speak are wonderfully varied; indeed so much so that by them they can express more in a moment than could be expressed in half-an-hour by human language; besides much that cannot be expressed in the latter at all.—*Ibid.* 1642, 1641. In the heavenly states of life they are also able to illustrate

their discourse by representations manifest to the sight.—*Ibid.* 6486 But although this tongue is universal it differs in each heavenly state and in each individual state, being according to reception of the Divine Life more or less full and sweet.

Between the angels of the three general heavens there is, by an interior way, communication of innocence from the Celestial State to the Spiritual, and of charity from the Spiritual to the Natural. And since this communication or influx is interior, it follows that it does not pass through any extraneous and independent space.

As to objects in each heaven, they are visible only to those through whose minds and sentient faculties they are created; so that the angels of each heaven see only the objects of their own. And though these objects are but appearances, the creations of the Divine Life through imperfect Forms of Mind, there is no difference whatever between the manner of their appearances and that of the sensuous objects of the natural world. They as much appear to be distinct from the mind, and to exist beyond the circumference of the body.

"The whole spiritual world is, with only one exception, entirely like the natural. The sole difference between them is that in the former-world objects are not fixed and stated as they are in the latter, because in that world the whole is spiritual and nothing is natural.—D. L. W. 312.

"The objects that appear before the eyes of angels in the heavens, and are perceived by the other senses, appear and are perceived not only as really and as much to the life as the objects of this world are perceived by man, but even much more clearly, distinctly, and perceptibly."—H. H. 175.

H. C. VETTERLING, M. D.

(To be continued.)

THE CADET'S STORY.

THE story which I am about to relate is one of my earliest recollections, for I heard it many years ago from my great-grandfather. Though at the time of which I write he had passed by several years that limit of fourscore winters which is scripturally announced as the extreme period of human existence, he was an erect, soldierly old man still, and displayed not only a perfect retention of all his faculties, but a degree of both mental and physical vigour very unusual at so advanced an age—as may be inferred from the fact that he was in the habit of riding out daily until within three weeks of his death, which occurred at the age of ninety-two. It will not, therefore, be open to the sceptic to dismiss my tale as distorted by the dreamy semi-recollection of dotage; nor, on the other hand, can he ignore it as exaggerated by the childish fancy of the listener: for I depend not on my own memory, but on a carefully-written account of the affair (dated in the year of its occurrence) found among the old man's papers after his death. It is fair to add that, though it was not until some twenty years later that I had an opportunity of perusing this paper, I found it to agree in every particular with my own vivid recollection of the story. That written account I reproduce almost literally; supplying from my memory only some few details of the conversations, and of course altering the names of all the actors. Although I have never seen the narrative in print, I fancy

it was published in one of the earlier collections of such stories, for I remember that my great-grandfather used to tell us that some author (I forget the name) called upon one of the friends who shared this experience with him, and begged to be allowed to take down his deposition to the facts of the case.* I believe, however, that it will be new to the majority of our readers, and if there should be any to whom it is an old acquaintance, they will at any rate have the additional confirmation of an account from an entirely separate source. This, then, was the old man's tale:—

When I was a youngster I entered as a cadet into the service of the Honourable East India Company, and set sail from Plymouth one fine morning in the good ship *Somerset*, with several other young fellows who were eastward bound on the same errand as myself. Those were stirring times, and many a vision of glory to be won on the battle-field floated before our youthful eyes. A merry company we were, for they were good fellows all—gay, light-hearted, and careless; and so with story, jest, and song we did our best to make the long hours of that tedious voyage pass as rapidly as we could. One among my comrades had a peculiar attraction for me—perhaps because he alone of all the party seemed to have occasional fits of sadness—spells of serious thought, as it were, during which he withdrew into himself, and almost repelled the advances of his companions. He was a young Highlander named Cameron—handsome, dark, and tall—a well-read man, but one who shrank from displaying his knowledge; a man somewhat out of the ordinary run, one felt instinctively—a man, perhaps, with a history. As I said, he had a peculiar attraction for me, and though he was reserved at first, we ultimately became firm friends; and in his more melancholy moods, when he avoided the society of others, he yet seemed to find a sort of passive pleasure in mine. At such times he would say but little, but would sit for an hour gazing steadily at the horizon, with a strange far-away look in his deep, earnest eyes. So would a man look (I often thought) whom some terrible sorrow—some ghastly experience—had marked off for ever from the rest of his kind; but I asked no questions: I waited patiently till the time should come when our ripening friendship would reveal the secret. One thing more I noticed; that whenever the conversation turned, as it did several times during the voyage, upon what is commonly called the supernatural (a subject upon which most of us were derisively sceptical) my friend not only expressed no opinion whatever, but invariably withdrew himself from the party or contrived to change the subject. No one else, however, appeared to notice this, and of course I said nothing about it.

Well, in due course we arrived at Madras, and, after staying there about a fortnight, five of us, including my friend Cameron and myself, received orders to join our regiment at an up-country station. Our party was under the charge of a certain Major Rivers, whom, during the short time we had known him, we had all learnt

* The story is to be found in Mrs. Crowe's "Night Side of Nature," but in a very brief form, omitting some of the phenomena now related. In this book it is stated that the events in question occurred in 1785.—Ed.

to like very much. He was a small, spare man, with short-sighted grey eyes and a peculiarly pleasant smile; a man of extreme punctuality in trifles, but frank, kindly, and genial; a thorough soldier and a thorough sportsman: indeed his devotion to sport had left its mark upon him in the shape of a very perceptible limp, the result of an accident in the hunting field.

A considerable part of our journey had to be performed by water, so a kind of barge was put into requisition for us, and we started at day-break one morning. It soon grew insufferably hot, the country was flat, and our progress extremely slow, so you will not be surprised to hear that we found the time hang somewhat heavily upon our hands. Sometimes we got out and walked a few yards to stretch our legs, but the heat of the sun soon drove us under our awning again, and by the evening of the second day we were in a state of *ennui* bordering on desperation, when the Major suddenly said with a smile:

"Gentlemen, I have a proposal to make."

"Hear, hear!" we all shouted; "anything to vary this detestable monotony!"

"My idea," said the Major, is this. "You see that little hill over there to the right? Well, I know this part of the country thoroughly, and I know that the river passes just on the other side of that hill. Now though it is, as you see, only a few miles off in a straight line, it is at least four times that distance by water in consequence of the windings of the river. We are now about to stop for the night, and I thought that if we left the boat here to-morrow morning, arranging to meet it again in the evening at the base of that hill, we might relieve the tedium of the journey by a little shooting in those jungles, where I know from experience there is good sport to be had."

Of course we hailed the suggestion with acclamation, and at an early hour the next morning we took our guns and leapt ashore, accompanied by a large dog which belonged to one of the party—a fine, intelligent animal, and a general favourite. The Major had created some amusement by appearing in an enormous pair of top-boots, many sizes too large for him; but when some one suggested that he seemed more prepared for fishing than shooting, he only laughed good naturedly and said that before the day was over we might perhaps wish that we had been as well protected as he was. In sooth he was right, for we found the ground for some distance decidedly marshy, and in many places, to obtain a footing at all, we had to spring from bush to bush and stone to stone in a way that, encumbered as we were with our guns, soon made us most unpleasantly warm. At last our difficulties culminated in a muddy stream or ditch about twelve feet broad.

"Rather a long jump for a man with a heavy gun!" I said.

"Oh," replied the Major, "I think we can manage it; at any rate I am going to try, and if I get over with my game leg it ought to be easy enough for you young fellows."

He took a short run, and sprang, just clearing the ditch; but unluckily the slimy edge of the bank gave way under his feet, and he slipped back into the water. In a moment the rest of us took

the leap, all getting safely across, and rushed to his assistance. He was quite unhurt, and, thanks to the enormous top-boots, not even wet; but his gun was choked with mud, and required a thorough cleaning. He threw himself down with a laugh under the nearest tree, and began fanning himself with his hat, saying:—"You will have to go on without me for a while."

We protested against leaving him, objecting that we did not know the country, and offered to stop and help him; but this he refused to permit. "No, no," he said, "you must push on, and see what you can find; I shall follow in half-an-hour or so; we cannot miss one another, and at the worst there is always the hill as a landmark, so you have only to climb a tree and you will get the direction at once: but in any case do not fail to meet at the boat at five o'clock."

Somewhat reluctantly we obeyed, and plunged into the jungle, leaving him still lying fanning himself under the tree. We had walked on for about an hour without much success, and were just beginning to wonder when the Major would join us, when Cameron, who happened to be next to me, stopped suddenly, turned pale as death, and pointing straight before him cried in accents of horror:

"See! see! merciful heaven, look there!"

"Where? what? what is it?" we all shouted confusedly, as we rushed up to him and looked round in expectation of encountering a tiger—a cobra—we hardly knew what, but assuredly something terrible, since it had been sufficient to cause such evident emotion in our usually self-contained comrade. But neither tiger nor cobra was visible—nothing but Cameron, pointing with ghastly haggard face and starting eyeballs at something we could not see.

"Cameron! Cameron!" cried I, seizing his arm, "for heaven's sake, speak! what is the matter?"

Scarcely were the words out of my mouth when a low, but very peculiar, sound struck on my ear, and Cameron, dropping his pointing hand, said in a hoarse strained voice, "There! you heard it? Thank God it's over!" and fell to the ground insensible. There was a momentary confusion while we unfastened his collar, and I dashed in his face some water which I fortunately had in my flask, while another tried to pour brandy between his clenched teeth; and under cover of it I whispered to the man next me (one of our greatest sceptics by the way) "Beauchamp, did you hear anything?"

"Why, yes," he replied, "a curious sound, very; a sort of crash or rattle far away in the distance, yet very distinct; if the thing were not utterly impossible I could have sworn it was the rattle of musketry."

"Just my impression," murmured I; "but hush! he is recovering."

In a minute or two he was able to speak feebly, and began to thank us and apologize for giving trouble; and soon he sat up, leaning against a tree, and in a firm though still low voice said:

"My dear friends, I feel I owe you an explanation of my extraordinary behaviour. It is an explanation that I would fain avoid

giving; but it must come some time, and so may as well be given now. You may perhaps have noticed that when during the voyage you all joined in scoffing at dreams, portents, and visions, I invariably avoided giving any opinion on the subject. I did so because, while I had no desire to court ridicule or provoke discussion, I was unable to agree with you, knowing only too well from my own dread experience that the world which men agree to call that of the supernatural is just as real as—nay, perhaps even far more so than—this world we see about us. In other words, I, like many of my countrymen, am cursed with the gift of Second-sight—that awful faculty which foretells in vision calamities that are shortly to occur. Such a vision I had just now, and its exceptional horror moved me as you have seen. I saw before me a corpse—not that of one who has died a peaceful, natural death, but that of the victim of some terrible accident—a ghastly, shapeless mass, with a face swollen, crushed, unrecognizable. I saw this dreadful object placed in a coffin, and the funeral service performed over it; I saw the burial-ground—I saw the clergyman—and though I had never seen either before, I can picture both perfectly in my mind's eye now; I saw you, myself, Beauchamp, all of us and many more, standing round as mourners; I saw the soldiers raise their muskets after the service was over—I heard the volley they fired—and then I knew no more."

As he spoke of that volley of musketry I glanced across with a shudder at Beauchamp, and the look of stony horror on that handsome sceptic's face was one not to be forgotten. The spell of the vision was upon us all, and no one liked to be the first to speak; and for a long minute—perhaps two minutes—there was a silence which could be felt—that silence of tropical noon which is so far deeper than that of midnight.

And then—it was broken. Broken, not by any of the ordinary sounds of the forest, but by one which under the circumstances startled us far more than the growl of the tiger or the hiss of the serpent would have done—the deep solemn "clang!" of a great church bell.

"Good God, what is that?" cried Beauchamp, thoroughly unnerved, as we all sprang to our feet, while the dog threw up his head and howled.

"It's the bell tolling for that funeral of Cameron's," said Granville, the wit of our party, trying to smile with a very white face; but I doubt if ever a joke fell flatter, for we were in no mood for laughter. While we still stood awe-stricken, gazing at one another, again the unmistakable sonorous "clang!" rang out in our ears—not borne by the wind and mellowed by distance, but in the very midst of us, close over our heads—so close that we felt the ground vibrate in response to its stroke.

"Let us leave this accursed spot!" cried I, seizing Cameron's arm. Beauchamp caught him by the other, and between us we half supported, half dragged him along. The others followed; but we had not gone ten yards before that hollow knell sounded once more in our midst, adding wings to our speed: and again the dog howled dismally.

For a mile or more we hurried along in silence, until we came upon a beautiful grassy dell through which meandered a clear silvery streamlet. On its edge we threw ourselves down to rest: indeed Cameron, not yet thoroughly recovered, seemed incapable of going further. After a long draught of the cool water we became more composed, and began seriously to review our late remarkable experience. As to Cameron's vision, after witnessing his intense and painful agitation it was impossible to doubt that it was sufficiently real to him, and the phenomenon being a purely subjective one there was little more to be said. More difficult to deal with was the faint, distant, yet surprisingly distinct sound of a volley of musketry which Beauchamp and I had both heard. Granville and Johnson, who had heard nothing, declared that the sound had existed only in our heated imagination, excited as we naturally were by Cameron's strange condition; and, when reminded of its singular agreement with the termination of his vision, attributed that fact to mere coincidence. Neither Beauchamp nor I were at all satisfied with this; we had heard the sound, and we *knew* that this theory was not the true explanation; but as we were entirely unable to suggest a more rational one, it was useless to argue. But then that weird church bell! No one dreamt of suggesting imagination in that case; we had all alike heard it—all felt the vibration of the earth which it caused—all agreed exactly in the description of its sound, and in locating it in the very midst of us.

"Still," said Granville, "of course there *must* be some means of accounting for it naturally; even if there were such things as spirits, it would be absurd to suppose them capable of producing a noise such as that: and I have read of cases in which some unusual description of echo has been found capable of reproducing a sound with startling fidelity even at an almost incredible distance."

"An echo!" replied Cameron scornfully; "there is not a church bell within fifty miles of us—not such an one as that, probably, in the whole of India, for it sounded like the Great Bell of Moscow."

"Yes, that sound had certainly not travelled fifty miles," remarked Beauchamp reflectively; "you have heard, I suppose, of the *campanero* of South America?"

We had all read of this lovely bird and its wonderful bell-like note, but we had no reason to believe that any such creature existed in India; besides, we all agreed that no specimen of the feathered tribe was ever hatched which could have produced that tremendous metallic clang.

"I wish the Major had been with us," said Granville; "he knows the country, and perhaps he might be able to suggest something. Ha! I have it! I see the explanation of the mystery! How absurd of us not to have thought of it before! Of course the Major, who stayed behind, has been playing some trick upon us, and is now having a good laugh somewhere or other at the recollection of our foolish fright!"

"A bright idea! that must be it!" exclaimed Beauchamp and Johnson together. "But stay," interposed I, "*how* could he have done it? He can hardly have been carrying a bell weighing two or three tons or so in his coat-pocket."

"Oh, no doubt he found some method or other," answered Granville; "for example, I have heard that a properly prepared bar of iron will when struck give out a very fair imitation of a bell sound."

"Perhaps so, but then properly prepared bars of iron are not usually to be found lying about in an Indian jungle, and he certainly brought nothing with him from the boat."

"Well, possibly the barrel of his gun might be made—," but here a general smile checked the speaker, and Cameron quietly remarked:

"No, Granville, I do not think that will quite answer as an explanation; besides, how do you account for the sound coming from a point close above our heads?"

"Much may be done by skilful management of ventriloquism," replied Granville.

"Ventriloquism! my dear fellow, can you seriously suppose that such a sound as that ever proceeded from any human throat?"

"Well," answered Granville, "I cannot say; but until you can find me a better, I cling to my hypothesis that the Major is responsible for our fright in some way or other."

To this Beauchamp and Johnson somewhat hesitatingly agreed; Cameron smiled sadly and shook his head, but said no more: as for myself, I knew not what to think, for my scepticism was considerably shaken by the strange events of the morning.

We lay there by that pleasant stream for some hours, each ransacking his memory in turn for some half-forgotten story of the supernatural, of goblin, ghost, or fairy, told perhaps by some old nurse in happy childish days. The only tale that dwells in my recollection is a short one told by Cameron in answer to a question as to his first experience of the faculty of second sight.

"The first experience I well remember," he said; "I was a little lad of six or seven, and one evening when my father and I were out walking together, we stood to watch the fishermen who lived in the little village attached to our house push off their boats and start for their night's work. Among them were two fine lads—Alec and Donald,—who were particular favorites of mine, and used frequently to bring strange fish for 'the little laird' (as they called me) to see: and once I had even been out in their boat. So I waved my hand to them as they set sail, and then we continued our ramble, ascending the cliffs so that we could watch the boats as they stood far out to sea. We were nearly at home again, when, coming round an angle of the grey old castle wall, I was much surprised to see Alec and Donald leaning against it. I was about to speak to them when the sudden tightening of my father's grasp upon my hand caused me to look up in his face, and the stern, set expression that I saw there diverted my attention for the moment from the lads, though I noticed that they did not give us the customary salute—in fact, did not seem to see us at all. 'Father,' I asked, 'what can Alec and Donald be doing there?' He looked down on me with deep compassion, and said 'And did ye see them too? Eh! my lad, my lad!' and after that he took no notice of my questions, and spoke no more till we reached home. He retired to

his room, while I ran down to the beach to see why my young friends' boat had returned; but to my astonishment there was no boat there, and an old woman, who had been sitting spinning at her door close by the whole time, assured me that there certainly had been none since the whole fleet set sail together two hours before. I was puzzled, but still I never doubted but that somehow my friends had been there in real flesh and blood; even the great storm which woke me in the night suggested nothing, and it was only when in the early morning I saw men reverently bearing two bodies into the house where Alec and Donald had lived, that I had any idea of the true nature of what I had seen."

Thus time passed on, till the declining rays of the sun warned us that we must think of returning to the boat. We had not far to go, for the hill at whose foot we were to meet was full in sight, and we had only to pass through a wood which skirted its base. By this time we had somewhat recovered our normal tone, and were laughing and chatting gaily, wondering where we should find the Major, and thinking what an incredible story we had to tell him. Beauchamp, who was leading, had just called out "Here is the end of the wood at last!" when his dog, which had been roaming about in advance, came flying back and cowered down among us with every sign of excessive fear. We had no time to wonder at this unusual behaviour before again in our midst sounded that solemn sonorous "clang!" just as before, and again the trembling dog threw up his head and howled.

"Ha!" exclaiming Cameron, quickly turning upon Granville; "echo? ventriloquism? an iron bar? a musket barrel? which hypothesis do you prefer now?"

And as his voice ceased the dread unearthly knell again crashed forth. With one consent we sprang towards the open ground at the end of the wood, but before we could reach it the spectral bell rang in our very ears—almost in our very brains, as it seemed—once more, amid the frantic howls of the dog. We rushed out in great disorder into the broad meadow sloping down to the river, and it was with an unutterable sense of relief that we saw our boat, already moored, waiting to receive us, and the Major some distance in front of us limping hastily towards it.

"Major! Major!" we shouted; but he did not turn his head, sharp though his ears were generally: he only hurried on towards the boat, so we all started in pursuit, running as hard as we could. To our surprise the dog, instead of accompanying us, uttered one final dismal yell and dashed back into the haunted wood; but no one thought of following him—our attention was fixed on the Major. Fast as we ran we were unable to overtake him, and we were still some fifty yards from the boat when he hurried across the plank that the boatmen had just put down as a gangway. He went down the stairs, still in the same hurried manner, and we rushed after him, but to our intense surprise were unable to find him anywhere. The door of his cabin stood wide open, but it was empty; and though we searched the whole barge, not a trace of him could we find.

"Well," cried Granville, "this is the strangest trick of all."

Cameron and I exchanged glances, but Granville, not observing us, rushed on deck and demanded of the head boatman where the Major was.

"Sahib," replied the man, "I have not seen him since he left with you this morning."

"Why, what do you mean?" roared Granville; "he came on board this barge not a minute before we did, and I saw you put down a plank for him to cross with your own hands!"

"Sir," answered the man, exhibiting the greatest astonishment, "you are certainly mistaken; you were yourself the first person to come on board, and I laid down the plank because I saw you coming: as for the Major Sahib, I have not set eyes upon him since morning."

We could do nothing but stare at one another in blank amazement, not unmingled with awe; and I heard Cameron mutter as if to himself "He is dead, then, as I feared, and the vision was for him after all."

"There is something very strange about all this," said Beauchamp, "something which I cannot at all understand; but one thing is clear—we must at once go back to the place where we left the Major this morning, and search for him: some accident may have happened."

We explained to the head boatman where we had parted from the Major, and found that he at once shared our worst fears. "That is a very dangerous place, Sahib," he said; "there was once a village there, and there are two or three deep wells whose mouths are entirely over-grown by bushes and weeds; and the Major Sahib being so short-sighted would be very likely to fall into one of them."

This intelligence naturally increased our apprehensions tenfold, and we lost no time in setting off, taking with us three of the boatmen and a coil of stout rope. As may be imagined, it was not without a shudder that we plunged again into the wood where we had heard those mysterious sounds which we had now so much reason to fear might have been in some inexplicable way intended as warnings to us of a calamity impending, or perhaps even then taking place. But the conversation turned chiefly on the latest marvel—the appearance and disappearance of what we could hardly help calling the Major's ghost. We carefully compared notes, and ascertained beyond a doubt that all five of us had clearly seen him—we had all observed his hurried manner—we had all noticed that though still wearing the top boots, he had no hat upon his head and was no longer carrying his gun—we had all seen him descend the stairs on board the boat, and of course we were all perfectly certain that it would have been impossible for him, if a man in the flesh, to escape us unobserved. Sceptics though some of us had been as to supernatural visitations, I think none of us now ventured to hope that we should find him alive; and perhaps it is no discredit to our prowess as soldiers to confess that we kept very close together as we retraced our steps through those woods, and that we spoke chiefly in whispers, except when at intervals we stopped, let off our pieces, and all shouted together, so that if the

Major were lying disabled anywhere in the neighbourhood he would be aware of our approach. However, we met with nothing unusual on our way, and found without difficulty the place where we had crossed the ditch, and the tree under which we had left the Major. From this spot the boatmen easily tracked his footsteps for a few hundred yards, till one of them, running forward, picked up the hat and gun of the missing man—"the very articles," whispered Cameron to me, "which he had not when we saw him just now." We now felt certain that some terrible accident had occurred—probably close to the very spot where we stood; and sure enough the natives pointed out to us only a few yards off the concealed mouth of one of those old wells of which they had warned us. Alas! at its edge there were the unmistakable marks of slipping feet; and from the blackness of the depth into which we looked, we could hardly doubt that our poor friend must have been fatally injured, even if not at once killed, by the fall. The sun was already setting, and night comes on so rapidly in the tropics that we had but little time to lose; so, as no answer came to our shouts, we hastily passed our rope round the branch of a tree which hung over the mouth of the well, and by its means one of the boatmen descended. Soon from an immense depth a shout came up; the man had reached the bottom, and had discovered a body, but was unable to tell us whether it was the Major's or not. We directed him to attach it to the rope, and with fast beating hearts drew it to the surface of the earth. Never shall I forget the ghastly sight that met our eyes in the rapidly-fading light; the corpse was indeed the Major's, but it was only by the clothes and the top-boots that we could identify it; scarcely anything of human shape was left in it, and the face was swollen and crushed past all recognition, as Cameron had seen it in his vision: and—horrible to relate—entangled in the rope which had been so hurriedly tied round it was also the mangled, but yet warm and palpitating body of *Beauchamp's dog*, which had rushed so madly into the jungle but an hour before! Sick with horror, we twined together a rude litter of branches, laid the Major's remains upon it with averted eyes, and bore it silently back to our boat.

So ends my melancholy story, and few will wonder that a permanent effect was produced upon the life of each one of its witnesses. Since then I have borne my part in many a battle-field, and faced death calmly enough (for familiarity breeds contempt) in its most dreadful forms; but yet there are times when that unearthly bell, that spectral figure, that awful corpse rise once more before my mind, and a great horror falls upon me, and I dread to be alone.

One more fact I ought to mention to make my tale complete. When, on the following evening, we arrived at our destination, and our melancholy deposition had been taken down by the proper authorities, Cameron and I went out for a quiet walk, to endeavour with the assistance of the soothing influence of nature to shake off something of the gloom which paralysed our spirits. Suddenly he clutched my arm, and, pointing through some rude railings, said in a trembling voice, "Yes, there it is! that is the burial-ground I saw yesterday." And when later on we were introduced to the

chaplain of the post, I noticed, though my friends did not, the irrepressible shudder with which Cameron took his hand, and I knew that he had recognized the clergyman of his vision.

Such is my great-grandfather's story. As for its occult rationale, I presume Cameron's vision to have been a pure case of second-sight, and if so the fact that the two men who were evidently nearest to him (certainly one—probably both—actually *touching* him) participated in it to the limited extent of hearing the concluding volley, while the others who were not so close did not, would show that the intensity with which the vision impressed itself upon the seer occasioned a disturbance in his aura which was communicated to that of each person in contact with him, as in ordinary thought-transference. The bell sounds seem to have been an exceedingly powerful manifestation—probably produced by the elementary of the Major, with or without the help of an elemental, as an attempt to apprise his friends of the accident which had befallen him. From what we hear of his extreme punctuality, it is probable that the idea of reaching the boat at the time arranged would have been prominent in his mind immediately before death, and that prominent idea would account for the apparition; while the fact that the officers all saw it, and the boatmen did not, might be attributed to the intense excitement under which the former were labouring, in addition to the fact that they, as constant companions, would be much more *en rapport* with the deceased. The dog, as often happens, realized the character of the appearance sooner than the men did; but perhaps the most extraordinary point of the whole story is the discovery of its body along with the Major's. I can only suppose that in an additional attempt to turn the attention of his friends in the right direction, the Major's elementary may have drawn it back to the scene of the accident, though he could not draw *them*, and being unable to check itself in its headlong rush, it met with its death as he had done; but I offer this only as a conjecture.

CHARLES WEBSTER, F. T. S.

EDUARD VON HARTMANN ON SPIRITUALISM.

(Continued from last number.)

IN order to understand the hypothesis adopted by Eastern Occultists to explain the rationale of spiritualistic phenomena, we must first note that the latter are manifestations of a plane of consciousness differing from that realised and maintained through the physical man.

The ordinary man may be said to possess the capacity of consciousness on three planes, the material, the emotional and the mental, corresponding respectively to the three lower principles. The phenomena now under consideration are manifestations of a fourth plane of consciousness—the astral or intuitive. This consciousness is realised and maintained by the astral man, its vehicle is what is known as the human aura and its field of action is the astral light. By Indian occultists it is called *Antah-Pragna*.

Perfect consciousness on this plane is accompanied for the time being by the suppression of consciousness on the other lower

planes. This higher consciousness may be induced, as in the case of initiates, by the exercise of powers acquired through a certain method of life, or, as in the case of sensitives, by the operation of outside influences. The main difference between these two cases is that in the former the manifestations of this consciousness are under the control of the operator, while in the latter they are controlled by some power outside the range of the sensitive's volition.

Subjective manifestations of this consciousness are familiar in presentiments, intuitions, and the like, while it is objectively realized in the phenomena of spiritualism and magnetism. In this round humanity will attain to a full possession of this consciousness, as it has already done of the other three kinds. There are, beyond this Antahi-Pragna, three higher planes of consciousness, but of these it is not our purpose to speak at present.

We have said that the field of action of this Antahi-Pragna is the astral light: the faithful record of every thought and action, reservoir of all the occult forces known to and used by black magicians, abode of the elementals or blind nature forces, matter mid-way between the intensely gross and the intensely subtle states. This is the all-pervading medium acted on by the strong will, by the faith that moves mountains. It is the realm of black magic, the practices of which are but so many means of training and developing the physical will: on the higher planes the physical will alone, unaccompanied by spiritual development, cannot act. The human aura may be said to be a specialized form of this fourth principle of the universe.*

This aura is not however a mere accretion of astral light accompanying a human organism, but rather a differentiated portion of this fourth principle, possessing distinct characteristics impressed upon it by its owner. It varies in colour and density in different individuals and changes with their changes, both physical and mental. The factors in its constitution are the thoughts, actions and impressions of its owner; no one of these but has an influence on the structure of the aura both temporary and permanent. Thus those who are able to see this aura and decipher its record are able to read the past and sometimes the future history of the individual to whom it belongs; moreover not only human organisms, but all other things have each their aura. Looked at from the plane of Antahi-Pragna, auras and not physical bodies are seen and cognized.

On the other hand, if this aura can be acted on from without instead of within, corresponding changes are produced on the mind and body of its owner. This fact it is which contains the key to all mesmeric and spiritualistic phenomena. Persons whose aura is thus acted on from without are called sensitives or mediums, though, as there exist wills in the universe capable of overcoming any opposition we can conceive of, we ought rather to say that mediums are persons the resisting power of whose auras is considerably below the average or whose fourth principle is defective.

* See *Theosophist*, Vol. VI, p. 123.

The main characteristics of auras that are thus easily acted on are: that they are not sufficiently specialized—they have not sufficient individuality—to resist encroachments from without, the outline is not clearly defined, the rays, (for to the eye of the seer the aura appears to be composed of variously coloured streams of light) are confused and flickering and the colours constantly change, whereas in positive persons the light is steady and the colour tends to be constant.

Mediumship may be induced through a variety of causes. It may be that the fifth principle is either ill-developed, weak or diseased; or, on the other hand, the abnormal development may spring from some weakness or defect in the physical body, for the nature of a person's aura depends partly upon the state or condition of the fifth principle, and partly on the structural peculiarities of the physical body, undergoing considerable changes when the health of the latter varies. Persons given to daydreams and reveries are more likely to become mediums than those constantly engaged in active occupations. Thus the great danger of mediums is that their fourth principle, originally weak and imperfect, may in time become wholly destroyed, and the effect, of such destruction is to cut off the man from communication with his fifth principle and consequently with all the higher ones, the fourth being the intermediate link, as it were, between higher and lower principles. Mediums are moreover in danger of falling victims to permanent obsession.

This control from the outside, the principal characteristic of mediumship, may be divided into four classes: control by another human mind, control by elementals or nature forces, control by elementaries or shells of dead human beings, and lastly, influence of the impressions on the astral light.

All mesmeric phenomena are examples of control by another human mind. Of these the most common are those of thought transference, a matter of every-day occurrence with many persons. Secondly, the phenomena of mesmeric sleep in which the aura of the subject and hence his whole mind and physical organism are under the control of the magnetizer; and lastly, ecstasy or somnambulism, in which the magnetizer still retains control and the sensitive is brought into rapport with the impressions of the astral light.

The magnetizer by his will, using the astral light as a medium of communication, brings about certain changes in the aura of his subject and these produce corresponding physical results. By this means the will of the magnetizer is substituted for that of the sensitive; his action on the aura is too strong to be resisted by its owner's will, hence that will becomes altogether paralyzed and all the actions of the sensitive are directed from the astral plane, and thus the normal process is reversed: instead of action on the ordinary plane producing changes in the aura, change of aura produces corresponding physical action, just as change of facial expression will often produce change of emotion. It may help us to a clearer comprehension of the rationale of these phenomena, if we bear in mind that since all aura is but differentiated astral light, and since

the astral light is all pervading, the former must, at the boundary of each individualised aura, merge into the universal medium, and it is at the boundary surface that the influence from without is applied. We may say in fact that the magnetiser sets up a certain vibration in his own aura, that vibration is communicated to the astral light, and by the directing power of his will is brought into rapport with his subject's aura, in which it sets up a corresponding vibration, and the result of this is the thought or action required. This is also the explanation of induced hallucination, but it must be remembered that the effect of this process upon the subject is exactly the same as if the hallucination or transferred thought had originated in himself. It also explains how thoughts may be put into our minds by more exalted beings with whom we may have no conscious relations. The magnetiser cannot in strictness be said to create; he can but stimulate or modify the aura of his subject, though he can also transfer thither a portion of his own aura; from this his fatigue results, as well as from the abnormal exertions he is forced to make in order to create in his own aura vibrations sufficiently strong to be communicated to others, thereby causing a reaction on his own physical body.

The manifestations of spiritualistic mediums belong to the last three classes of control. Of them it may be said that they are not only open to the influence of specialized human wills, but are liable to be acted on by blind influences residing in the astral light itself.

Of elementals we are not able to say much. We are told that they are blind natural forces, some of them wielding enormous powers. They seem to be force centres of astral light, to a limited extent specialized. They appear to have an affinity for, and to be able to attach themselves to, forces generated and thrown off by the human organism. For instance they may attach themselves to a thought or to the physical effluvia of a human being, and we may suppose that the elementals met with at séances have been gradually developed by human contact. They can be brought under human control, as is done in black magic, but here it seems as if a human being had the power, by means of a particular process, to clothe his thought with force to enable it to bring about objective results, and thus an elemental is produced; but in order that such an elemental may continue a persistent existence, it must have first employment given to it, and secondly material supplied to it. This material has to be supplied by the aura of the magician when other sources fail; hence his danger.*

Most of these elementals may be said to be inimical to human beings, because they delight in preying upon and consuming human aura. They attach themselves to mediums through whom they work wonders, in order thus to gain control over them and be able to prey on their aura. The phenomena in which the elemental takes a leading part are those in which a large amount of force is required either on the physical or mental plane. We frequently hear, for instance, of very heavy tables or pianos being moved or even raised

* See *Theosophist*, Vol. VI, pp. 9, 233.

from the ground. The elemental is again employed when articles are brought from a distance, such as flowers or fruit, &c.; as Von Hartmann remarks, the articles so brought are invariably of earthly origin (this of course applies to those articles which remain after the séance is ended and do not become disintegrated). The passing of matter through matter is another case of elemental working. In the same way are accounted for the appearance of spirit lights and the production of fire, also stone-throwing and the levitation of the medium and others, when drawn up from their seats as if by the hand of an invisible human being. The spirit hands are produced by this agency. When a historical person is materialised, his elementary has, generally speaking, nothing to do with the phenomena. These are produced by elementals, as is also the case with the materialised forms of persons of whom those present know little or nothing. Writing manifestations either direct, by slate or otherwise, relating to matter absolutely unknown to those present, or in unknown languages, or foretelling future events, are also to be attributed to elemental agency.

Spirit garments and flowers are formed out of the astral light by elementals, and it is they who play upon musical instruments, either floating in the air or stationary, and they also produce pictures.

The questions must however naturally arise in the reader's mind: How do you know that all these things are due to the agency of elementals, and how do those elementals effect their objects? Whence do they derive their intelligence?

The reason for believing these phenomena to be the work of elementals, is that it is known that all of them can be produced by this agency, and moreover it is a comparatively easy thing to be brought into relations with an elemental; if initiated by a competent person, it requires but the observance of certain rites lasting often not more than a few hours altogether, to enter into a compact with an elemental by which, in return for certain services, it will engage to perform certain acts whenever required. These may include the gift of foreknowledge, defence of person or possessions from damage, transport of articles from a distance, command of fire, the production of musical sounds; these we mention as actually existent at the present day, there being instances of the same within the knowledge of many of our readers; but besides these there are none of the physical phenomena of the spiritualists which cannot be produced through elementals.

As regards the ideation involved in spiritualistic manifestations, we may say it is mainly determined through the brain or recollection of the medium. To begin with, the nature of the phenomena, if already determined upon in the minds of medium and sitters, will be carried out accordingly, either through the aura of the medium and sitters or through an elemental who helps the idea objectively. If there is no such idea in the minds of those present, the elemental may seize upon some forgotten recollection. We may say that the elemental begins by feeling about for a phenomenon, or, to put the same thing in other words, for an opportunity of action on the astral plane—the only plane it knows—in conjunction with the medium, in order thus to bring itself into such relations with the

latter as to be able to feed on human aura. It is not that the elemental has an intelligence that enables it to plot and plan and design, but rather a sort of instinct, which guides it to the attainment of its object along the line of least resistance. Of force it has enough and to spare, but it requires a mould, so to speak, to enable the working of that force to be objectively perceived; this mould or form it finds in the thoughts of the medium and sitters, though in some cases the images may be taken from the astral light, and it must be noted that the conditions exercise an important influence on the nature and strength of the phenomena.

The information given through the medium by means of an elemental is taken from the astral light. It is not necessary that the elemental should be well acquainted with the subject of discourse; all it has to do is to psychometrize the idea, and on this higher plane ideas can be psychometrized just as material objects on lower planes. One consequence of this psychometry is that the elemental becomes for the time being identified with the thing psychometrized, as is often the case with the human possessors of this gift, and hence the wonderful identities of appearance and sometimes the correctness of the information given. It sometimes makes mistakes and gives wrong answers however, and the general reason of this is that the mistakes occur in the transfer of the information through the organism of the medium. Sometimes too the elemental may draw the wrong information from the astral light, from inability to come into rapport with the right currents; this probably often occurs when the thought fixed upon is but indistinctly defined in the mind of its proposer, or is acted upon by the ideation of others.

We may also observe that there are some occasions when there are sitters present whose aura is repellent to the medium or elemental, and on such occasions the elemental is liable to become mischievous if not dangerous.

After the two exhaustive articles on Kama Loca which appeared in the *Theosophist* in February and March last, nothing need be said here as to the nature of elementaries or astral souls. The spiritualistic phenomena in which they take part are confined to cases in which they take, as it were, possession of the medium, and deliver addresses or answer questions through his organism. They are also present in materialisations of persons well known to some at least among the sitters, and in the allied phenomena of personation, in which the medium assumes the physical characteristics of the person by whom he is controlled. We may however observe that in cases in which an astral soul is the prime actor in the manifestations, the intelligence displayed does not range beyond that acquired in the person's earth life. Suicides and persons who have died a violent death are those which generally make their appearance in this way. In the case of persons very recently dead who appear at séances, it is probable that their elementary has been taken possession of by an elemental. This, it appears, elementals are always anxious to do whenever possible, as they thus furnish themselves with a sort of body which enables them to give more precision to their workings. It seems moreover that the union between elemental and elementary is brought about more

easily through the agency of a medium, and this is the explanation of the bringing of new spirits to circles to be helped. Elementals bring astral souls of dead persons to mediums in order, as it were, to hatch them. There are several classes of elementaries, some fifteen or sixteen being enumerated. These may last a considerable time in some cases, especially if the persons led very wicked lives and died when comparatively young.

A last class of phenomena is that in which the principal factor is the aura of the medium either alone or with others; the only control being that of the impressions already existing in the astral light. Such are simple clairvoyance, sometimes slate-writing, and materialisation, in which, as sometimes happens, the fourth principle of the medium oozes out from his body and assumes an objective form. To this class belongs also the production of the simpler phenomena, such as raps, which are, as Von Hartmann rightly thinks, phenomena analogous to the discharges of frictional electricity.

Trance mediumship may be due to the action of the combined will of those present on the aura of the medium, or it may be due to an elementary, but in the majority of cases it is brought about by the "controls," who are nearly always elementals.

In a few rare cases of elevated teaching, the control may be from a sphere higher than the fourth and not inimical or harmful to man; but as a rule the elementals alluded to, in order for to carry out their own objects, assume an appearance in exact agreement with the tone of the circle. They are as capable of masquerading as angels of light as of personating the spirit of evil.

Thus while the Indian occultists agree with Von Hartmann that the plane of consciousness of the mesmerized somnambule is identical with that of the spirit medium, they are necessarily at issue with the great philosopher, inasmuch as they postulate the three factors of astral light, elemental forces, and elementaries or astral souls, by means of which, as they believe, it is alone possible to explain the phenomena in question. How far the above explanations are worthy of general acceptance must of course be left to the judgment of individual readers. Initiates and adepts claim that they are able to perceive the workings of the astral light and the elemental forces; to those who do not possess these powers of perception the above is offered as a working hypothesis—whether tenable or not it is for each to decide for himself.

O. PEMBRIDGE, F. T. S.

SCIENTIFIC THEORIES.

READING "Isis Unveiled," Vol. I, page 623, I was reminded of two or three volumes written by Dr. Schoepfer in Leipzig, which I read when a mere boy. Dr. Schoepfer is a man who manufactures some medicine from the juice of some Javanese tree, and who tries to make people believe that it is good for nearly anything. It was about eight years ago when I lost sight of him, and of what science he is a professor in Berlin, I cannot imagine. His antagonism to the so-called Copernican system is due to his being a good Christian, who believes that he is bound *literally* to believe every word written in the Bible. He sticks to the six *days* of creation, and seems to think that a portion of the bliss of his future life depends on the acceptance of the story of Joshua the brigand arresting sun and moon in order to slaughter some hundreds more of innocent people. He is backed by certain theologians who eagerly grasp at any straw that may save their edifice from crumbling down. Dr. Schoepfer is a man who avowedly does not know any of the branches of higher mathematics; who either has not read or does not understand the most elementary treatise on hydrostatics; who certainly cannot know as much of physics as is prescribed for the F. A. course in Indian universities; and who nevertheless tries to hold the immensity of the universe within his closed fist. The only direct proof of the rotation of the Earth that Western science knows of, Foucault's pendulum experiment, which requires great care in its performance, he calls a trick played by skilled experimenters on the deluded public. I am far from thinking that criticism applied now and then to different branches of science is not very wholesome; but the pruning should be done by people who are not biassed by cherished hypotheses of their own, and not by such people as Dr. Schoepfer, whose mind is a great blank with respect to nearly everything against which he directs his fierce onslaught. He is certainly no 'scientist,' whatever else he may be.

Pruning is as necessary to science as to anything else; for science is swarming with hypotheses, 'ingenious' hypotheses, as they are usually called. It is true that we must clearly distinguish between mathematical and physical hypotheses, though this distinction is not known to many people. The former are nothing but points of application for our mathematical powers, mere conventions, without any physical meaning, but nevertheless of great use; though mathematicians should remember that the establishment of such theories does not constitute them kings of science. Still even among the physical theories there is a good deal of rubbish. It is often just as an able critic once said about an ethnological theory based upon the structure of the hair of different races: 'the whole is suspended by a hair.' One instance. The velocity of the onward motion of solar cyclones was calculated from the displacement or distortion of Fraunhofer's lines, and several pages of Secchi's otherwise excellent work 'Il sole' are dedicated to the subject; but very recently Mr. Vogel of Potsdam, one of the first spectroscopists of the day, has shown that nearly the whole is based on a mistaken notion.

It is a great pity that many elementary works on natural science are so full of ingenious theories. But why feed on thistles, if we have better things to live upon? Whatever may have been known to the ancients, much has been lost for ever, and we shall have to labour hard either to find the ancient treasures where they are buried, or to dig where our ancestors dug and rediscover the lost treasures by our own exertions. We must be just both to ancient and modern people; we must not think ourselves the wisest of the wise, nor must we always charge the modern men with plagiarism where there has simply been a rediscovery. I have to say a few words on this point to Indian students of Western Science.

Most of those who study science unfortunately do so only to pass their examination. In this way they acquire a smattering of the thing, and come to believe themselves very clever in every direction, (forgetting that they know not even one thousandth part of Western Science,) and indulge in bad jokes about the ignorance of their own ancestors. Others again constantly harp upon the great wisdom of their ancestors without knowing anything at all about them. Could not some member of the Theosophical Society be persuaded to translate a few of the old treatises on physics from Sanscrit into English? That would prevent many a one from using empty words either way.

Young men, let us see what your ancestors knew; if we find them our betters, let us bow down and become their pupils, but not in the spirit in which young India often approaches its masters: thinking 'that the egg is cleverer than the hen.' Wiedemann in his excellent treatise on electricity gives us a hint which we should not let pass unnoticed; he says: "I intended to render it possible to physicists to get information about all we know from different sources and to avoid spending time and strength over investigations which have already been instituted." You complain that you have not the money to spend on books and apparatus; never mind; you have got some idea about science; instead of wasting your time with empty talk and worse pastimes when you have become independent, use it in order to study your ancient literature to find out "what investigations have been already instituted." Having recovered as much as possible, let us use that as a new base to build upon; afterwards let us push on the development of our race and let us work at the task of making those that follow us giants, standing on the shoulders of giants, though we ourselves may remain pigmies all our life long.

P. B.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

(Fourth Series.)

I.

THE history of the fall of man recounted in Genesis is a purely mystical conception. The progress of science shows that: (1) man appeared on earth long before the date assigned in Genesis, and (2) that man so far from falling or degenerating, has been continually advancing towards perfection. It therefore follows: (1) that the epoch referred to in Genesis is that of the beginning of civilisation and the transmission of historical monuments. (2) That the "fall" is the old age of a race and always occurs when another race is about to succeed.

The earth is a fragment of sun which was for myriads of years in an incandescent state; then a crust was formed on the surface, and that crust, becoming thicker and gradually cooling, became covered with water by the combination of oxygen and hydrogen gas. The water filtering through the caverns of the earth, has produced interior boilings and steam and these have in some places raised the surface of the globe, forming continents and mountains; the moist earth, warmed by the interior heat and by the sun, produced germs—at first molluscs, then the larvæ of animals invisible to the naked eye, such as infusoria. For centuries upon centuries these larvæ went on reproducing themselves and growing in size in proportion as the condition of the atmosphere and earth became better adapted to their preservation and nourishment. Through transformation after transformation these animated beings gradually changed into reptiles, birds and mammifers. Among them there was a being analogous to a monkey, but of a distinct and progressive species which was, later on, to become man.

Geological discoveries already credit humanity with more than fifty thousand years of existence. It has also been proved that the inclination of the earth's axis undergoes secular changes lasting over periods of unknown length. Hence result changes of climate which explain how it is that we find in polar countries products analogous to those of the torrid zone, and how, during what is called the glacial period, our hemisphere was entirely covered with ice. Still man was not destroyed at that epoch. It may have been the melting of that ice which caused the deluge of which we everywhere find traces, and it is probable that this event, occurring at the same time as a sudden change in climate, may have caused earthquakes which displaced continents and changed the position of oceans. But if this deluge was universal in space, it was not so in time, and men were able to escape by successive migrations, though most of the people and animals on the earth must have perished. When, after the disappearance of the huge saurians and other reptiles of the earlier periods, man felt himself master of the earth, religious sentiment began to manifest itself. The multitudes felt the need of leaders and humanity of a God. The idea of God, at first vague and confused, multiplied as men began to discover the divers forms of nature; all great influences, all the powers of the infinite power became gods, and Moses himself calls Jehovah

the unity of the Elohim, *i. e.*, the synthesis of the Gods. We now arrive at the great Oriental civilisations of which Egypt soon took the lead, and here commences the grand initiation.

The great Hebrew doctor Rabbi Maimonides gives for the interpretation of the hieratic, *i. e.*, sacred books, a fixed rule which should never be forgotten by commentators. He says, "Every time you find in our books a tale the reality of which seems impossible, a story which is repugnant both to reason and common sense, then be assured that tale contains a profound allegory veiling a deeply mysterious truth. And the greater the absurdity of the letter the deeper the wisdom of the spirit." This is the key to both Talmud and Bible.

Is it materially possible that God should have taken a mass of clay and formed a statue therewith, which statue he afterwards animated by breathing on its face? Can this be anything but a fable similar to that of Prometheus? Has not this sculptor-God made himself in the image of man? and is not this statue changed into man worthy of the most extravagant fairy tales? But even if all this be answered in the affirmative, must we therefore conclude that the account given by Moses is nothing but a ridiculous fable? Evidently not; there must be some allegory and some mystery in it. It is the same with the sleeping man from whom, during his sleep, God takes a rib, the w. which to make the first woman; with the tree of the k^{ne} letter. of good and evil and its fruit which opens the eyes of l^b and life. , but also causes their death; with the God who walks in the garden in the cool of the day; and the seducing serpent who is condemned to eat the dust which natural serpents have never eaten, and to crawl on its belly, as if serpents had ever had feet. It is true that they are so represented in Egyptian hieroglyphics, and I possess a copy of an old papyrus in which there is the figure of a serpent which stands upright and walks on two legs. A knowledge of Egyptian hieroglyphics is of great assistance in the interpretation of the figures of the Bible, because Moses, who is the author of part of it, was an Egyptian initiate. But what shall we say of priests and doctors who take all these things literally? Count Joseph de Maistre was right when he said:—One day they will talk of our stupidity, as we now talk of the barbarism of the Middle Ages.

The book of Genesis is not an account of a creation accomplished some six thousand years ago, but it explains the laws of the eternal creation. Adam, taken from the clay of the earth and slowly fashioned by the hand of God, is humanity which began its being under the form of larvæ, and went on growing through centuries without number. His state of innocence was the unconscious life in the natural habits of animalism. Later it successively comprised love, death, good and evil—then the successive civilisations commenced. We are near the end of one of the periods of adolescent life. We are still little more than children; the complete men will come after us.

This is why the genius of science, or the divine spirit manifested in superior men, has enveloped the teachings of the highest philosophy in fables and marvellous tales. This is why religions

utter threats and promises, as if evil were not itself a punishment, and good, a recompense; or as if the supreme intelligence could become irritated and pardon. But the absolute truths of reason and faith are beyond the comprehension of children. We are still merely scholars, almost all devoid of intelligence; some swearing foolishly by the word of the master whom they are incapable of understanding, and believing that all is finished when they are told about the tree of knowledge and the talking serpent; others playing the truant and declaring that the books tell them nothing, because they themselves do not know how to read—that all is matter, even spirit, that nature is blind and fatal, that annihilation is the end of existence—as if annihilation, which is nothing, could be either the end or the beginning of anything. In a word, on one side we see only the fever of fanaticism and on the other the paralysis of incredulity; and thus it will ever be until a stronger and more intelligent reason shall have replaced this sickly infancy.

We who know and believe are the first-born of the future. Thus we are isolated in this present world, and whenever two of us meet we ought to unite in an invincible friendship like two travellers meeting in the desert.

The seven days of Genesis represent seven lights interpreting the creative law. Seven, because the number seven, composed of the ternary and the quaternary, represents thought and form, the cosmic triangle and square.

The first day represents the unity of the first substance, which is one under two forms. The Hebrews call it *Aour*, and this is translated by light. It is active and the name of *Od* and passive under that of *Ob*. The *Od* is the perceptible radiant light, the *Ob* is absorbing and latent light. This latent light is admitted by modern physicists. If all light were included in that which strikes our eyes, being set in motion by the rotation of our suns, infinite space would be darkness, and this is not so. Space is inundated with light, but it is a light invisible to our material eyes. The sacred book first shows us, in the unity of the first day, the existence of this light, daughter of the divine equilibrium. The harmony of powers uttered the words:—Let there be light! And there was light.

And Jahveh equilibrated the light by darkness (radiant by latent light); thus were determined the morning and evening, and it was one day.

This then is the first light thrown by Moses on the mystery of creation; the unity of the first substance, with its double power which will soon reveal the second splendour.

This first day and its works are represented by the Hebrew letter Aleph, of which the central stroke represents the *Aour* and the two analogous but opposite segments of a circle, disposed on either side, stand for the *Od* and *Ob*. The small horizontal stroke which terminates the right hand segment, typifies the manifestation of visible things by the active light. The Kabbalists, in order to explain by this letter the first day of Genesis, often represent it with a crown, twisted like the serpents of the Caduceus, to express at once the unity of God and the duality of the *Elohim*. This sign,

changed by the Samaritans into a human figure, gives the first symbol of the Tarot, called the Conjuror.

Were it not an ingenious allegory the story of the creation would be the most ridiculous imaginable. The history of this clay statue made in the image of God means that man is as a God on earth, but he is a God of clay; he is an abridged synthesis of all the thought of the creator, he is like a compendium of the world, and as such, becomes the sole visible image of Him who is without form.

God does not wish him to remain in isolation of heart. He has given him breath, but not the true life which is love. Man is surprised by a sort of sleep which is to give him the most divine of all dreams. Some of his strength abandons him; a breach is made in the ramparts surrounding his heart. His own weakness forms the strength of the object of his love; it seems that she has proceeded from his own breast, so eagerly does his heart go out to make her his own again—what a picture is this of love! The ancient sages never wrote about these mysteries of the soul save in wise allegories.

The first word of the book of Genesis in the original Hebrew is Bereschith, and the following is its explanation, according to the letters of which it is composed:—

Beth. The Binary, the wisdom of God, the Verb manifested by action, the feminine letter.

Resch. The verb and life. Number twenty. The decade multiplied by two.

Aleph. The unitary spiritual principle. Being personified. The masculine letter.

Arrange these first three letters in a triangle with the *Beth* at the apex, and you will have:—From the Verb of God, or Wisdom manifested, proceed in perfect equilibrium life and being, the perpetual motion of individualised being; the two principles being joined by a line equal and proportional to the two other lines which represent their expansive movement.

God, the supreme principle, is the absolute unity that creates man, but is without number. His first manifestation is two, and these two united by the harmony resulting from the analogy of contraries, together make but one. This is why Moses gave God the plural name of *Elohim*. Suppose then two analogous points endowed with movement, and you obtain two parallel lines; but at the place where the two lines stop two new points are determined and it is thus that the *Elohim* create in their image and likeness. Let the two lower points remain fixed and move the two upper ones towards one another till they coincide, and you will then have an angle like a head supported by two legs, or the representation of a pair of compasses. But just as the two first lines implied two others, joining the separate points horizontally, so a transverse line is formed of itself, as it were, between the two points of the compasses. Thus you have, first, four lines; then two; then three. You may also arrange your first two lines so as to form a cross. This will equally give you four points which, turning about their centre, will describe a circle; this is called the quadrature of the circle.

This also is the geometrical solution of the enigma of the Sphynx:—What is the animal (or animated being) that has four legs in the morning, two in the afternoon, and three in the evening?

The three remaining letters of the word Bereschith are:—

Schin. The great agent of life and motion. The astral light, which is triple, Od, Ob, and Aour.

Jod. The active generating principle.

Thau. The universality of beings. Number twenty-one, which is three times seven. The sign of eternal salvation.

We may here note that in ancient Hebrew writings the Thau was formed like a St. Andrew's cross.

Now unite these letters in a triangle with its apex reversed, the Shin and Jod being the letters at the base, and you will have a figure that may be explained thus:—Light, or the first substance in motion, uniting with the active generating principle, produced the universality of things.

Now unite the two triangles in the form of Solomon's seal, and you will have the whole Theogony and Cosmogony of the Hebrews, the laws of universal equilibrium, the key of the pantacle of Solomon and the six days of creation.

In order to do this, you must study the relations of harmony and equilibrium existing between the letters, each of which expresses a number and signifies an absolute idea.

The sum of the numbers corresponding to the letters of the word Bereschith is fifty-four. Fifty is the number of the gates of the universal science, four is that of the sacred name of Jehovah—JHVVH.

By adding the numbers five and four together, you obtain nine; this is the number of three triangles, which, arranged in the form of a star with nine points, express all the numbers of divinity. Thus in a single word are contained all the principles of the highest science and a complete treatise of divinity and nature. Such is the power of this method which attaches absolute ideas to numbers and numbers to letters. This method is the only key to the Bible, which is a closed book without it.

THE NADIGRANTHAMS.

THE article by T. Subba Row Garu in the July *Theosophist* will be read with great interest by all Theosophists, not only because it is from his pen, but also because of the article previously written on the same subject by Col. Olcott, and called "Indian Sybilline Books." The difference between the two is, that Col. Olcott gave some extremely interesting details of a particular séance he had with a certain holder of nadigranthams. It is not stated whether the latter was the same person with whom Mr. Subba Row made his investigations in Black Town, Madras. [* I have found the name of the visitor who was with our

* I give here, not to be printed, the name of his friend. It was———The Editor will say if I am correct at foot of this note. (J.) Our Correspondent has given the name correctly.—Ed.

celebrated brother by the aid of a certain kind of nadi I myself possess.] The matters gone into in the July paper only relate to the investigation, and while they are clearly given, and seem to show conclusively that the Black Town gentleman is imposing on his public, yet they dispose only of that particular set of Nadis. It is by no means proved that no nadi is trustworthy and that at no time could they be relied on. I insist that the only conclusion to be drawn from Brother Subba Row's paper is that the Mint Street Operator has been effectually disposed of.

Now if we have any confidence in Col. Olcott, as certainly we have, then we know that in the instance given by him in the "Sybilline Books" he got hold of a genuine nadi. But even if he had in fact been imposed upon by one who previous to the appointment procured all needed facts, even that does not go any further than that particular instance. It still remains to be proved that the thing which the man in Black Town pretended to do could never be done.

Can, then, books or leaves be made or procured which may be used in the way pretended? I say that they can, and that there are two or more modes of doing it.

In the first place when Col. Olcott saw his man, if the latter had the faculty of prevision or the proper amount of clairvoyance, he could have given all the details related quite easily with the aid of a few figures, letters, or verses.

But, far better still, it is possible to cast up certain astrological figures to be used in certain days and hours, and for certain classes of questions, from which a large number of replies and predictions can be given that would startle the average hearer, and be true not only to the past but also to the future. And it is not an art that is so very difficult that it would take a man a very long time to learn it in order to be able to answer questions.

A large number of leaves could be prepared which would enable one to make replies to any kind of question at once. Of course by saying at once, I mean at that particular sitting when the question was asked. They might be made ready for one week, or a month, or a year, or even a series of years; and it is very easy to understand why after say five years they must be changed, and also why after a whole precession of the equinoxes they would require further change—or become altogether useless.

The mode of preparing them, even if I could speak authoritatively upon it, is altogether too long to be gone into here, further than to say that it would be in accordance with certain astrological methods. Certain "houses of the heavens" must be arranged and filled in the proper way, and any one who has studied astrology will know that at the end of a solar year another set of prepared leaves would have to be used. It would be merely the using of well known astrological rules, and instead of waiting for each question to be asked, to have ready set the houses of the heavens for a great number of hours in the day. If I had fixed upon the hour of 5 A. M. for rising, and knew my breakfast hour and the hour on which I commenced to hear questions, it would be easy enough to have ready all the astrological figures needed.

That by means of these figures predictions can be made there is no doubt. I can prove it by hundreds of instances. I will take two of a recent date.

When I was in Adyar in 1884 the question arose whether Mr. Damodar would go away at a certain time stated. Some thought he would and others that he would not. A figure for this question was erected and showed that he would not go at the time supposed, and for a certain reason. As for the reason we must leave that to him. But the fact was, that he did not go away for months after the time which had been fixed by some for his departure.

The other instance was in Paris in 1884, when a figure upon similar rules was set up regarding some letters just received from the now notorious Coulomb family. Plainly the figure said that there was a conspiracy going on in that charming circle; that it would all be suddenly discovered, and that it would come to nothing. Everything came out as predicted, notwithstanding that several Theosophists will differ from me on the latter point.

In the use of nadigranths each sitting begins at a certain moment in time and continues a certain number of hours. Were I the reader, or nadigrantham maker, I should make say one set for the year 1885 to be used only at particular hours. Of course, then, I would never give an audience except near those hours. But if I thought it likely that I would want a greater quantity or if I wished to be ready more quickly, then I would prepare sets fit to be used every fifteen minutes. Or, in other words, I would have ready set for use the horary astrological figures for every change of the celestial houses.

If in addition to this I knew certain mantrams, those could also be used, and thus I should have a complete and fairly reliable set of nadis.

Now then, and further, I maintain that anciently Indian astrologers had a vast quantity of astrological books and charts, and could predict the future and detail the past much better than we can. Why is it so strange that they might have devoted some time to the preparation of sets of nadigranths on a far more elaborate and scientific plan than has been outlined?

In this utilitarian age the question is always asked, "what is the use" of anything that does not increase our wealth or add to the material comfort of the race? But considerations such as these do not, and never should, deter a philosopher from using no matter how much time in the pursuit of what seems to be a portion of truth. The ancient Indians did not hesitate because the preparation of elaborate systems apparently was not of much use or consumed much time. And I maintain, believing there are many who will support me, that the astrologers of those times knew far more than we do about these subjects, and could predict the events of a certain day or number of days with certainty. If this could be done for one day, there exists no reason why it should not be done for days to come in periods of time centuries in the future.

As to the use of the nadigranths prepared by such astrologers only in and for certain definite districts, there can be found a perfect consonance with rules. It is well settled that parallels of

latitude are subject each to different influences, and a nadigrantham set up for the city of Calcutta would not do for the city of Madras. In that case therefore there is nothing superstitious in the statement that such and such nadis must only be used in certain districts and in no others.

I cannot find in all this any strain upon faith or reason, and I maintain that real nadigranths exist in India, and perhaps in other parts of the world. Quite likely some spurious ones are used by charlatans, who trust to luck and knowledge of human nature to enable them to earn their fees. But who has the custody of the real ones?

WILLIAM Q. JUDGE.

LIGHT ON THE PATH.

WRITTEN down by M. C., Fellow of the Theosophical Society, London, 1885; and annotated by P. Sreenivas Row, Fellow of the Theosophical Society, Madras, 1885.

Section III.

KARMA.

FROM the Rules laid down in the 1st and 2nd Sections of this Treatise * for the information and guidance of the disciple during his pilgrimage on the Path, he will have perceived that his success in this great undertaking depends upon himself. As emphatically observed by Sri Krishna, "Self is the friend of Self; and Self likewise is his own enemy." "(Bhagavat-gita VI. 5). But in order to arrive at a satisfactory solution of this great problem of life and to fully realize this grand idea the disciple must have some knowledge of the fundamental principles upon which this doctrine of KARMA rests; that is, in other words, he must clearly understand how his actions, including the words he utters and even the thoughts that he evolves, are capable of swaying his destiny both in this life and in the future; especially as the results so obtained are certain and unfailing; and are calculated to render him happy or miserable, according to their peculiar tendencies, and this in his temporal as well as in his spiritual concerns.

The text therefore devotes a separate section to this subject; and I trust I shall be pardoned for introducing at some length certain preliminary observations, in order to enable the reader to comprehend the teachings of the Text more easily and more accurately.

Further, the reader must understand that the doctrine of Karma, including the theory of the transmigrations of the soul, is not an innovation recently engrafted upon the ancient Aryan religious system. The law of Karma is one of the essential laws of nature—the law of retributive justice; and as such is eternal. This is proclaimed in the Veda, and in all other ancient Aryan works; and from the quotations made in the course of the following observations and annotations, the reader will perceive that the Rig

* See Theosophist, Vol. VI.

Veda,—so far from being silent on this subject, as some seem to suppose,—furnishes authoritative statements upon almost every proposition connected with Karma and metempsychosis.

Section III. (Introductory.)

The human being is called "Purusha;" and is of a two-fold nature; one *Martya*, mortal, and the other *Amartya*, immortal. (Rig Veda I. 164—38). The Mortal Purusha is also called *Kshara*, destructible, (Bhagavatgita XV. 16; Chandogya Upanishat VIII. XII—1.) and constitutes the body of the human being; that is, the resting place of the immortal *Purusha*, which is called *Akshara*, indestructible (Bhagavatgita XV. 16); and which is not born, and does not die; nor can it be slain although the body in which it dwells is slain. (Katha Upanishat. II. 18). This double Purusha is pervaded,—as every thing else is,—by the third and the highest Purusha, entitled *Purushottama*, (Bhagavatgita XV. 17.), who is the unborn and Eternal ONE. (Rig Veda VI. 9—5; IV. 27—2; X. 81—3; X. 164—3.) Hence the human body is dignified by the title of *Brahma-pura*, the habitation of Brahman (Chandogya Upanishat VIII. I. I).

Here a word of explanation is necessary respecting the mortal Purusha above spoken of. This mortal Purusha (*i. e.*, the human body) is composed of what is called *Prakriti* (matter). This *Prakriti* is the primordial substance forming the material cause for the evolution of the Universe; and by its union with *Purushottama*, everything, animate or inanimate, was produced, as well before as after the *Pralaya* or dissolution. (Swetasvatara Upanishat I. 8.) Vishnu Purana I. II. 21, &c. Bhagavatgita. IX. 10.) Hence *Prakriti* is figuratively called the mother of the world, *i. e.*, the passive principle—(Vishnu Purana I. II. 21, &c.); while *Purushottama* is called the Father, *i. e.*, the active principle. (Rig Veda X. 82—3). Indeed, *Prakriti* derives its name from its function as the material cause of the first evolution of the universe in each cycle; for this word is a compound of *Prathamam* (first), and *Kryti Kriye* (action); or it may be said to be a compound of two other roots,—*Pra*, to manifest and *Kriti*, to make; meaning that which caused the universe to manifest itself. (Devi Bhagavata IX. I. 8, &c.) The body thus formed by means of *Prakriti*, is called *Pura* (town or habitation); and the soul that animates and inhabits it (*śeyata*), is called *Purusha* (*Puri-śeyata iti purushah*).

So that *Prakriti* is co-eternal with *Purushottama*. The Rig Veda speaks of the original existence of *Tat* and *Tam*. (X. 129, 283); the former representing *Purushottama* (Bhagavatgita XVII. 23); and the latter, *Prakriti*. (Manu I. 5; Devi Bhagavata XII. VIII. 69); and to show how these two have always been associated together, the Rig Veda declares that;—"The first germ was in the Waters. That One rested on the lap of this was Aja (unborn)" (X. 82—5); the first germ and the One being the *Purushottama*, the supreme, (Brihad-aranyaka Upanishat III. IX. 2. Bhagavatgita VII. 10 & IX. 18); and the waters, called Aja (the unborn) and elsewhere called *Salila* and *Apas*, being no other than *Prakriti* itself (Rig Veda X. 129—3 & VII. 34—2; Taittiriya Aranyaka I. 23, 1. Vide also Bhagavatgita XIII. 20).

Hence this *Prakriti* (Matter) and *Purushottama* (Universal Soul), together with *Purusha* (Individual Soul) constitute the Triple-Aja (*i. e.*, the triad of unborn ones), mentioned in the Sritis (Swetasvatara Upanishat IV. 5. Nārāyaṇa. Shashta prasna III. 12, &c.) Of these three unborn ones, the Universal Soul and the individual Soul are unchangeable, while Matter is changeable, and is capable of being moulded into different forms and shapes. It, matter, is therefore said to be two-fold; being first, *Avyakta*, its unmanifested and undifferentiated condition, technically called *Mūlaprakriti*, root-matter or principle; (Devbhāgavata IX. 68, 69) and its particles in the latent germ known as *Tanmatras* have had no beginning and will have no end; they are eternal as above explained; and secondly, it is *Vyakta*, the manifested and differentiated condition, which is not eternal, since its manifestation has had a beginning and will have an end. (Swetasvatara Upanishat I. 8. Devi Bhagavata IX. 1—6). It is in this second condition that *Prakriti* forms the material cause of the universe and man. "The water was the *Mūla* (root or cause), and the world the *Tūla* (shoot or effect)," says the Aiteraya Aranyaka (II. I. 8). When the universe is destroyed or when the man dies, the shapes formed by means of the particles of matter are destroyed, and the particles themselves return to their original source, the root principle above mentioned. (Bhagavatgita VIII. 18 and 19, XIII. 6, Manu I—18 and 19.) The shape or form, of which the destruction takes place in this manner is called the mortal portion of man (*Martya* or *Kshara*). So that birth and death are predicated of the body so formed and thus liable to destruction, and not of particles of matter, which constituted its component parts, nor of the Soul which dwelt in it,—both of which are eternal, unborn and indestructible—(Bhagavatgita II. 13). Understanding in this sense what has been stated in the commencement of this Section as to the mortal and immortal portions of man, let us proceed to describe the mortal portion more fully, as man's success in reaching the final goal depends absolutely upon his shaking off this mortal coil.

The primary and eternal particles of *Prakriti*, the rudiments, called the *Tanmatras* above referred to, are the subtle elements, (Manu I. 27). From them proceed five gross elements, called the *Pancha-Maha-Bhutas* (Manu I. 19); namely, *Prithvi* (earth), *Appa* (water); *Tejas* (light or heat), *Vayu* (air) and *Akas* (ether,) which is wrongly supposed to mean a vacuity or nullity, but which in reality is a substance of the subtlest nature). The aggregation of these five elements forms the *Brahmanda* (the Macrocosm = universe); as well as *Pindanda* (the microcosm man). The heat in man is *Tejas*; the apertures of the senses are *Akas*; blood mucus and seed are *Appa*; the body is *Prithvi*; and breath is *Vayu* (Aiterya Aranyaka II. iii 3).

Man so formed is five-fold; that is, he is enveloped in five vestures (*Kosas*). His first or most outward covering, is called the *Annamaya Kosa*, *i. e.*, the cover made of and supported by *Anna* (food), composed of the above mentioned gross elements. Within this is the second covering called the *Pranamaya Kosa*, composed of *prana* (Vital airs). Within this is the third covering called

the *Manamaya Kosa*, composed of *Manas* (mind or will), which gives the Soul its power of thought and judgment, and controls the vital airs. Within this is the fourth covering called the *Vigyana-maya Kosa* composed of *buddhi* (intellection) giving the conception of personality. And within this is the fifth covering, called *Anandamaya Kosa* composed of pure bliss (*ananda*) (*Taitereya Upanishat*, *Bhrigu Valli*, 3rd *Anuvaka* and *Paingalopanishat* Ch. II). These five coverings, together with the Soul which is therein enveloped, and the Supreme Soul which pervades them and every thing else, constitute the seven great principles forming the whole man. It must be understood that all these seven principles are not always patent in man; the germs are there; but they require to be developed in a systematic manner.

The first of the said vestures, that is, the most outward covering, constitutes the corporeal body of man, technically called *Sthula Sarira* (the gross body), because it is composed of the gross elements. What is popularly known as Death occurs in respect of this *Sthula Sarira*. At death, the Soul leaves the *Sthula Sarira* and issues forth with its other vestures, which constitute its *Sukshma Sarira* (subtle body), and which are composed of the subtle particles of matter. But the component parts of this (*Sukshma Sarira*) are so minute in their dimensions and so subtle in their texture, that it (*Sukshma Sarira*) is imperceptible to ordinary people when it departs from the *Sthula Sarira*. On its departure, its former abode the *Sthula Sarira* which was hitherto warm owing to the warmth of the inherent properties of the *Sukshma Sarira*, becomes cold; a decomposition takes place, and the elementary particles which had composed it return to their respective sources;—while the soul,—enveloped in the *Sukshma Sarira*, which is also called the *Linga Sarira*, and which resembles the shape of the *Sthula Sarira* (*Taitereya Upanishat*, *Bramhanda Valli* II. *Anuvaka*), passes through all its transmigrations in this world, and through all its sojournings in the higher and lower regions,—never becoming separated from those vestures till its final emancipation is effected. This final separation, be it remembered, does not take place at once. Each of these vestures has in turn to survive the preceding and more dense one, and then die; except the sixth principle (the individual soul), which joins the seventh principle (universal soul); and this is *Moksha*, the final emancipation (*Taitereya upa: Brh. Valli* V). This theory of the double body of man (the gross and the subtle), is recognised by the *Rig Veda* (I. 164—4), which symbolically refers to *Bhumi* (earth), *asu* (breath), *asrij* (blood); and *atma* (soul); the earth representing the gross body; the breath, the subtle body; the blood, the aggregate elements of which the body is formed; and the soul, the animating and conscious principle connected with the gross and subtle body. And there are innumerable instances of tangible illustration of this theory recorded in the Aryan ancient sacred works, amply corroborated by modern tradition and by the experiences of numerous sages who are still living. There are even instances of ordinary men (who of course must have sufficiently developed their higher nature during their prior existences), experiencing the constitution of such double body, (gross and subtle);

and in support of my statement, I will cite the testimony of a Western philosopher in preference to that of an Oriental, for reasons which need not be mentioned. Professor Edwin D. Babbitt of New York, in his famous and learned book on the principles of light and colour, after numerous statements and arguments, observes as follows:—

“Have we not seen that there is a grander universe within the universe; and has not St. Paul spoken of ‘a natural body’ and ‘a spiritual body?’ And have not many persons been conscious of a second self, which at times could look down upon their outward body? Varley, the eminent English electrician, once did this; and the doctrine of ‘the double,’ so well known in Germany under the name of ‘Doppelganger’ argues in this direction. In my own experience I have met with several who at times have been able to look upon their bodies which were lying near them, and occasionally have found difficulty in re-entering them. These would be connected by shining life-cords with their own bodies, and sometimes would see the indescribable radiance of the inner world. Dr. Cleaveland, of Providence, in the translation of Deleuze, (p. 367) speaks of a carpenter who fell from the staging of a building to the ground. ‘As I struck the ground,’ said he, ‘I suddenly bounded up, seeming to have a new body, and to be standing among the spectators, looking at my old one. I saw them trying to bring it to. I made several fruitless efforts to re-enter my body, and finally succeeded.’ Then, the learned Professor goes on to ask,—“Is not this a most cheering thought, giving tokens of the immortal life and of a more beautiful existence to those who have become innately beautiful? Our outward flesh easily becomes corrupt or worm-eaten and at death is disintegrated. But this inner body is finer than light itself or any known ethers, and having no elements of decay it must continue to live. The materialists say that thought and mentality are absolutely impossible without a physical brain to think with. Well, I am not denying their proposition. Here is not only a brain but a whole body which is material in its nature, although of a very refined materiality; but still back of this must be the animating spirit itself.” (pp. 509, 510. Edition 1878).

And the reason why the modern Scientists do not, as a rule, (subject fortunately to numerous exceptions) recognise this theory of “double man,” is simply because they do not extend their attention and researches in the direction of psychological matters, as is well explained by one of themselves, namely, the learned Professor Babbitt, in his above mentioned work, in these words:—

“Many of our scientists, with a singular perversity of mind, grasp, with all their souls after the grosser elements of nature, writing long treatises on a beetle, a worm, a mineral, or a skeleton; but when marvellous facts are revealed with regard to these more beautiful essences of being, these lightnings of power, without which the whole universe would be but a formless and lifeless mass of debris, they utterly fail to receive the glad tidings with philosophical candour; commence persecuting the discoverer as though he were an enemy; and return to the corpses and bones of the

dissecting room in preference to the radiant forms of the world of life. 'We build an exact science and deal with tangible realities,' is their watchword; and so they go right off in a carriage with one wheel into the path-ways which lead to all confusion and inexactness of knowledge" (p. 451, Edition of 1878).

But it is highly gratifying to find that of late the scientists have been gradually awakening to the real importance of the study and investigation of psychology in several of its departments. Numerous societies, composed of hundreds of members, have sprung up for this purpose; and one of the great philosophers of the present day, Professor Tyndall, has these hopeful words in his "Fragments of Science":—"To whom has the arm of the Lord been revealed? Let us lower our heads and acknowledge our ignorance, priest, philosopher, one and all—perhaps the mystery may resolve itself into knowledge at some future day. The process of things upon this earth has been one of amelioration."

Wishing the philosophers every success in their honest endeavours to discover the truth, let us proceed with our work. I have incidentally referred above to transmigrations of the soul.

This means that the soul, after leaving the gross body at death, proceeds, clothed with the subtle body, to different regions higher or lower; and there enjoys or suffers, for a certain time, according to the merits or demerits, *i. e.*, Karma, contracted during its previous association with the gross body (Rig Veda I, 125-5 and 6; I. 164-38; IV. 5-5; and VII. 104-3, &c. Chandogya Upanishat V. X. 1 to 5; Brihad-Aranyaka Upanishat IV. III. 9; Manu XII. 3. &c.) And then it returns to this world, again enters a gross body formed in the womb of the mother; again dies, and is again born (Rig Veda I. 164-32; Chandogya Upanishat V. X. 7 to 9. Aitereya Upanishat II. IV. 2 to 6; Svetasvatara Upanishat V. 7; Bhagavatgita II. 13 and 22; Manu I. 28 and the whole of Chapter XII). This condition of the soul is summarily described in one verse in the Rig Veda, where the survivors of a deceased person are represented as addressing the soul of the latter in these words:—"Meet with the Pitris (progenitors who reside in the *Loka* or regions specially allotted for them); meet with Yama (God of death, *i. e.*, the God of retributive justice); and meet with the recompense of the sacrifices thou hast offered, (*i. e.*, the meritorious actions done), in the highest heaven. And then, throwing off all imperfections go again to thy home (the womb), and become united to a body, clothed in a shining form." (Rig Veda X. 14-8.)

This process of birth and death, and of sojournings in different regions, continues until such time as the soul becomes capable of divesting itself of its subtle body (*Sukshma Sarira*), just as it formerly threw away its gross form (*Sthula Sarira*); and then the soul acquires its natural purity, and attains the supreme. Rishi Vāmadeva speaks of this final process, from his own personal experiences, in the Rig Veda in these words:—"Being still in the womb, I have known all the births of these divinities in their order. A hundred (*i. e.*, numerous) bodies, hard as iron, confined me, but as a hawk I came forth with speed" (Rig Veda IV. 27-1). This verse is quoted in the text of the Aitereya

Aranyaka (II. V. I) and Aitereya Upanishad (II. IV. 5), as an authority for the theory of repeated births and deaths in this world; and this has been explained to mean that the said Rishi was subjected to repeated births so long as he did not comprehend the difference between body and soul; but when, by the power of Yoga, he acquired divine knowledge, he burst through his bonds with the force and celerity of a hawk from its cage.

It is broadly hinted that the Rishi Vāmadeva, who is thus stated to have burst through his bonds, is a mere personification of the individual soul which has arrived at that final and blissful stage when it can say, in the words of the Rig Veda, "Place me in the undecaying, unchanging region, where perpetual light and glory abide," and so on (Rig Veda, IX. 113-7). It is at this time that the soul, which had become mortal as it were, becomes immortal; and thenceforth there is no birth nor death for it, as it has reached the final goal. (Svetasvatara Upanishad IV. 17 and V. 14.)

In the meantime, while the soul continues its journey in this or other worlds, a certain refined machinery of thought still adheres to it, for although the organs of gross sensation are destroyed at death, yet something of the subtle nature, which is less destructible, remains, namely, that which results from the influence of man's action,—by deed, word, or thought,—committed during his former existence. True, the action ceases at the moment of its completion; but its spiritual operation, its consequence, the merit or demerit arising from the inexorable retributive efficacy of prior acts, continues clinging to the soul; and this is felt, remembered, and even seen in a peculiar manner (to be hereafter explained) by certain people. No doubt this is not the case with many, indeed the vast majority, of people; but nevertheless the fact is that such result *does* remain efficacious, and connects the consequences of the past and remote causes with current events, and brings about the relative effects, either immediately or prospectively; for it must be remembered that the *Aura* (*Tejas*), which an individual exhales whenever he acts, speaks or thinks, is not *lifeless and effectless*; but that on the contrary it is a material emanation, whose particles, though forming the minutest effluvia, are yet flowing out like living sparks or electric wires in the Ether (*Akas*) with which the whole universe abounds; and this electric influence, this nervo-vital force, is so powerful as to affect the physical, chemical and vital powers of all that comes into contact with it; and then to affect the very individual from whom it has issued, under the well known law of action and reaction; as will be fully explained hereafter.

This influence, or force, or result, or whatever it may be called, of the antecedent actions of man, forms as it were a seed, from which germinates the plant, yielding good or bad fruit, to be eaten by him during his subsequent existence. (Vishnu Purana I. XIX. 5). This seed is technically called the *Kāraṇa Sarira*, the causal body (Paingala Upanishad II), as it is the cause of man's enjoyment or suffering. This *Kāraṇa Sarira* is composed of the fifth *Kōśa* (*Anandamaya*) of man and adheres to the soul so long as the soul remains enveloped in the gross or subtle body (*Sthula* or *Sukshma Sarira*); and vanishes entirely when the soul extricates itself

from the trammels of the said two bodies; for then, the soul attains its primeval purity, and burns up as it were every trace of its combination with the body, including this causal body (*Karana Sarira*). This happens when the soul is prepared for final emancipation, *Moksha*. Till then, of course, the *Karana Sarira*, the seed, the result of prior actions, remains effective, and asserts a strong controlling influence over man's actions.

This process is technically known by the name of KARMA. Literally *Karma* means an *action*, but practically it is understood as including both *action* and *fruition*, as will be evident from the foregoing observations. Karma, therefore, is nothing but the law of cause and effect, in virtue of which man's condition in the future is regulated by the result of the tendencies encouraged and contracted by him in the past and the present. Indeed Karma is justice, which deals out to man exactly what is due according to his own conduct, good or bad; and it must be noticed that *Yama*, who is popularly called the Lord of the dead, is called *Yama* because he regulates the actions of mankind (*Yamayata-iti-Yamah*). He is also called *Samavarti*, the one who deals with all equally without bias; and lastly he is known as *Dharmaraja*, the Lord of justice.

Hence the Law of Karma explains away all questions in respect of the inequalities of fortune and diversities of character among mankind in the world; enjoyments or sufferings of all kinds being simply the consequences of acts done by each soul of his own free will during prior existences, and which exert upon him an irresistible power, most significantly called the *Adrishta*, the unseen; because it is not seen but felt. It is remarkable that the Hermetic term equivalent to *Karma* is almost the same, viz., *Adraste*, which meant a goddess to whom the administration of justice was committed, in the same way as *Yama* is said to be the Lord of justice in the Aryan books. Further, what is popularly understood by such words as destiny, fate and doom, is nothing else but Karma; the words corresponding to them in Sanscrit being, *Dish-tam* (that which is enjoined); *Bhâgadhayam* or *Bhâgyam* (that which gives fortune), *Niyati* (that which is pre-ordained), and *Vidhi* (that which is pre-appointed) vide *Amara Cosa*; for whenever a man performs an action, he, by virtue of the very same action, determines and destines that his future condition shall be so and so, i. e., good or bad, according to the nature of action thus performed. Indeed, whatever man does now forms the seed for his future action, which may consequently be properly said to have been *predestined* by that action. It must be remembered that in every action of man the influence of his prior action (*Karma*) constitutes an important element. For the accomplishment of every action, says Sri Krishna, we need five essentials; 1, the actor; 2, the determined will; 3, implements for committing the act, such as hands, tongue, etc.; 4, the exercise of those implements; and lastly 5, the influence of antecedent conduct. The work which a man does with his body, speech, or mind, whether it be just or unjust, has these five essentials or factors engaged in the performance. (*Bhagavatgita* XVIII. 13, 14 and 15). These five essentials of Karma are divided into two groups in the *Mahâbhârata*,—namely, 1, man's

present action (including the first four of the said essentials) and 2, the result of his past action (which forms the fifth essential). (*Mahâ-bhârata*, *Anusasana Parva*, Chapter VI). And the same idea is conveyed in the *Matsya Purana*, (Chapter 219, in the *Madras Edition*), with a very clear exposition of the Law of Karma. This law seems to have been recognised by most of the ancient nations. The greatest philosophers in Greece and Rome adopted it; and the Jews knew it well, as we find from the Bible, (*John IX. 2*) where a passage occurs in these words:—"Master! who did sin, this man or his parents, that he was born blind?" This idea of a person suffering for the sins not only of himself but of his parents is perfectly consistent with the teachings of the Aryans. The *Rig Veda* (VII. 86—5), and *Manu* (IV. 173) are explicit authorities on this point.

Here it is to be particularly noticed that the law of Karma which I have thus tried to explain according to the best available authorities necessarily implies that man is free to act as he chooses; as otherwise he will not be accountable for his action, and no result of his action would affect him. To be sure, man is free to act, within the circle of physical, intellectual and moral laws. He does not act independently of motive and reason; but he possesses the power of choice; he can never be made to will what he does not himself desire to will; and he can originate action within the said limitations. It is well that he is invested with such power of freedom; for it makes him feel that his happiness or misery is within his own power, giving rise to new springs of action, and fresh inducements for the due exercise of his rational faculties. Indeed, if I judge human nature aright it seems to me that man has a conviction—not acquired, but from his own natural constitution, that he has in himself an active power enabling him to do or not to do a certain thing just as he chooses; and this notion of liberty makes him feel the force of his moral obligation to do what is right and refrain from what is wrong.

"Man," says the *Chandogya Upanishat*, "is a creature of will. According to what his will is in this life, so he will be in the next. Let him therefore keep this will and belief pure" (III. xiv—i). The *Vishnu Purana* likewise dwells on the freedom of man's will, and shows how man is capable of being led away, for good or evil, by the mind. "Mind of man" this *Purana* says, "is the cause both of his bondage and his liberation. Its attachment to the objects of sense is the reason of his bondage, and its separation from the objects of sense is the means of his freedom. He who is capable of discriminating knowledge should therefore restrain his mind from all objects of sense." (*Vishnu Purana*, VI. vii, 22 and 30).

So that man's struggle against his passions depends for its success upon the mind itself. "Give me that resolute mind in the conflict," says a Rishi in the *Rig Veda* (VIII. xix, 20.)

If this is so, how, it may be asked, are we to account for the popular notion that every act of man, indeed his every movement, is commanded by God, and that man has no liberty of choice to do or not to do anything, however small and insignificant? It is very difficult to trace the origin of popular notions; but in this

instance, I may say that the three following causes,—among others, it may be,—seem to have fostered this idea.

The first and foremost appears to be the over zealousness of certain classes of men, who consider it a great merit to acknowledge their absolute dependence on God, and to deny to themselves the least liberty of will, even so much as to raise a little finger or draw a breath, without the command of God expressly given for that purpose and on that occasion. But these persons do not for a moment pause to consider how great is the mischief their theory is calculated to produce. It ascribes *arbitrary* will to God, and reduces Man, an intellectual, rational being, to something worse than a *machine*; cancelling every inducement to virtue, and even promoting unmitigated evil. To avoid this incongruous result, the followers of this theory say that the ordination by God of any particular act to be done or avoided by man, is not simply because God willed it; but that God's will has had reference to the merits or demerits of man acquired during his past life. But this explanation does not solve the difficulty, and leaves open the question:—"What was it that induced the meritorious or other act in the past life; in the life before that; in the one before that again, and so on indefinitely?"

The second ground of the theory of Divine intervention in every act of man is to be found in the fact that one of the words used to represent the result of past action (*i. e.*, Karma) in the Sanscrit books, and notably in the Bhagavatgita (XVIII. 13, &c.) and Mahabharata (Anusasana, Chapter VI), quoted above, is *DAIVAM*. This word taken literally does certainly mean *Divine* (that which relates to *DEVA*=God, is *Daivam*). But this is a technical word; and, like all other technical words, has a special significance attached to it. The Amara Kosa, the universally recognised Sanscrit Lexicon, classes *Daivam* synonymously with five other words representing the result of past action (Karma). The Matsya Purana, which devotes one entire chapter (the 219th in the Madras Edition and 195th in the Calcutta Edition) to the elucidation of this subject, defines in the clearest possible language the word *Daivam* to be "the result, impression, or effect of *one's own actions* committed during his prior existence;" and this definition receives a very strong support from a series of *slokas* in the 8th chapter of the Vāyu Purana. In numerous other Sanscrit works also, although no specific definition of the word is given, there is sufficient to establish the fact that what is meant by *Daivam* is *Karma*, and not a Divine command; *e. g.*, the Mahabharata, Anusasana Parva, Chapter VI. It must further be noticed that the Aryan books are full of passages like this:—"The man who abandons all desires of flesh obtains bliss." Again, "the man who transcends the qualities of the body, becomes immortal," and so on (Bhagavatgita, II. 71 and XIV. 20). If the bonds in which the soul is entangled were laid by God on purpose, it is utterly impossible that man could extricate himself therefrom; whereas expressions like these are perfectly consistent with the hypothesis that it was man who entangled himself in the web, and therefore it is man that should extricate himself from it. In a word, each man is his own

preserver or destroyer according as he follows good or evil. The reason why *Daivam* happens to be one of the technical words chosen to represent Karma, seems to be to attach the greatest importance to Karma, showing that it is not merely a human artificial institution; but that it is one of the Divine Laws which are eternal, and that its influence in ruling the destinies of man is supreme.

And the third ground for the popular belief in the Divine interposition appears to be based on passages like this:—"All are dependent on God." (Bhagavatgita IX. 4). It is clear that such passages are intended to proclaim the Divine Supremacy, but certainly not to declare that man,—endowed with organs of sense and action together with a rational faculty, is nothing but a toy incapable of moving a finger or drawing a breath without the special command of God for that purpose. In order to maintain my position in holding this view, I quote the following verses from the Bhagavatgita: "Every one is urged to act by the qualities of Prakriti, which are inherent in him" (III. 5). "The Lord creates neither the power (Kartutva) nor the deeds (Kārya) of mankind, nor the application of the fruits of action. All this happens in due course of nature" (V. 14). "Mankind are led astray by their reason being obscured by ignorance, but when that ignorance is destroyed by the force of reason, their Divine wisdom shines forth with the glory of the Sun." (V. 15 and 16). So that "man should raise himself by himself" (VI. 5); and he should "ponder well and act as he chooses" (XVII. 63). Surely, if these passages (and there are volumes of others like these) do not prove the liberty of human will, I do not understand what else they mean.

And lastly, I would quote the following hymn of the Rig Veda, which is very widely known to Aryan Pandits:—"Two birds, associated together as friends, dwell on the same tree. One of them eats the sweet fig, while the other, abstaining from it, merely looks on—" (Rig Veda I. 164—20). Here, the tree represents the body; and the fig means the fruit or result of actions. The bird that consumes the fruit is the individual soul, and the bird that is merely looking on is a symbolical manifestation of the supreme soul—surely a *looker-on* is not an actor.

In making these observations, I must not for a moment be understood as ignoring the divine supremacy. Far from it. If I hold that man is subject to the law of Karma, I hold also (in the words of Akshyopanishat) that both man and Karmic law, as well as every thing else, are subject to the Divine law, which is emphatically called the *rita* in the Veda, as representing the law as well as the source of the Law. (I. 123-8, 9; V. 45-7. Vide also Taitereya Upanishat, Sikshavalli XII—and Maha-Bharata, Anusasana Parva, Ch. 47. v. 36.) The enjoyer and the objects of enjoyment are all in the Supreme; and the Supreme is in them all. (Swetaswatara Upanishat I. 7. Bhagavatgita VI. 29.)

In conclusion, I would cite the following hymn from the Rig Veda, which sets forth the origin and growth of sin in a way which clearly confirms the above view that man's lot depends on his own conduct:—"The cause of sin (Anrita) is not ourselves, but our

condition (Dhriti). It is that which is intoxication, wrath, gambling, and ignorance. There is a senior in the proximity of the junior. Even a dream is provocative to sin." (Rig Veda VII. 86-6). Let us try to understand this hymn carefully. *Rita* means law, righteousness, justice. It is asked, what is the cause of the soul acting in a way contrary to this, i. e., *Anrita*. The soul answers that this cause is not itself (*Nasaswo-daksho*); for soul of its own nature is pure;—*Nirvana-maya*—(Vishnu Purana VI. 4,) and that the cause is nothing else but the condition, *Dhriti*, of the soul: i. e. the condition of its being connected with the body; for *Dhriti* means holding, having, or bearing. The encasement of the soul in a body with various senses creates affections and dislikes, (Bhagavatgita III. 34); and these, in their turn, give rise to two natures, the higher (spiritual) and the lower (animal), which the foregoing hymn represents as the senior and junior living together in proximity, and each inclining man towards itself. "He who attends to the inclinations of his lower or animal nature has a concern; from concern proceeds a passion; from passion anger, and from anger is produced folly; from folly arises the loss of memory; from loss of memory, the loss of reason; and from loss of reason, the loss of all!" (Bhagavatgita II. 62, &c.) Hence the Vedic hymn just quoted cautions a man to be careful even in the smallest matters, as "even a dream is provocative to sin."

This is the Law of Karma. It is eternal in this that it, Karma, does not vanish except by its enjoyment by the individual concerned, now or hereafter, and it is inevitable inasmuch as no one, not even the greatest of men, can escape from its influences—(Maha-Bharata, Anusasana Parva, Ch. VI; Devi Bhagavat IX. 40, 73; Vishnu Purana I. XVIII. 3 Manu IX. 10).

Such is the force of Karma; and from this point our Text starts and proceeds to explain how Karma is eternal and infinite, when it is viewed in the abstract, with reference to the whole universe and the great body of mankind *generically*, and how it is finite, when viewed with reference to men, *individually*; how the threads constituting the Karma are so many living particles, as it were, affecting not only the party immediately concerned but others also; how the effects of Karma can be washed out by individuals, and so on. I shall divide this Section III into several clauses for the sake of convenience, and discuss the topic embraced by each clause separately.

(To be continued.)

THE CREST-JEWEL OF WISDOM.

Being a translation of Sankaracharya's *Viveka Chudamani*.

I PROSTRATE myself before the true teacher—before Him who is revealed by the conclusions of all systems of Vedantic philosophy, but is Himself unknown, Govinda the supreme bliss.

2. Among sentient creatures birth as a man is difficult of attainment, among human beings manhood, among men to be a Brahmin, among Brahmins desire to follow the path of Vedic dharma, and among those learning. But the spiritual knowledge which discriminates between spirit and non-spirit, the practical realisation of the merging of oneself in Brahma-atma and final emancipation from the bonds of matter are unattainable except by the good karma of hundreds of crores of incarnations.

3. These three, so difficult of attainment, are acquired only by the favor of the Gods*:—humanity, desire for emancipation, and the favour of (spiritually) great men.

4. One who, having with difficulty acquired a human incarnation and in that manhood a knowledge of the scriptures, through delusions does not labour for emancipation, is a suicide destroying himself in trying to attain illusive objects.

5. Who is there on this earth with soul more dead than he who, having obtained a human incarnation and a male body, madly strives for the attainment of selfish objects?

6. He may study the scriptures, propitiate the gods (by sacrifices), perform religious ceremonies or offer devotion to the gods, yet he will not attain salvation even during the succession of a hundred Brahma-yugas except by the knowledge of union with the spirit.

7. The immortality attained through the acquisition of any objective condition (such as that of a god) is liable to end, as it is distinctly stated in the scriptures (Sruti) that karma is never the cause of emancipation.

8. Therefore the wise man strives for his salvation, having renounced his desire for the enjoyment of external objects, and betakes himself to a true teacher and accepts his teachings with an unshaken soul.

9. And by the practice of right discrimination attained by the path of Yoga he rescues the soul—the soul drowned in the sea of conditioned existence.

10. After giving up all karma for the purpose of removing the bonds of conditioned existence, those wise men with resolute minds should endeavour to gain a knowledge of their own atma.

11. Actions are for the purification of the heart, not for the attainment of the real substance. The substance can be attained by right discrimination, but not by any amount of karma.

* Favor of the Gods is the previous karma of an individual.

12. A perception of the fact that the object seen is a rope will remove the fear and sorrow which result from the illusive idea that it is a serpent.

13. The knowledge of an object is only gained by perception, by investigation, or by instruction, but not by bathing or giving of alms, or by a hundred retentions of the breath.

14. The attainment of the object principally depends upon the qualifications of him who desires to attain; all artifices and the contingencies arising from circumstances of time and space are merely accessories.

15. Therefore he who desires to know the nature of his own *atma*, after having reached a guru who has got *Brahmagnyam* and is of a kindly disposition, should proceed with his investigation.

16. One who has a strong intellect, who is a learned man and who has powers of comprehension, is a man qualified for such an investigation.

17. He only is considered worthy to enquire into spirit who is without attachment, without desire, having *Sama* and the other qualifications and is desirous of obtaining emancipation.

18. For this purpose there exist four kinds of preparatory training, so say the wise; with them the attempt will be successful; without them unsuccessful.

19. The first is reckoned to be the discrimination of the eternal and the transitory; then follows renunciation of the desire to enjoy the fruits of action here and hereafter.

20. Thirdly, the six possessions beginning with *Sama*; and fourthly, aspiration for emancipation. *Brahma* is true, the transitory world is a delusion; such is the form of the final conclusion which is said to be the discrimination between the transitory and the eternal.

21. Renunciation of desire consists in giving up the pleasures of sight, hearing, etc.

22. Also in giving up all pleasures derivable from all transitory objects of enjoyment from the physical body up to *Brahma* the creator, after repeatedly pondering over their defects and shortcomings; the undisturbed concentration of mind upon the object of perception is called *Sama*.

23. *Dama* is said to be the confinement to their own proper sphere of organs of action and of sensual perceptions, after having turned them back from their natural course.

24. A condition not related to or depending on the external world is true *Uparati*.

25. The endurance of all pain and sorrow without thought of retaliation, without dejection and without lamentation, is said to be *Titiksha*.

26. Fixed meditation upon the teachings of *Shastra* and *Guru* with a belief in the same, by means of which the object of thought is realised, is described as *Sraddha*.

27. Constant fixing of the mind on the pure spirit is called *Samadhana*. But not amusing the mind by delusive worldly objects.

28. *Mumukshatva* is the aspiration to be liberated by knowing one's true self from all created bonds, beginning with the feeling of personality and ending with the identification of oneself with the physical body by ignorance.

29. Even should the qualifications enumerated be possessed in a low or moderate degree, still these qualifications will be strengthened and improved by absence of desire, by *Sama* and the other qualities and the kindness of the teacher, and will bear fruit.

30. In one in whom absence of desire and aspiration for emancipation are prominent, *Sama* and the other qualifications will be productive of great results.

31. When absence of desire and aspiration for emancipation are feeble, there will be but indications of *Sama* and the other qualities, as of water in a mirage.

32. Among the instruments of emancipation the supreme is devotion. Meditation upon the true form of the real self is said to be devotion.

33. Some say devotion is meditation on the nature of one's *atma*. He who possesses all these qualifications is one who is fit to know the true nature of *atma*.

34. Such a person must approach the guru through whom freedom from bondage is attainable; one who is wise, well versed in the scriptures, sinless, free from desire, knowing the nature of *Brahmham*.

35. One who has attained rest in the spirit, like the flame which has obtained rest when the fuel is consumed, and one whose kindness is not actuated by personal considerations, and who is anxious to befriend those that seek for help.

36. Having obtained the favour of such a preceptor through obedience, the object of one's inquiry is to be addressed to him when he is not otherwise engaged.

37. "Salutation to thee, O Lord, O friend of those who bend before thee. I have fallen into the ocean of birth and rebirth. Rescue me by thy never failing glance which rains the ambrosia of sincerity and mercy."

38. "Protect from death him who is heated by the roaring wild fire of changing life so difficult to extinguish, him who is oppressed and buffeted by the blasts of misfortune, since no other refuge do I know."

39. The great and peaceful ones live regenerating the world like the coming of spring, and after having themselves crossed the ocean of embodied existence, help those who try to do the same thing, without personal motives.

40. This desire is spontaneous, since the natural tendency of great souls is to remove the suffering of others just as the ambrosia-rayed (moon) of itself cools the earth heated by the harsh rays of the sun.

41. "O Lord, sprinkle me, heated as I am by the forest fire of birth and re-birth, gratify the ear with ambrosial words as they flow from the vessel of thy voice mingled with the essence of thy experience, of the pleasure afforded by *Brahmagnyan*, sacred and cooling.

42. "How shall I cross this ocean of birth and re-birth? What is my destiny, what means exist, O Lord, I know not. O Lord kindly protect me, lighten the sorrows arising from birth and re-birth."

43. The great soul, beholding with eyes moistened with mercy the refuge-seeker who, heated by the forest fire of birth and re-birth, calls upon him thus, instantly bids him fear not.

44. That wise one mercifully instructs in truth the pupil who comes to him desirous of emancipation, and practising the right means for its attainment, tranquil minded and possessed of Sama.

45. "Fear not, wise man, there is no danger for thee; there exists a means for crossing the ocean of birth and re-birth—that by which Yogis have crossed. I shall point it out to thee."

46. There is an effectual means for the destruction of birth and re-birth by which, crossing the ocean of changing life, thou wilt attain to supreme bliss."

47. By a proper comprehension of the purport of the Vedanta is produced the excellent knowledge; by that the great misery of birth and re-birth is terminated.

48. It is directly pointed out by the sayings of the Scriptures that Sraddha, Bhakti, Dhyana and Yoga, are the causes which bring about emancipation. Whoever abides by these, attains emancipation from the bondage of incarnated existence.

49. By reason of ignorance a connection between you who are Paramatma and that which is not Atma is brought about and hence this wheel of embodied existence. By the fire of wisdom arising from this discrimination the growth of ignorance is burnt up to its very roots.

MOHINI M. CHATTERJI.

ZOROASTRIANISM.

THE following is a continuation of my letter on Zoroastrianism published in the *Theosophist* for September last.

Mithra and Ramkhshathra (ether and air) represent Ahurmazd and Vohumano, who are analogous to the seventh and the sixth principles of esoteric Buddhism, viz., the Divine Spirit and the Spiritual Wisdom or the Logos.

Adar, that is, the principle of fire, represents Ashavahista and Kshthravairya, who are analogous to the fifth and fourth principles of esoteric Buddhism and also to the intellect (or universal soul) and the soul (the lower nature of intellect) of the Platonists.

Abau or the principle of water represents Spenta-Arenati-Haurvatat and Amertat of the Avesta, and is equivalent to the body, which comprises the third, the second, and the first principles of esoteric Buddhism; and nature, forms, and matter of the Platonists.

Thus Mithra is the Divine Spirit, Fire is the soul, and Water is the body, and they are the three principles of the Avesta. Ahurmazd, analogous to the ether, is the Father, fire is the son, and water (the symbol of the body) is analogous to Armaiti, who is the daughter of Ahurmazd.

The three prayers in the Khardeh-Avesta intended for Mithra, Fire and Water, are for the Divine Spirit, soul, and body respectively.

The moon in the Khardeh-Avesta is representative of the Bull, who is the soul descended into matter or, as expressed in the Avesta, the descent of the Farvashis into this world.

"He (Ahurmazd) deliberated with the consciousness (bod) and guardian spirits (Fravahar) of men, and the Omniscient wisdom brought forward among men spoke thus: "which seems to you the more advantageous, when I shall present you to the world? That you shall contend in a bodily form with the fiend (drug), and the fiend shall perish, and in the end I shall have you prepared again perfect and immortal, and in the end give you back to the world, and you will be wholly immortal, undecaying and undisturbed; or that it be always necessary to provide you protection from the destroyer?" Thereupon the guardian spirits of men became of the same opinion with the Omniscient wisdom about going to the world, on account of the evil that comes upon them in the world from the fiend Ahriman and their becoming, at last no longer persecuted by the adversary, perfect and immortal in the future existence, for ever, and everlasting."—(Vide the *Bundaish*).

The sun in the Khardeh-Avesta represents the regenerate soul, and may hence also be regarded as the Divine Spirit in man.

"The first ten nights, Tystrya the shining, majestic, unites himself with a body, going forth in the bright space, with the body of a youth of fifteen years, a shining one, with bright eyes, large, arrived at his strength, powerful and nimble.

"The second ten nights, Tystrya the shining, majestic, unites himself with a body, proceeding along the clear space, with the body of a bull with golden hoofs.

"The third ten nights, Tystrya unites himself with the body of a horse, a shining, beautiful one, with yellow ears, with a golden housing."—(Vide the *Tistara Yasht*).

The first descent in the above refers to the golden age, the second to the epoch of Ahriman, to which the bull belongs. The third refers to the regenerate epoch, the epoch of Soshios, and the regenerate soul, represented by the sun, belongs to this epoch. The ten nights, or rather the nine, refer to the zodiac, the seven planets, and the elementary sphere, through which the soul is supposed to descend. These are the days which the Parsees observe as Mookhad days. The ceremonies mystically indicate how the soul descends into the elementary sphere. This belongs to the Lesser Mysteries. The five Gathas indicate the five grades of the Greater Mysteries through which one has to pass before reaching the last or the highest grade, that of becoming a Supreme Zaratusht. These five processes show how the soul can ascend, and how it can best do so by strictly adhering to the requirements of the mysteries or to the dictates of the Gathas. The Haoma juice in the ceremonies represents the divine spirit or the wine which converts the soul into the divine spirit. The water, or what is called the Zaotbra, symbolizes the body or matter. The Barsour twig represents the descent or the projection of the soul. The Varas or the hair of the bull symbolizes the bull of which I have spoken above. The

nine marks on the Daroon have reference to the nine spheres, through which the soul has descended into the body or matter.

The Mihir Nyasa and the Mihir Yasht, as will be seen from the above, have reference to the Divine Spirit. The Mithra liars often spoken of in them are those who do not follow or satisfy the Divine Spirit.

The horses and the cattle offered to water in the Abar Yasht mean the surrender of animal principles. The water or the Ardivisur is said to purify things. This means that the soul is purified by means of the body or rather by bringing the bodily principles under subjection and making them harmonize with the Divine Will.

Armaiti is always spoken of as bringing purity. This, too, has reference to the subjection of the bodily principles and thus bringing the soul into harmony with the Divine Will.

Ahunavairya and the Ashavahista (or Ashem Vohu) are the two principal Manthras of the Avasta.

Ahunavairya runs as follows :—

1. As is the will of the Lord, so (is He) the Ruler out of purity.
2. From Vohumano (shall we receive) gifts for the works (which we do) in the world for Mazda.
3. And the kingdom (we give) to Ahura when we offer succour to the poor.

Ahunavairya is composed of twenty-one words, and has reference to the Divine Logos or Vohumano and thus denotes the irradiation of the sevenfold Divine Spirit into three stages, namely, the Spirit, Soul and Body, or the Ether, Fire and Water, or the Empyreum, the Ethereum, and the Elementary. A true scholar of the Zend ought to be able to trace out that the composition of this Manthra is based upon the seven divine notes or their seven primitive vowels.

The following is the Ashavahista (or Ashem Vohu) :

1. Purity is the best goal.
2. Happiness, happiness is to him :
3. Namely, to the best, pure in purity.

Ashavahista has reference to the Ameshaspenta Ashavahista, who is the universal Intellect or Soul, and thus denotes the conversion of the soul into the divine spirit. It is equivalent to the word Amen of the Kabbalists. Ashemvohu is not often used independently of Ahunavairya, and always follows it. They both represent irradiation and return, and how the return can be best attained and what rewards result therefrom.

A critical examination of my views on Zoroastrianism is earnestly solicited from those who, after having understood Hindu, Buddhist, and Platonic and Hermetic philosophies in their true light, have devoted themselves to the study of the esoteric philosophy of the Avasta. None others need enter the field. The object of inviting criticism is to enable me to see wherein I may be mistaken.

JAMSETJEE MEDHORA.

HUNTING SHADOWS.

MANKIND thirst after pleasure ; from childhood till death it is the object of our pursuit. Every act of an ordinary man, every motion of his limbs, if analysed, will be found to originate in the desire of being happy. Our very lives are sacrificed on the altar of happiness ; nothing is spared to draw down upon us the blessings of this goddess, and we cheerfully go through any labour, however tremendous, if it is only enlivened with the hope of propitiating her. But is our unflinching loyalty ever rewarded ? Does her votary ever obtain a smile from her—a sincere, honest smile ? Alas, never ! Her smile is like that of a strumpet who smiles but to ensnare and captivate—the ghastly smile of a ghou! demanding fresh sacrifice. Ever alluring her devotee by pretended favours but ever eluding his grasp, she leads him on through the thorny paths and wild mazes of earthly life till his strength fails him and he sinks down, breathless and wearied, into the grave. Poor mortal ! Attracted by the false graces of a treacherous mistress whom thou servedst so faithfully, thou hast fallen a victim in the attempt to win her. At last thou hast found some rest. Sleep on, dear Brother ! for thy sleep too will not be everlasting. As rest has succeeded the labour, so labour must again follow the rest. But enjoy a profound and quiet sleep till the morning cock's shrill clarion shall sound in thy ears crying :—"Awake, O traveller ! Thy sleep must end now. Life's hard journey must be recommenced."

In this way every human being passes on from one objective life into another—now in one human shape, then in another—now perhaps in "regal purple" ruling the destinies of mighty nations,—then in a beggar's nakedness, shivering with cold and craving charity with extended palm,—aye, even from the meanest. At every incarnation he simply developes tendencies which bind him the more strongly to the world of matter. Every time he is presented with an opportunity of rising in the scale, but losing sight of his true goal and attracted by the spurious dazzle of sensual objects, he rushes, like the unfortunate moth, into the flame of materiality, but to bring ruin upon himself. True it is, at intervals, he is relieved by periods of rest—the subjective sleeps in Devachan—which indeed refresh him a little and prepare him for a fresh bout ; but unmindful of his past experiences, having drunk of the water of the fabulous Lethe, he passionately runs after veritable shadows, ever deluded by receding phantoms. The giant wheel of birth and death moves on heedless of the cry raised by suffering humanity. Once a spiritual entity is caught in this fearful eddy, it is piteously whirled round and round, and escape from it is a Herculean task. This is what is called the descent of spirit into matter and is typified in almost all the religions of the world—in different ages and climes—by different allegories and fables. This is what the fall of Adam from Paradise into a world of cares represents. The Greek poets sang the same

song in mellifluous strains. Proserpine, daughter of Ceres, ravished by Pluto, the king of Hell, while gathering flowers—a story which formed the subject of the Eleusinian mysteries—beautifully embodies the same truth. The charming little book called “The Idyll of the White Lotus,” where the boy forgets his beloved Queen of the White Lotus—his true inspirer—by falling a victim to the treachery of the Queen of Desires and her several attendants, presents the same fact in a new and attractive garb. And finally, coming nearer home, Sita—the affectionate wife of Sri Ramachandra—the virtuous chaste Sita—the paragon of beauty and of all excellence—abducted by Ravana the rapacious and wily king of the Rakshashas (monsters)—whose story forms the thome of the sacred and ancient epic poem of the Hindus—the Ramayana—points to the same eternal verity. All these myths (some of them partly based on historical facts) figure the truth that our higher self, which is a direct emanation of the Divine principle, attracted by our lower nature, falls a prey to it. The ancients thought correctly that this material body is a prison wherein our souls are confined—a grave in which we lie buried. Well may we cry with the poet Empedocles :—

“For this I weep, for this indulge my love,
That e’er my soul such novel realms should know.”

Is there then no hope for man’s higher self—so fallen and so changed? Can it be that it is doomed to eternal perdition? The well-balanced laws of nature do not warrant such an absurd conclusion. In nature, we see everywhere the tide of evolution sweeping on—a motion of upward continuous progress. Why then should’st thou despair, O fallen angel? There is hope for thee too, as indeed for the smallest worm that crawls on the earth. Thy birthright of being nearest to the throne of God can yet be reclaimed. Did not Ceres, of the Greek fable, regain her lost Proserpine? Was not Sita restored to her noble lord after a hard fight with the Rakshashas? The boy Sensa too after overcoming the supremacy of those “who desired only for themselves,” once more became loyal to his favourite Queen and regained her affection. Why then should not man too be reinstated in his blissful abode in the heavens? Since it is possible for him to burst open the doors of his prison and to escape from the crushing wheel of birth and death, what are the means by which he may attain this end? The question has been answered more or less satisfactorily in all the religions of the world. Why did that divine star of Kapilavastu leave his princely palace, abounding in all the luxuries art and nature could supply—his sweet, dear Yasodhara—the handsome maid whose melodious song dispelled the tedium of every gloomy moment? why, forsaking all that men call pleasure, did he depart alone, unfriended, into the dreary solitudes, living upon what the people around gave out of charity to the begging prince? Was it not to obtain a solution to this problem? The inimitable life of this great saint ought to afford us a sufficient clue. The only method of arriving at the means of avoiding misery is to try to discover its source, as successful physicians, before prescribing a medicine for the patient, attempt to hit upon the source of the disease. Entirely forgetting our

spiritual origin and high descent, we are forcibly attracted towards objects of sense, we pursue them rigorously and lie wallowing in the mire of matter. This creates an affinity between ourselves and matter, which, after we have “shuffled off this mortal coil,” sooner or later, becomes an active force in bringing our Egos down into a new house of clay. At each re-birth, we forge fresh links in the chain of material attractions which binds us down to all our works. The “quietus” can indeed be made, but not with “a bare bodkin.” That will merely be suspending the action of an energy which has been transmuted into a higher form in which it cannot be affected by material means. The only way, therefore, of attaining freedom is not to engender such an oppressive energy, not to give rise to a force which holds us so powerfully in captivity. In other words, we should cease to expect to derive pleasure from, and to have a craving for, sensual objects—i. e., we should cultivate *vairaga*. But, as is well-known, this accomplishment comes second in order among the qualifications prescribed for a beginner in works on Vedantism—the first being that of which it is an immediate and necessary consequence. Therefore, in order to have *viveka vairaga* we must try to have *viveka* or the discrimination of the real from the unreal. So long as our inner faculties are blinded by ignorance, we take all the objects about us for realities from which we may gain comfort and delight, and hence run after them as a child does after a snake, ignorant of the consequences. But when we have once realised that the objects we so fondly pursue instead of ministering to our comfort are fruitful sources of misery to us; when we have known that under the lovely rose sits the snake—venomous and black—then indeed are we on the way to *vairaga*, which has justly been called the stepping-stone to all true *yoga*. And indeed what is this pleasure which has so completely hoodwinked all the world and which we pursue so madly though not knowing where to find it? Has the pleasure we are supposed to find in objects of sense any actual existence? Ah no! All who have ever put the question seriously to themselves must have answered it in the negative with a deep sigh. The most superficial observer must have noticed that the same material objects often give rise to pleasurable feelings in some and pain in others. On the other hand what some people consider pain is borne by others with the greatest pleasure. Did not the Norse hero—the valourous follower of Odin—when he became old, go out in a vessel into the sea and set fire to it, so as to throw a glamour over his end by the semblance of a chivalrous death? The strong idea of valour nerved him to meet even Death face to face and shake hands with him in this terrific way—always considering it to be a happy lot. And if another instance were wanting, we find it strikingly in the system of *Sati*, practised here within fifty years of the present day. Overflowing with the deep-set stream of affection—urged on by an incomparable sense of loyalty, the wife,—a weak, delicate, nervous Hindu woman—ascends, with calm and dignified steps, the funeral pile of her beloved husband, to share cheerfully the fate of her deceased lord. The grim monarch of Death then scares her not! The dreadful flames curl

round her crimson body, but with a feeling of self-complacency and an expression of self-satisfaction hardly to be believed, she courageously meets her awful end.* What a wonderful phenomenon it is, worthy of the study of all psychologists and philosophers. So pleasure and pain do not originate in material objects where we seek to find them, but they lie chiefly in our own ideas. They are created by us in our imagination and are "such stuff as dreams are made of." It is a patent fact that the peasant who works through the whole of a burning summer's day and yet gets but just enough to keep body and soul together, is not less happy than the millionaire, covered from top to toe with silk and living a life of indolent luxury. Happiness, then, does not depend so much upon how much one has as upon how much one has a craving for. The prime object then is to limit the extent of one's desire, or as the prophet of Chelsea significantly remarked, "The fraction of life can be increased in value not so much by increasing your numerator as by lessening your denominator. Nay, unless my Algebra deceive me, unity itself divided by Zero will give infinity. Make thy claim a Zero; then, thou hast the world under thy feet."

But supposing that a sensual object is really capable of affording us any pleasure, even for a moment, it becomes, in its turn, an earnest of future pain. Nothing in the universe, the existence of which we can cognize by our senses, is permanent. Everything about and around us is constantly changing—change, ever-active change, is the order of nature. The greater the delight we experience from a particular object, the greater will be the pain we shall endure when deprived of it. If a man can sufficiently realize that everything around him is, by an inflexible destiny, subject to death and decay, if he can once penetrate the veil of futurity and see the mistress, whose lode-star eyes he worships like an idol, bent down with the heavy load of age, haggard and phantom-like, moving on with faltering step to her grave, and his own fate no better—if he could get a glimpse of his princely palace, decorated with all the luxuries and beauties of a material civilisation, metamorphosed by the mere action of time into a desolate ruin with no other tenant than the 'weeping owl' making the place doubly dreary by her hollow cries—then indeed his delusion would be over and he would find out the nature of the pleasure to which he is a slave. What a mysterious wonder-worker this delusive idea of Time is! We are perhaps more sure of our deaths and the destruction of the objects that attract us, than of any other fact in our life; yet only because such direful events are separated from us by a brief interval of Time, a magic spell is cast over us, and we enjoy as if our enjoyment would be undisturbed by a painful break. Who would be so blind as to find delight in things of matter if he were, by some means, enabled to know that he was to die this evening? Yet for aught we know the ephemeral fly enjoys his life as much as any living thing on earth. And what is man but an ephemera in the unfathomable ocean of Eternity? To one given to serious thinking what a flaring beacon is a thing

* I must not be supposed to advocate the system. I mention it as a mere instance.—G. N. C.

of antiquity—burning with the record of ages—a sad relic of by-gone days! Once I found an old coin, and strange was the train of ideas called forth in my mind. How many young and old folks now lying safely in their graves or burnt into ashes, must have handled it with a passionate love! How many must have struggled hard in this world of strife to become possessed of it! Once having got it, a momentary glee passed across their hearts—aye, even for making them more miserable. Vainly they called it theirs, carefully locked it in an iron safe. But alas! Fond hope! How were they deceived! where are they now? How much their hearts must have bled when parting with it, and that in proportion to their feeling of mastery over it. The tables are now turned. Mammon, instead of proving their slave as they had, in their proud ignorance, imagined, enslaved them in the end. Those not yet completely ensnared ought to take a lesson; the world's history repeats itself. The facts are too glaring to escape the notice of anyone, even the most unattentive. Only do not shut your eyes.

"Learn from our example and our fate. Learn wisdom and repentance ere too late". This is the counsel that thunders forth from the graves of the dead. The voice is echoed unceasingly from the grottoes of an endless Past. Let those who have ears, hear! Hence it was that Bhagavan Sri Krishna said to Arjun: "The wise man who is acquainted with the beginning and the end of things delighteth not in the enjoyments which proceed from the feelings." Indeed man sinneth through ignorance,—not possessed of the spiritual insight by means of which alone he can pierce through the hard coating to see the heart of nature and commune with the soul of souls; we worship the outer forms—fleeting and shadowy—shifting like the glittering patterns of a kaleidoscope.

The charge of pessimism is often brought by certain ignoramuses against such a view of nature. If telling the truth honestly and leading persons on to reality by warning them against shadows means pessimism, we have no objection to the word, and all logomachy should be avoided as far as possible. Nay, it is I think essential in order to feel the unreality of all sensual pleasures that we should have a certain amount of disgust for them. Periods of adversity are therefore best fitted for these stern realities being instilled into one's mind. Then it is that one learns partly by bitter experience what shadows he has been hunting. Who can say how much the gifted poet meant when he said:—

"Sweet are the uses of adversity, which like the toad, ugly and venomous, wears yet a precious jewel in his head."

Side by side with it we have the saying of the 'Lamp of Nazareth' that it is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of Heaven. For every desire for material enjoyment is like the nettle which you may crush if you are only determined and bold, but which pricks and stings if you give it the slightest play. The aim of every man trying to free himself from the trammels of matter should therefore be to live in constant realisation of the truth that the world which he sees and feels is a deluding *ignis fatuus*—that it is only the visible garment in which the Invisible, Unutterable and Incomprehensible

Infinity is clothed. Mere worldly goody-goodness will not secure Immortality to an aspirant. He should not, indeed, shirk his worldly duties and retire to a jungle where at the lowest stages of development he can do little good. He should bravely and conscientiously perform his duties, but should ever be on the watch that nothing which is 'out of the eternal' may bind him down to matter. Though engaged apparently in the affairs of the world, his sole aim should be to find out the only reality of all existence—to peep through the windows of matter into the shoreless abyss of the Immeasurable underneath, and then though he "were the greatest of offenders, he shall be able to cross the gulf of sin with the bark of wisdom."

N. CHAKRAVARTI.

RACIAL DEVELOPMENT.

THERE appeared in the "Spectator" some little while back a very able and thoughtful article called the "March of the White man." It stated that in 1680, the total white population did not number a tenth of the whole population of the globe, that in 1780 they had increased but to one-seventh, while in 1880 they were quite one-third of the entire population of the globe. This, if pondered over, will appear one of the most startling facts in the history of the world. It would appear as if the world were to be given as a heritage to the White man; for in 1980 the White races will number one thousand millions, of which six hundred millions will be Teuton and three hundred millions Slav. All this is strictly in harmony with the teachings of Esoteric Buddhism and other Theosophical publications. In "Man: fragments of forgotten history," at page 90 it says, "the fifth race has already evolved five sub-races, the first being the Indian Aryans and the last the principal European peoples. The fifth race will, before its course is run, show a positive advance of mankind, by uniting spiritual and material excellence to a very remarkable degree." In Esoteric Buddhism, page 58, it says, "the highest race (physical intellectuality) is the last sub-race of the fifth—yourselves, the white conquerors." At page 60 "your sub-races are now running toward the apex of their respective cycles." It may be permitted to enquire here if the fourth root race had seven sub-races, why the fifth root race should only have five; or does it mean, that besides the present, there are to be two more sub-races of "white conquerors." This can scarcely be, for Mr. Subba Row in the *Theosophist* for November 1883, at page 43, says, "we are at the end of a cycle, geological and other—and at the beginning of another—cataclysm is to follow cataclysm; the pent up forces are bursting out in many quarters. And not only will men be swallowed up and slain by thousands, new land appear and old subside, volcanic eruptions and tidal waves appal; but secrets of an unsuspected past will be uncovered to the dismay of Western theorists, and the humiliation of an imperious science. This drifting ship, if watched, may be seen to ground upon the upheaved vestiges of ancient civilizations and then fall to pieces. We are not emulous of the prophet's honors; but still let this stand as a prophecy." To elucidate still further the "march of the White man," I now

proceed to quote more fully from the article in the *Spectator*. "The century, however, ending 1884, has been marked by an advance so rapid and so unbroken as to be scarcely credible, and to present one of the most startling facts in history. The white races in and out of Europe, under the influence of some still mysterious call upon their energies, have multiplied nearly threefold, and are today, as Mr. R. Giffen has shown in his recent address to the Statistical Society, 420 millions. As there is no evidence of any corresponding increase in the dark races, and as, indeed, such increase has been, outside of India, nearly impossible, the white men are now by the best calculations, one-third of the entire population of the world, instead of being, as they were only two centuries ago, a little more than ten per cent. They have, moreover, if anything, increased in physical strength, and have so developed in brain, and consequent power of organisation, that it may be doubted if the whole remainder of mankind, even if all were reduced to equal weapons, could seriously injure the white third; which again, if it chose to act together, and employ without pity the weapons its intelligence has enabled it to construct, could in a few years reduce the remainder of the world to an uninhabited desert. * * * Nor is there much reason to believe that the process will soon be checked, for the white men are urged forward by an irresistible spur over which they have no control. The increase of the yellow race, which must once have been so incredibly fast, has stopped, and that of the dark races of India, which for a century has been amazing, is being checked by recurrent famines; but that of the white peoples goes on so fast that the transport of a huge army every year across the Atlantic makes no impression on their numbers; and at their present rate of increase, they will in 1984 be a thousand millions, or much more than half of the then existing mankind. The Chinese have recently shown some resisting power, but the general movement sweeps ever forward, and within the century it seems more than probable that every corner of the earth will be ruled by white men and that the "Audax Japetigenus," as Horace perceived them to be, will be the only independent race within the planet, which their tireless enterprise will then have rendered quite visible and very small. * * * The ultimate law-giver, who scatters the nations, and who has taken off the ban of sterility from the Aryan to inflict it on the Turanian, seems to be stronger than he (Bismarck). The world is the heritage of the White man—that is the first lesson of Mr. Giffen's figures; but there is another, also, which Englishmen will do well to think over patiently, and if they can without hatred in their hearts. They have no right to be angry with the visible will of God." It seems to me that, as the advent of the sixth race may soon be expected, (vide some remarks in the *Theosophist*, January 1884, about phenomenal children) the white men, the last sub-race of the fifth race, have a mission to perform in crowding out and so causing to die out the remnants of the third and fourth races, as the natives of America have already nearly all passed from view. The year 2000 will probably see the Aryan race sole possessors of this world, the older races having died out from want of stamina.

A. BANON, F. T. S.

Correspondence.

[Correspondents are requested to be as brief as possible.]

ESOTERIC BUDDHISM.

Mr. Ragoonath Row writes to the effect that the note appended to his letter last month does not afford him a satisfactory solution of his difficulty; he says:—

“Pardon me when I tell you that you were incorrect in saying that I leaped ‘to hasty conclusions about the matters under consideration.’ Please read what I said in my letter. I say ‘my idea is.’ Can an idea be a conclusion? All my inferences were conditional, that is, if I was ‘correct’ in some opinion of mine. If that opinion is wrong, it is the duty of my enlightener to tell me what is the correct thing. I do not think you have done this in your notes.

“I have read the Karika of Gondapatha and fancy that I know what he has written. What I wanted to learn was whether ‘Esoteric Buddhism’ admits that there is one conscious Being who is himself or itself not created or is not evolved from anything else, but who is eternally existent, and is the creator, preserver and destroyer of this world. I therefore beg your permission to repeat this question to you for somebody’s solution.”

We have received the following other communications on the same subject. The first is from R. P., who writes:—

“Mr. Raghunath Row’s conclusion that Esoteric Buddhism teaches that ‘all things have evolved from an *unconscious thing*,’ even if suggested perhaps by Mr. Sinnett’s having occasionally designated the Absolute by the epithet ‘unconscious,’ is evidently hasty in the light of the oft-repeated assertions of Mr. Sinnett that the higher states of consciousness are to be regarded as ‘unconscious’ only in the sense that they transcend all such modes of consciousness as are conceivable under the conditions to which a human being in the ordinary physical plane of existence is subject. It is rather the sum-total of all consciousness, in comparison with which the normal human consciousness, limited by the five senses, is ‘unconscious,’ that the teaching conveyed in Mr. Sinnett’s book seems to regard as that from which the Universe has evolved. Perhaps Mr. Raghunath Row’s definition may tally with the ordinary notions of Buddhism current among Hindus at the present day, but at all events the ‘Esoteric Buddhism’ of Mr. Sinnett seems to be entirely distinct from the materialistic, or rather nihilistic, dogmas with which Buddhism seems to be associated in the popular Hindu notions of the subject. It seems to have greater affinity and resemblance to the Advaita Philosophy of Sri Sankaracharya, and that in more than one point of view. In the first place it resembles Advaitism in its regarding Nirvana or Moksha as a state in which the individual soul totally merges into the All-Spirit, becoming one with it and having no separate existence apart from it; and secondly both Advaitism and Esoteric Buddhism agree in denying any attribute to the Supreme Spirit; the former especially denies omniscience and omnipotence (सर्वज्ञत्व and सर्वशक्तिव) to the Parabrahmam and postulates these attributes only of a certain phase of the Absolute entity; i. e., when it is conjoined with Avidya and becomes

known as Isvara. Again, this is essentially distinct from the teaching of the author of ‘Isis Unveiled’ in which (1) the individual soul is viewed as maintaining its own distinct individuality even after attaining to the condition of eternal beatitude by its absorption into the supreme Brahma, and (2) the attributes of omniscience and omnipotence are predicated of the Father Spirit and of the individual spirit, of course after its final liberation from the shackles of matter, as may be observed from the following passages quoted *verbatim* from the original:—

“...To reach the Nirvana means absorption into the great universal soul, the latter representing a *state*, not an individual being or an anthropomorphic god, as some understand the great EXISTENCE. ...A spirit reaching such a state becomes a part of the integral whole, but never loses its individuality for all that. Henceforth, the spirit lives spiritually, without any fear of further modifications of form; for form pertains to matter, and the state of Nirvana implies a complete purification or a final riddance from even the most sublimated particle of matter.” Vol. ii, pages 116-117.

“...Each immortal spirit that sheds its radiance upon a human being is a god—the Microcosmos of the Macrocosmos, part and parcel of the Unknown God, the First Cause of which it is a direct emanation. It is possessed of all the attributes of its parent sources.* Among these attributes are omniscience and omnipotence.”

Endowed with these, but yet unable to fully manifest them while in the body, during which time they are obscured, veiled, limited by the capabilities of physical nature, the thus divinely-inhabited man may tower far above his kind, evince a Godlike wisdom, and display deific powers; for while the rest of the mortals around him are but *overshadowed* by their Divine SELF, with every chance given to them to become immortal hereafter, but no other security than their personal efforts to win the kingdom of heaven, the so-chosen man has already become an immortal while yet on earth. His prize is secured. Henceforth he will live for ever in eternal life. Not only he may have dominion over all the works of creation by employing the ‘excellence’ of the NAME (the ineffable one) but be higher in this life, not, as Paul is made to say, ‘a little lower than the angels.’—Vol. ii. p. 153. See also preface to the 1st Volume, page 2.

This doctrine seems to be identical with Visishtadvaitism, which recognises precisely the same relation as that shadowed forth in the passage last quoted, as subsisting between the individual soul and the supreme spirit after the former has merged itself into the latter, i. e., after Moksha. Of course these three systems, Advaitism, Visishtadvaitism and Esoteric Buddhism all recognise but one road to perfection, namely, that of interior self-development and the cultivation of the inner self through the subjugation of the outer man, and differ only in their theoretical notions regarding the relation of the Individual soul to the Father spirit, after the final absorption of the one into the other.

The second letter, from R. B., is as follows:—

“As far as my poor knowledge could permit, I understand the Esoteric Doctrine, that is I mean Vedantism, does not teach any atheism or materialism, and this Esoteric Doctrine and Theosophy must be identical, as it is the essence of every religion in the world. Although no personal god is sanctioned in this doctrine, yet it is taught in it that the students of occultism must meditate upon Parabrahmam, the Supreme God, for the attainment of eternal happiness. This Brahman then becomes personal for them and speaks with them (but not as we do) and clears

* The italics are mine.

off (Angnamam) ignorance; occult students must therefore worship this Great God not with the hand but with the spiritual soul, because this soul only can see and speak with it. Without the Thirnarul of this Brahman it is said no one can enter Moksham, the eternal Bliss.

After the attainment of this Moksham a man becomes in this world omniscient and omnipresent, as he is one with Brahman.

Some misunderstand that Parabrahman has no knowledge and consciousness. A pot or inkstand may be said to be unconscious and senseless, but not Parabrahman, because Parabrahman itself is Wisdom and Intelligence.

When it is said nature or the universe is God, many who are not acquainted with occultism understand that God is visible in material Nature only, and they do not understand that invisible Nature forms a part of it. This invisible nature is called eternal and unchangeable universal spirit or Parabrahman.

DOUBTS ON VEDANTIC PHILOSOPHY.

The doubt propounded by Brother Piari Lall in the September issue is the great doubt which repels the men of modern science. It cannot in my opinion be solved or explained in words. Mâyâ and her higher forms Avidyâ and Mula-Prakriti proceed from the Will or the word of Parabrahm. She is His dynamic form. He moves in her, and she rests in him. We are all merely restless forms, and when we rest we are He. He is "Sat Chit Ananda" because he is not "Asat Jud and Dukh." He contrasts himself with himself in his appearance which he is not and which is not. And all progress in occultism is the resolution of our fictitious selves and surroundings into the only reality. The familiar Sanscrit verse says that when we see him then we are free from the affections of the heart, the doubts of the mind and the effects of Karma:—"Bhidyate Hridaya-Grandhi, Schindyante Sarva-Samsayâh; Kshiyante Kosya-Karmâne, Tasmin drishte Paravare." God enjoying himself by contrast is the beginningless beginning of creation and of Karma. My solution or explanation of the doubt is that the doubt will disappear only with the Mâyâ about which the doubt is raised, and that indeed the doubt itself is the counterpart of the doubters' certainty in the Mâyâ-fiction. The Novice will begin by doubting what seems to him now to be real, and discovering it to be unreal, will doubt again what seems then to be real; and thus marching from doubt to doubt will rest in God Absolute as the Only Truth. The Ramayanam is nothing more nor less than the account of the progress of a man who has achieved the highest adeptship. All the places and persons and actions described in that sacred book are confined to the constitution of Rama himself. He had no Ten-chariot father outside of himself, nor a Ten-headed foe and monkey allies outside of himself. The test of all sacred Literature—whether the Vedas or the Ashtadasa Purana or the Itihasas, of which the Ramayanam and the Mahabharata are the most comprehensive—is that the subject is man acting on his own constitution. Initiation or *Opanayanam* amongst the Hindus has reference to this esoteric study, and the Initiated male or Brahmachari associates the female with himself by a ceremonial process called *Vivâham*. Then in the third asram he commences the salvation war against the apparent realities and seductive influences of earthly life, and after a most exciting, deadly and renewed struggle becomes the master of the Mâyâ alias *Seeta* whom he had adored before. She is in Love with her conqueror, though she flirts to the ruin of all who love her. I trust this rambling letter may help to remove the doubts on Vedantic Philosophy and warm the pseudo pandita.

A. SANKARIAN, F. T. S.

CHROMOPATHY.

The science of Chromopathy (or treatment of disease by means of colours) needs a fuller investigation than it has as yet received. Two very remarkable cures have just taken place in this station through the instrumentality of our President Baboo Jwala Prasad. Case number one was that of a young man suffering from chronic head-ache of three years' standing, which defied every sort of treatment, native or European. At last he was brought to our President, who advised him to paint the whole of his sitting room blue, to drink water out of blue bottles, and as far as possible to surround himself with blue colour. This treatment was suggested by a perusal of Babbit's health manual. The effect of this treatment was instantaneous and most wonderful. The young man is almost perfectly cured; instead of being daily attacked by head-ache it now only comes once in every three months or so, and it is hoped that by persevering in the treatment a final cure may be effected. The second, a still more remarkable case, is that of a woman suffering from puerperal mania accompanied by thirst. She was recommended, on the third day, to look through a blue glass, and the result was that she at once recovered her senses and was cured of the thirst. Though she is still suffering from other complaints, these two no longer exist. It would appear from the above that blue light has a cooling effect on the brain.

SRI CHANDRA BOSE, F. T. S.,
Meerut.

YOGA.

A Brahman F. T. S. asks:—

1. What is the exact relation between Bhakti Yoga and Raj Yoga? While the one requires as its rigid and inflexible condition the purification of the imagination and a graduated extinction of the emotional faculties; the progressive development of the other will be found to foster their potency by all possible means both direct and indirect.

The Esoteric Buddhism, on page 153, says:—"They (the Vishishta Adwaitis) do not regard Yoga.....as the proper avenue to spiritual achievement, but conceive this to be possible chiefly by means of Bhakti or devoutness." Further on, on page 168 the following statement will be found:—"This is the mistake.....which Buddha as Sankaracharya set himself especially to combat, viz., the early Hindu belief that *moksha* can be obtained irrespective of *gyanam*.....and goodness alone.....cannot conduct a man to more than Devachanic periods of devout but unintelligent rapture, and in the end, if similar conditions are reproduced through many existences, to some painless extinction of individuality at the great crisis."

I am anxious to know whether the peril embodied in the above quotation is, in reality, a cosmic law and, in the case of the Bhakti Yogis, prospectively operative. If however it were simply a logically warranted deduction from a reference to the nature of devoutness or goodness (the European garb of Bhakti); it might be argued with at least a rational plausibility that Bhakti effectively provides against such a sad and unfortunate catastrophe. Devoutness or goodness can never amount to Bhakti; in ordinary European parlance devoutness does not reproduce the specific conditions and entire excellence of Hindu Bhakti. As understood and practised by the Hindu, Bhakti is a graduated attempt at concentration; and ultimately a progressive eventuation into the nature of the deity worshipped. There can be no difficulty or

confusion in understanding my position; the very familiar illustration of the cockroach and the beetle will recur to the mind of the reader; if the effect of an intense fright transforms into a beetle what was specifically a cockroach, the converse method of intense love or affection might be found to be equally tenable.

2. The essence of Bhakti being then an intense concentration, and concentration being the special injunction of Raj Yoga, Bhakti would appear to gain a relatively important position. I am not however content to believe in my own deductions. I would therefore anxiously ask (a) whether an aspirant for Raj Yoga may practise Bhakti? Question (a) being supposed to be answered in the affirmative, I would next ask (b) to what extent and (c) in what way may it be practised?

ENGLISH TRANSLATIONS OF SANSKRIT BOOKS.

U. B. writes as follows:—

There is much truth in the saying that "the wish is father to the thought." It is still more true that one believes very readily what one desires to believe. As an instance of this, as also of the distortion to which the Europeans in their zeal for Christianity subject our holy scriptures, I quote the following:—

There is a couplet in the *Mahābhārata* running as follows:—

जितन्ते पुण्डरीकाक्ष नमस्ते विश्वभावन ।

नमस्तेस्तु हृषीकेश महामुरुष पूर्वज ॥

John Davies in the Appendix to his translation of the *Bhagavat-gita* renders it thus: "Thou art victorious, O lotus-eyed one. Hail to thee O Creator of the Universe! Hail to thee the eldest son of the Supreme Soul!" and proceeds to infer therefrom that the *Brahmanas* of yore were devoted worshippers of *Jesus Christ*. What a strange idea! But let us examine the source of this error.

The epithets '*Mahāpurusha*' and '*pūrvvaja*' in the above Sloka meaning respectively the 'Supreme Soul' and the 'First Cause' have been twisted into a compound word and thus translated into "the eldest son of the Supreme Soul," which necessarily signifies to the Christian thinker nothing but "Jesus Christ."

Now any man who has the slightest pretension to a knowledge of the Sanscrit language ought to know that the word '*pūrvvaja*' is never used in the sense of "the first born." It literally means 'the progenitor' or 'the ancestor,' and hence has here the signification of 'the First Cause.'

Instances of this kind are not at all rare; and yet these writers boast of their critical acumen!

It is really a pity that men should allow themselves to be so far blinded by religious prejudice, and thus lay themselves open to a charge of garbling the religion of a great people which they are unable to understand.

This opportunity should not be passed over without an impassioned appeal to all lovers of India and of Indian philosophy, literature and science for the cultivation of the *Devabhāshā* itself, for a repudiation of all those English translations—hideous transformations rather—which are doing immense mischief to our sacred lore, and for a vindication of its real wealth.

Note.—The view taken by Mr. Davies depends for its support on the date he assigns to the *Bhagavat-gita*. It would be a good thing if some learned brother would publish such evidence as exists for the accurate fixing of this date, the European computation of which is about 600 A. D. The

cause of ancient learning would, however, be promoted if some competent Indian gentlemen would criticise the existing translations in detail or publish more correct ones. As long as these translations are left to Europeans ignorant of Eastern traditions, accuracy in philosophical matters cannot be expected.—*Ed.*

AUDIPHONES.

C. K. M., F. T. S., writes to the effect that he is unable to procure audiphones in India and begs to make an earnest appeal to American and European Theosophists to recommend cheap and durable audiphones suitable to this country. We trust we shall have speedy replies to this request.

A LITTLE MORE OF THE LAST OF THE ALCHEMISTS.

The article referred to below gives an account of Kellermann's life in England, where he lived at Lilley, near Luton in Bedfordshire. This letter supplies some interesting additional links in Kellermann's life after leaving England, not given by the writer in the *June Theosophist*—

Sir,—Having leisure I recently looked up the *Theosophists* of some time past, and in the June Number of 1884, came upon your remarks on the last of the Alchemists, Jacob Kellermann.

He was known to Mary Ann Austin, who married his son Thomas Penny Kellermann in October 1826, at Philadelphia, and on the death of her husband in 1835 came here with her daughters, one of whom I married.

After Jacob Kellermann left England he settled at Bloxburgh Plantation in the Parish of Port Royal in this Island. He was very eccentric, a recluse, German by birth, caring little for the society of men and less for that of women, or for family ties; and in his latter days devoted all his time to Alchemic research and the philosopher's stone, which he averred he had discovered; hence he coveted an introduction to the King, which being denied, he returned to Jamaica.

He died at Bloxburgh Coffee Plantation and was there buried. I have seen his tomb between the great house and the Coffee Store.

He was brother to Field Marshal Kellermann, Duke of Valmy, Peer of France.

KINGSTON, JAMAICA, }
24th July 1885. }

T. N. CRIPPS.

Reviews.

PSYCHOMETRY.*

THE friends of Professor Buchanan have been waiting now thirty years for him to make a proper public presentation of his greatest discovery, Psychometry—a discovery which the future historian must place among the noblest and greatest of this great epoch of human thought. But, whether owing to indifference to fame, absorption in less important matters, or a propensity to have too many intellectual irons in the fire at once, he has neglected Psychometry all through the prime of his life, and only now, at the age of over seventy, compiled its history and collated his experience. Meanwhile the field has been more or

* A Manual of Psychometry, by Joseph Roden Buchanan, M. D. Boston, published by the Author, pp. 496, 800.

less gleaned by the Dentons and less able experimentalists, and the name of Buchanan, instead of having been written beside that of Harvey in the Academies of Science, has been chiefly honoured and treasured by a handful of his personal friends and disciples, like the present writer. Even now that we have the long-expected book, it is not what he might have made it. His very first line in the preface confesses that "this volume has been somewhat hastily prepared," and as "a work to introduce the subject to the general reader, not an elaborate memoir for scientists, which need not be offered until it is called for!" If great discoverers had always waited until an ignorant generation "called for" their books, we should have been a sorry set of intellectual beggars. It is rather late to complain to Dr. Buchanan, but since he writes as though he had still sap enough in him for twenty years more of life, we may beg of him to give us in the second edition a still worthier monument than the first of his grand intellectual ability. Not that we would imply that the book is not the best yet written upon the subject—taking it all in all; nor that it should not be immediately added to the library of every society and person engaged in psychical research; but that this author could have done still better by his own discovery. The word Psychometry, coined by him in the year 1842, derives from the Greek words *Psyche*, the soul, and *Metron*, a measure; hence means soul-measure—a scientific method for ascertaining the psychic qualities of persons and qualities of things. The Dentons gave an admirable name to this innate divine principle throughout nature—the "Soul of things," and Buchanan is justified in saying that Psychometry is "not merely the instrumentality for measuring soul-powers [in persons] but a comprehensive agency like mathematics for the evolution of many departments of science. As a science and philosophy, it shows the nature, the scope, and the *modus operandi* of those divine powers in man, and the anatomical mechanism through which they are manifested; while as an art it shows the method of utilizing these psychic faculties in the investigation of character, disease, physiology, biography, history, palæontology, philosophy, anthropology, medicine, geology, astronomy, theology and supreme life and destiny." This is a large claim, yet it is impossible for any one, even at this early stage of the science, to flatly deny it. What gives Psychometry its greatest value in Oriental eyes is, that it comes as new evidence to support the teachings of Aryan sages. This alleged limitless capacity to penetrate the arcana of nature squares exactly with the *Sutras* of Patanjali, the *Siva Sanhita*, the *Gāthas* of Buddhistic Iddhi, and the maxims of esoteric lore as found in all the old Eastern religions. Buchanan says he writes for his "friends of the twentieth century," not knowing that what he is writing is what was known twenty centuries ago, and is part of the occult training of every Asiatic chela. Human thought moves in cycles and, as the true Hindu would say, "the *San-chita* (potential Karma) of the Aryan sages is now becoming *Prārābdha* an active, manifesting force." Some would go to the length of asserting that the very personality now called Buchanan was aforetime a frequenter of an Aryan *Ashram*, if not a sage himself.

The Psychometric faculty is exercised apparently through the nerves. A large number of persons in every human group are able to receive impressions of the hidden characters of individuals, their state of health, their past history, and often their probable future, and also to trace through the Akāsa the psychauric trail of specimens of inert matter, manufactured or crude. Even the history of our globe as a whole or in any part may be psychometrically traced. Still more wonderful, this divine faculty enables one to follow back any individual or national line of thought. This much Prof. Denton's book had taught us, but

when one fully conceives what this tremendous idea involves, it goes without saying that we have not as yet had given us even the one grain of sand that the Grecian sage said he had picked up on the shore of the Ocean of Knowledge. Christians talk of God's Book of Judgment; Islam says that each man carries his book at his neck throughout his life for his deeds to be written in by his attendant angels; the Hindu has personified his Chitragupta, the Record-keeper of the Akāsa: well, here we have the means shown us by Buchanan by which we may read these records at our ease without waiting for a *Dies Irae*, or the time when we must cross the Chinvat Bridge of the Zoroastrians. The psychometric faculty is, according to our author, so common that out of some ninety subjects in one of his medical classes, forty-three were able to perceive the character of medicinal substances from their several auras and without contact. One thus gifted can, by laying a hand upon another's head, read his whole character, and by passing it over the body detect the seat and nature of any local ailment. The location and value of mineral lodes, the quality of foods, the genuineness of bank-notes, coins, and writings, in short, every secret of nature, may be laid bare to the persistent experimentalist. Dr. Buchanan's book records a great number of highly interesting psychometrical readings by his present wife, a gifted and excellent lady, whose sympathetic face graces the frontispiece of the volume. Every branch of the Theosophical Society should have a copy and study the book carefully.

H. S. O.

ESOTERIC BUDDHISM. By A. P. SINNETT. Fifth edition, annotated and enlarged by the Author.

In this edition the original text of Mr. Sinnett's well known book has been preserved intact, the annotations, the result of his further study, being appended at the end of the chapters to which they refer. This arrangement will recommend itself to all readers of this work as much more convenient than an embodiment of the new matter in the body of the original work or the introduction of a number of foot-notes. This latter course was moreover rendered unnecessary from the fact that the annotations do not alter anything that was said before, but are intended to furnish fuller explanations on some of the more obscure points.

The principal annotation is a long and exhaustive essay on Kama Loca, which will be found most interesting and suggestive, carrying the teaching on this subject several points in advance. There is also a valuable note on "The Planetary Chain," dealing with the commencement of individuality, and showing that this differentiation does not commence until the appearance of the animal kingdom. A note on "Esoteric Teachers" will help to clear away some of the erroneous opinions held by a number of persons as to what the Mahatmas really are, and will assist in the formation of correct conceptions of these exalted beings. It points out very plainly the often forgotten fact of the existence of a dual nature in the Mahatma, and thus removes many difficulties in the way of understanding their functions and attributes. We have no doubt that the new edition will, as it deserves, be widely read by Theosophists and others interested in the doctrines therein expounded.

THE PURPOSE OF THEOSOPHY. By MRS. A. P. SINNETT.

THIS little book is intended to afford a plain explanation to enquirers of what Theosophy really means, and will supply a much felt want. It sets forth the elementary truths of evolution and the law of Karma in a comprehensive manner calculated to enlighten those unacquainted with these subjects. It further gives a brief outline of occult history, showing the antiquity and universality of the Esoteric doctrine. A chapter is devoted towards clearing away the various Western misconceptions of Eastern philosophy, and a short account is given of man's septenary constitution and the forces of the unseen universe. The writer has also endeavoured to give some idea of the powers of the adepts and other initiates. A final chapter contains instructions for students who may wish to make further progress. It will thus be seen that the volume touches upon nearly all the points included in the term Theosophy, and that in an easy, attractive manner well calculated to induce readers to prosecute deeper and more serious studies in the more elaborate works already published. The book before us is a most useful contribution to the literature of Theosophy, for it has hitherto been a matter of some difficulty to Theosophists, when asked to recommend some easy book on Theosophy, to know what to select, and indeed there was nothing that would quite answer the requirement; this blank has now been filled by Mrs. Sinnett, and we beg to congratulate her on the excellent manner in which she has acquitted herself of her task.

PALMISTRY AND CHIROGNOMANCY. By ROSA BAUGHAN.

THE practice of judging the character and forecasting future events from indications furnished by the examination of the hand is very ancient, and several books have been written on the subject. The standard work is undoubtedly that of Desbarrolles, published in Paris in two parts, but this great work, exhaustive as it is, loses some of its value from the awkward way in which part of it is arranged, and besides this, it is written in French and no complete English translation is available. The two small works under review, published by Mr. Redway, give an excellent practical idea of what is known on these subjects, and contain sufficient information to enable a student to recognize the characters of the persons he meets, as far as these are shown by their hands. The book on palmistry, as its name implies, deals with the signs to be found in the palm of the hand. These consist of lines and other marks, which bear different significations according to their shape and position. Persons unaccustomed to such investigations will be surprised to see how much variety there is in these signs in the hands of different persons. Chiromancy explains the indications to be derived from an examination of the outside of the hand. These are furnished by the differences in the shape and length of the fingers, so that, without seeing a person's palm, it is often possible to obtain a fair general idea of his character and pursuits.

THE HANDBOOK OF PHYSIOGNOMY. By ROSA BAUGHAN.

THE art of interpreting the character by the face, or physiognomy, is somewhat more difficult of attainment than the kindred one of palmistry treated by the same author in the book noticed above. The handbook before us is however well adapted to give the student a practical acquaintance with the methods employed. No words are wasted in long and tedious disquisitions, but each feature of the face is considered in order and the indications furnished by its varieties are clearly

explained, so that with a little practice any one may arrive at a fair knowledge of physiognomy by the aid of this book. To become a good physiognomist a fair share of intuition will be found very necessary, in order to be able to seize at once on the most important points, and also to make proper allowance for the way in which the different indications modify one another. A knowledge of the art will however be found useful to many, as it will not only enable them to form a rough judgment of the character of the persons they meet, but will also help them to cultivate and increase their powers of observation. When this book has been gone through, the reader may, if he wishes for more detailed information, consult a larger volume, such as that of S. R. Wells, but Miss Baughan's work seems better adapted to the study of a beginner than any we have yet seen, and contains enough for all practical purposes, and as such we have no hesitation in recommending it to any of our readers who may be interested in the subject.

THE SECRET OF DEATH, AND OTHER POEMS. By EDWIN ARNOLD.

ALL those who have read Mr. Arnold's beautiful work "The Light of Asia," will welcome a fresh volume of poems from his graceful pen. "The Secret of Death" is a translation of the first three Vallis of the Katha Upanishad, and will thus have a special claim on the attention of Indian readers. Mr. Arnold has written his poem in the form of a dialogue between an English "Saheb" and a Brahman priest who read the Upanishad together, the priest supplying the meaning where the European's knowledge fails, thus indicating the only way in which Westerners are likely to study ancient Aryan literature with much real profit. In this Upanishad Nachiketas is given by his father to Yama, God of death. When the youth arrives at the abode of death Yama offers him three boons; for the first he asks "that his father

"Be comforted and restful in his mind.

Thinking fair thoughts of me who die for him."

This being granted the next request is that, avoiding hell, he may come to "Swarga's peace." The third boon asked is an answer to the question:—

"Tell me, great Yama! what the true word is
In this which men inquire, the very truth
Of this chief question of the life to come,
If there be life? if the soul's self lives on!"

After trying to induce the boy to make some other choice, Yama at last grants this boon also. His answer is too long for quotation; the following, a portion of it, is a description of the sacred syllable:—

"This word, so rightly breathed, signifieth Brahm,
And signifieth Brahma. God withdrawn,
And God made manifest. Who knows this word,
With all its purports, what his heart would have
His heart possesseth. This of spoken speech
Is wisest, deepest, best, supremest! He
That speaketh it, and wotteth what he speaks,
Is worshipped in the place of Brahm with Brahm!
Also, the soul which knoweth thus itself,
It is not born. It doth not die. It sprang
From none, and it begetteth none! Unmade,
Immortal, changeless, primal.—I can break
The body, but that soul I cannot harm!"

"The Rajpoot's Wife" and "The Rajah's Ride" are two other poems on Indian themes in this volume, as are also "A Bihari Mill-song," "Hindoo Funeral Song" and the "Song of the Serpent-charmers."

The rest of the book is composed of poems written on various subjects, of which "Hero and Leander" is perhaps the best, but all are marked by the refined diction and melodious verse which always characterize Mr. Arnold's productions.

BIOGEN, A SPECULATION ON THE ORIGIN AND NATURE OF LIFE.

By PROFESSOR ELLIOTT COUES.

This thoughtful essay by an eminent American scientist is well worthy of the attention of our readers, as the conclusions therein arrived at are analogous to, if not identical with, the theories put forward in this journal and other Theosophical publications respecting the One Life. The writer begins by showing that the chemico-physical theory, according to which life is "the result of the aggregation of matter," contains a fallacy inasmuch as it can give no logical proof "that the result of the process by which matter is fitted to receive life is the cause of the vitality it manifests," as there is nothing to show that vitality and protoplasm are more than concomitant, and this theory is thus merely a restatement of the doctrine of "spontaneous generation." He then goes on to point out that there is no chemical test by which the difference between a live cell and a dead one can be determined. The difference lies in a something which eludes our subtlest analysis; and this, he says, is the vital force to which he has given the name of Biogen. As far as scientific records go, life has never been produced in the laboratory, though compounds have been made containing exactly the same constituents as those of living organisms; on the other hand, life is not inseparable from organized matter, as a corpse remains after a man is dead. The writer therefore feels driven to adopt the hypothesis that "life is an entity, a reality, apart from any known forms of matter." Defining spirit as "unconscious force" and as such illimitable in time and space," and, in its totality, "identical with that Universal Mind or Supreme Intelligence which we mean when we speak or think of God," his view of soul is that it is "the quantity of spirit which any living being may or does possess at any time," while "a living body results from the action of spirit on matter, and that life subsists on the union of the two," and "mind resides at the melting point, so to speak, of matter in spirit." He says further: "Biogen itself, of course, is alive; it is life; and Biogen may be defined as spirit in combination with the minimum of matter necessary to its manifestation. Biogen is simply soul-stuff, as contradistinguished from ordinary matter; it is the substance which composes that thing which a well-known and very frequently quoted writer calls "the spiritual body," thus arriving at a re-statement of the old theory of the *anima mundi* or soul of the world. Of this latter he says:—"To my mind the *anima mundi* belief, as I restate it in terms of the biogen theory, acquires colour from the consideration that it is exactly the complement, and perhaps the natural antinomy, of generally received views respecting the evolution of chemical elements and chemical compounds from indifferent states of nebulous matters; and not unlikely to be quite as true."

We must refer our readers to the book itself for the admirable chain of reasoning by which the Professor arrives at the results we have briefly indicated, and close our review with a question which concludes the paper (originally read before the Philosophical Society of Washington), "What is the principal difference between a living human being and his dead body, if it be not the presence or absence of the soul? and if it be nothing like this, what, then, is it more like?"

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सत्त्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

THE HIGHER SELF.

THE more we study Nature the more complex do we find her phenomena to be. This holds good on the higher planes of natural activity not less than on those explored by physical science. Conceptions that we form of supra-physical processes expand *ad infinitum* the longer the mind dwells upon them. Our first notions of any such process, indeed, can hardly be more complete than the notion we form of a solid by examining one of its sides. The mind may *ultimately* be enabled to hold all the attributes of the solid in its grasp, but that achievement is only possible as the consequence of a large development of first impressions. It may not be necessary to discard those impressions, even after this development has taken place, but from the later standpoint they will be seen to have afforded no more than a crude view of the truth.

On this principle the picture of the soul's growth or evolution presented in "Esoteric Buddhism" appears to me susceptible of additional treatment which, without uprooting any ideas it may have legitimately established in our minds, may expand and solidify our comprehension of the course Nature actually pursues. Before approaching new conceptions on this subject, however, it may be best to sum up the earlier view. This was briefly as follows; and nothing to be put forward now will be found to invalidate that view.

The soul once launched on the stream of evolution as a human individuality passes through alternate periods of physical and spiritual existence. It passes from the one plane (or stratum, or condition) of Nature to the other under the guidance of its Karmic affinities, living in incarnation the idea that its Karma has pre-ordained, modifying its progress within the limitations of circumstance and developing fresh Karma by its use or abuse of opportunities. It returns to spiritual existence after each physical life through the intervening barrier of Kama-loca for rest and refreshment,

and for the gradual absorption into its essence,—as so much cosmic progress,—of the life's experience gained "on Earth," or rather let us say during physical existence.

This view of the matter has no doubt suggested many collateral inferences to most students of the subject. Thus, for example:—

That the transfer of consciousness from the Kama-loca to the devachanic stage of this progression would necessarily be gradual.

That in truth no hard and fast line anywhere separates the varieties of spiritual condition.

That even the physical condition is less hopelessly walled off from the spiritual states than the first glance would suggest. Psychic faculties in living people make us familiar with the fact that communication between the two conditions is possible.

That all states of Nature are around us simultaneously and appeal to different perceptive faculties.

This catalogue of inferences might be considerably amplified without passing beyond the circle of those which naturally grow out of the primary conception that the evolution of Man proceeds through successive and recurring phases in which material and spiritual tendencies are alternately predominant.

The family of ideas just dealt with, however, does not necessarily come to include a conception which now seems required to give our view of the whole process a truly nature-like aspect.

Let us take a new departure from the clearly ascertained fact already referred to—that even during physical existence people with psychic faculties remain in some way in connexion with the planes of super-physical consciousness. We may also bear in mind the phenomena of sleep and mesmeric conditions as showing that aspects of consciousness are possible for all of us independently of those induced by the action of the senses. These phenomena remain altogether mysterious as long as we think of the soul, in incarnation, as something entirely immersed in its physical encasement. It is not enough to say that though so immersed during wakefulness, it may step out of the body during abnormal states. If nothing more is functioning during abnormal states than the consciousness which during normal states functions within the body, there is no manifest reason why the disembodied soul should, by virtue merely of disembodiment, become invested with higher attributes than it exercised before.

But the mystery begins to clear up if we think of the process of disembodiment as return for the soul to reunion with some higher portion of, or attributes of, itself which in fact never come into incarnation at all, and with which it is quite impossible therefore for the waking consciousness of physical human beings, working only with the materials of consciousness supplied by the physical senses, to be concerned.

The processes of incarnation and of the return to spiritual life may therefore be inadequately circumscribed when we speak of an alternate existence on the physical and spiritual planes, and thus picture the soul as a complete entity slipping alternately from one state to the other. The more correct definition of the process would probably represent incarnation as taking place on this physical

plane of Nature by reason of an efflux emanating from the soul, rather than by a total transfer of the soul from the spiritual to the physical plane. The spiritual realm would be all the while the proper habitat of the soul, which would never entirely quit it; and that non-materialisable portion of the soul which abides permanently on the spiritual plane may fitly, perhaps, be spoken of as the Higher Self.

One great comfort to the understanding afforded at the outset by this idea is that we escape from the embarrassment of having to think of the whole complete soul of a highly advanced human creature as inhabiting the very unsuitable body of a child. Unsatisfactory as that conception would appear, it was always impossible to imagine, in filling up the details of the re-incarnation theory, that the young child could be born first, and so to say ensouled afterwards. From the earliest beginnings the new child and the soul to which it might be destined to give incarnation, were clearly already in union. But it was deeply repugnant to the understanding to suppose the greater included in the less. The conception with which we are now dealing harmonizes with the fitness of things and with the analogies of Nature. The soul on the spiritual plane, ripe for re-incarnation, takes note as it were of the newly germinating human being whose physical associations and destiny render it the most appropriate physical habitation the soul can find. Of course there is no conscious, deliberate selection in the matter. The Karmic affinities of the case constitute a line of least resistance along which the soul throws out a magnetic shoot into the objective world, just as a root germinating in the earth throws out through that portion of the ground which most readily gives way before it the first slender blade of green growth which makes its appearance at the surface.

Along that magnetic fibre—itself no doubt growing in vigour simultaneously with the growth of the child—the psychic entity flows into the child's body by degrees.

This view, it will be seen, corresponds with a statement that has sometimes been made in Theosophical writing to the effect that a child does not acquire its sixth principle, or become a morally responsible being capable of generating Karma, until seven years old. If it dies before that time the soul simply sprouts in another place. It is still a complete soul, on the spiritual plane, with growth energy fermenting within it. It has never passed into the dead infant in any true sense of the term. It had simply begun to animate the infant; a process which, by the hypothesis, has been arrested almost as soon as begun. But if the child does not die, but advances to maturity as a physical being, more and more of the Higher Self passes into its organisation, till at last the Higher Self is, as it were, drained of—we cannot tell exactly of how much, but perhaps of the greater part of—its consciousness.

None the less, even when the soul is thus again fully manifesting on the physical plane, does the Higher Self still remain a conscious spiritual ego on the corresponding plane of Nature, with greater or less capacity, according to the nature of its own Karmic elements in incarnation, for communion with its own physical brain. People with

psychic faculties may indeed perceive this Higher Self through their finer senses from time to time, and yet may not, in the present state of occult knowledge in the world at large, realise at once that they are as it were beholding the other end of that curve through space which constitutes their complete entity.

As the Higher Self would, by the hypothesis, be generating thoughts of a kind that had not fully passed into incarnation, there might seem to be a distinct interchange of ideas between the higher and lower selves as though two persons were conversing. In other cases where the incarnate man would not have faculties enabling him to cognize his Higher Self as an objective being, he might nevertheless receive impulses from its thought from time to time, which would be described as the voice of conscience prompting him to do this or that.

The theory we are considering harmonizes very well with the treatment of this, in which we live, as a phenomenal world of illusion—the spiritual planes of Nature being on the other hand the noumenal world, or plane of reality. That region of Nature in which, so to speak, the permanent soul is rooted, is more real than that in which its transitory blossoms appear for a brief space, to wither and fall to pieces, while the plant recovers energy for sending forth a fresh flower. Supposing flowers only were perceptible to ordinary senses, and their roots existed in a state of Nature intangible and invisible to us, philosophers in such a world who divined that there were such things as roots in reality would be apt to say of the flowers,—these are not the real plants; they are of no relative importance, merely illusive phenomena of the moment.

The Higher Self doctrine is also recommended by its correspondence with that in-breathing and out-breathing of Brahm which symbolizes natural operation on the macrocosmic scale, and which therefore probably fits in likewise with the microcosmic scale. Physical incarnation is the out-breathing of the soul; the death of the body is,—or rather is associated with,—its in-breathing, and to some extent it looks reasonable to suppose that the still more familiar analogies of day and night—of sleeping and waking—find their place in the system we are contemplating. For during the nightly trances of the body it is more than possible that the Higher Self recovers a wakefulness which is partially in suspense during the full activity of the body; consciousness may turn to, and away from, the spiritual state by alternate processes of sleeping and waking, even within the limits of that grander alternation which has to do with the periodic transfer of the whole Karmic soul from spirit to matter at birth and death.

The Karmic progress of the soul as depicted by the simple conception of its passage as a complete entity backwards and forwards between the planes of spirit and matter, is in no way interfered with by the permanent existence of the Higher Self on the devachanic plane. Nor need we regard this Higher Self as in any way conflicting with the personality in incarnation, desirous of retaining that personality in states of existence after death, and shrinking from the loss or mergence of that personality in any other consciousness as equivalent to annihilation.

The Higher Self may be regarded as dominating the earthly personality with very different degrees of completeness in different people, and this consideration will show that personalities deeply attached to themselves would represent souls in which the Karmic elements were largely in the ascendant. The reunion of higher and lower selves in such cases, after death, would probably mean the *saturation* of the higher by the lower, in a commanding degree. But in truth after a soul has just been going through a complete span of earthly life the Karmic elements can hardly fail, on reunion, to have so much to do with the completely restored consciousness as to colour the compound, so to speak, for the time being.

And this infusion of the last personality through the Higher Self, or saturation of the Higher Self therewith, fully meets the necessity of personal survival after death, both as an abstract requirement of justice and common sense, and as a part of our primary conception of the Esoteric Doctrines. We shall be, in the devachanic condition, in no sense less ourselves for feeling our personality expanded by the large superaddition of spiritual consciousness; and the gradual reassertion of the supremacy of the spiritual consciousness will constitute the fading out of the personality, which is either dreaded or longed for by people in the flesh according to the degrees of their psychic advancement; but will probably be no more a source of regret to the Higher Self in its actual occurrence than,—on our poor plane of physical analogies,—the digestion of the day's dinner is a subject of regret to a healthy man at night. That dinner has played its part in the nutrition of the body; at the time of its consumption perhaps it may have been a source of some transitory pleasure in itself; but absorbed into the body, it is merely so much renewed strength and health. So with the personality and the Higher Self which digests it. We need not push the analogy too far, but it is quite clear that the conversion of those specific experiences of a life just passed, which constitute its personality, into so much cosmic progress for the Higher Self—which is the ultimate motive, so to speak, with which those experiences have been incurred,—is a process which while it goes on constitutes a prolonged preservation of identity for the personality itself, and one which only yields to the conscious pre-eminence of the Higher Self's identity,—inextricably blended with that of the earthly personality,—when the two are fully united.

From the last phase of our conception, which shows us the Higher Self absorbing the experiences of each life-time in turn, we can readily infer that if it *grows* on that plane by the successive processes of such absorption, a previous condition in which its development was much less advanced than when it is already in the mid stream of evolution, is tacitly implied. At earlier stages of its career, when it may have accomplished but a few human incarnations, it will in fact have existed on the spiritual plane as a Higher Self in character or quality, but in a very undeveloped condition—with a very much less intensity of consciousness. In point of fact there must, in one or some of their aspects, be as much

difference in spiritual elevation between various contemporary Higher Selves as between incarnate human beings.

But just as all human beings have some attributes of spirituality, so no doubt all Higher Selves have some attributes of spirituality in common; and these must give rise to a certain community of consciousness on the spiritual plane which may go far to explain some features of the devachanic doctrine that were apparently irreconcilable with the understanding at first. Along the channels of the Higher Self consciousness, there is in devachan not only a true and complete intercourse between souls in affection and sympathy, but intercourse of a very much more intense and vivid description than any which is possible between the separately walled-off tenants of two prison houses of flesh. Meanwhile those relationships which had nothing to do with Higher Selves at all, are—not necessarily forgotten in devachan, but—for the comparatively undeveloped entities absorbed in them, thrown into a subjective existence of an illusory nature.

Take the case of a person whose Higher Self is a great engine of power—the growth by that hypothesis of a very prolonged evolutionary process. What happens when the last personality returns to it? As already said, the experiences of such personality must infuse themselves into such Higher Self and colour it for a time. But the illusions of earthly relationships will not present themselves as all-important to the restored and complete self when the threshold of the spiritual self is recrossed. The situation will be that of a man awakening from a dream he vividly remembers, but at once assigns to its legitimate place in his life. The reawakened life asserts supremacy over it. (Perhaps a dream may sometimes, for incarnate humanity, have to do with a higher life than that of the awakened state, but the consideration of that possibility would be another question. The dream of the illustration would be the common place fantastic vision of unilluminated sleep.)

The exalted Higher Self recovering from the dream of its personality will put aside the delusion of that state, and quickly re-centre its consciousness in reality. It will not be disturbed because its own elevation in Nature may perhaps deny it the unenlightened comfort which a less developed soul might find in the beautiful productions of its earthly memories thrown out of its inner depths on to the astral mirror in presence of which it would have been placed. With these the undeveloped soul may be happy, and happiness may have been, so far, all it sought. It will not, like its more enquiring and therefore more elevated elder brethren, have been asking so many questions of nature concerning her processes and its own part therein as to have grown superior to the use of the astral mirror, and to the craving for its kindly illusions.

The theory of the Higher Self thus conceived seems to me to recommend itself to the mind as a truly scientific idea,—that is to say as a view in harmony with the pure and subtle dignity of natural operations,—which, often as they may be symbolised by theatrical or fantastic allegories, never betray the taint of such a character when exhaustively understood. But none the less does the abstract scientific verity enable us to detect the element of truth running

through various beliefs concerning the soul thrown out by independent thinkers—endowed perhaps with psychic faculties and receiving some true inspiration, but liable, by reason of being untrained in the grammar of esoteric science, to associate such inspiration with pre-established conventional or even poetic fancies. Thus one school of independent occultists has gathered round the teachings of a Seer who attaches great importance to a view of the soul's development known as the doctrine of Counterparts. According to this idea every human being as known to us in incarnation is but half a human being, the complementary half whereof,—of the opposite sex,—is somewhere about the universe waiting for a perfect and celestial marriage at some future period. In the first form of this belief the counterpart was supposed to be another living being—a contemporary man or woman, with whom it was theoretically possible that the person concerned might effect a union in life. Afterwards the theory was so far purified, I believe, as to include the condition that the counterpart of a living man or woman must always be in Heaven.

Here we evidently have an imperfect presentation of the doctrine of the Higher Self, minus the detail which our esoteric guidance has enabled us to accumulate around it.

Again, the involved and fantastic conception of the "sympneumatic" which another Western mystic has worked out is only a fresh distortion of the living fact in nature; while the guardian angels of some spiritualists constitute once more a poetical presentation of the idea, and may embody one aspect of the truth very efficiently, though unhappily we are apt to fall into a great many misleading beliefs if we people the skies with entities external to ourselves for ever on the watch to guide our tottering footsteps like mothers with so many children.

A. P. SINNETT.

THE VIRGIN OF THE WORLD.

THIS is the title of a recent publication in English of some of the books generally attributed to Hermes. The first book however is the only part of the publication to which this heading is strictly appropriate. Two philosophical discourses named "Asclepius on Initiation" and "Definitions of Asclepius" and a few fragments of Hermetic philosophy are added to it, with two introductory Essays by Mr. Maitland and Dr. Kingsford, which are very interesting and instructive.

It will be a most interesting study for every occultist to compare the doctrines of the ancient Hermetic philosophy with the teachings of the Vedantic and Buddhist systems of religious thought. The famous books of Hermes seem to occupy with reference to the Egyptian religion the same position which the Upanishads occupy in Aryan religious literature. As there were forty-two provinces in ancient Egypt, and the body of Osiris was cut up into forty-two pieces, so there were forty-two books of Hermes. This, however, is not the number of the Vedas nor of their sub-divisions, as Mr. Maitland seems to suppose. This number is one of the characteristic features of

ord speaks of the "incarnation, martyrdom and resuscitation of Dionysos Zagreus" in the essay prefixed to this book. She says that Dionysos was intended to mean the spirit, and adds further on that "the spirit or Dionysos was regarded as of a specially divine genesis, being the son of Zeus by the immaculate Maiden Kore-Persephoneia" If so, Dionysos is the seventh principle in man, the Logos that manifests itself in the microcosm. But we are informed at the end of the essay that "Osiris is the microcosmic sun, the counterpart in the human system of the *macrocosmic* Dionysos or Son of God." This latter statement is clearly inconsistent with what has gone before, and is evidently the result of misconception—a misconception generally prevalent in the minds of the Western Hermetic students regarding the real position of Osiris—and an attempt to interpret the higher mysteries of the Egyptian religion by the mythological fables of ancient Greece, which, though elegant and refined in form, bear no comparison whatever to the allegories of the ancient Egyptian writers in point of occult significance.

There is a remarkable passage on p. 34 of the book under consideration which, if closely examined, may throw some light on the subject. Isis informs Horus that "on high dwell two ministers of the Universal Providence; one is the guardian of the Souls, the other is their conductor, who sends them forth and ordains for them bodies. The first minister guards them, the second releases or binds them, according to the Will of God." The real position and duties of Osiris may perhaps be gathered from this significant paragraph. It will not be very difficult to ascertain the name of the ether minister, who has a nearer relationship with the *Macrocosmic* Sun than Dionysos, from a careful examination of the religious doctrine of Egypt. But as it is the business of the Sphinx to propose riddles, not to solve difficulties on such subjects, nothing more can be said in this connection. Buddha and Sankaracharya may perhaps disclose the real mystery of these two ministers.

Some of the important doctrines taught by Isis in this discourse will be examined by the light of Hindu and Buddhist philosophy in the next issue of the *Theosophist*.

THE SOLAR SPHINX.

PRIMITIVE MAZDAYASNYAN TEACHINGS.

The Honavar and Ashem.

THE history of the world shows that in every age a few minds reach such an expansion of knowledge, in area and depth, that they are able to give—by a sort of higher intuition—a more or less clear solution of some of the most difficult problems of life. The radiation of a great thought attracts towards itself masses of minds of varying calibre that try to assimilate the thought each in their own way and in proportion to their power of apprehending great truths. Human language, even at its best, is imperfect, and the same word or sentence, particularly when dealing with abstract ideas, produces a variety of impressions as it strikes different intellectual organisms in different classes of minds.

A large amount of the religious controversy that has arisen from time to time is merely a war of words. An age of religious revival gives expression to sublime truths which, in course of time, become encrusted with error and are limited in their interpretations, through the sluggishness of thought and of moral activity, to ritualistic practices of small value. The ignorant masses again cannot be expected to tax their minds to any extent, and much pure teaching has to be curtailed and expressed in materialistic language, to suit their power of comprehension. We find therefore many a noble precept and teaching so worded by some of the writers of old as to suit the ideas equally of the learned few and of the untutored masses. The masterpiece of a great painter would be to the ordinary observer nothing more than a pleasing representation of some familiar scenes, while to the man of cultivated artistic taste every stroke of the pencil would reveal the admirable genius of the master, that could throw life and light into subjects the most seemingly commonplace.

As the human mind applies itself to the law of causation and goes on tracing an effect to its cause, which in its turn appears to be the effect of a prior cause, it moves along an almost endless chain, in which alternately every effect presents itself as a cause, and every cause as an effect. It is the privilege and the triumph, however, of the human understanding in its *higher aspects* to conceive of a Self-existent First Cause, whence all things proceed. Modern science in its agnostic attitude, while admitting in a general way the existence of this Primal, Eternal Principle, calls it the great Unknowable wherein science and religion are said to meet. Human reason very naturally associates with this Invisible Principle the idea of Supreme Intelligence, but the vulgar masses going a step further transform it into a gigantic projection of their own personality. Thus anthropomorphism,—or an illogical conception of the Deity as having something like a huge human form and having human attributes,—comes into play and becomes the creed of many who turn dogmatists and believe that they can play fast and loose with their Maker, who is looked upon as one to be propitiated by vain offerings and rites mechanically performed.

The Infinite Self-existent Power can never be positively defined, but the very fact that the human mind conceives an idea of Infinity, in a manner however vague and inexpressible, affords the basis of this transcendental conception of the Eternal Existence which we call God. Material things are known by scientific perception, and likewise supersensual things can in a manner be apprehended by scientific thought.

In the higher religious teachings of most nations we find the Divine Existence spoken of in terms which are free from the ideas of limitation, irregularity, or discord. Human thought in its unclouded moments, obtaining glimpses of the majesty and boundless perfection of the great Reality, generally rests content with the knowledge that this Divine Power exists, and that It is All-wise.

This Power is "Ahura Mazd," whose existence dawned upon the Iranian mind ages ago in a manner at once sublime and scientific. Scepticism and Agnosticism are and ought to be stages in the

development of the thought of every nation as of every *thinking* man; but they are simply attitudes of the mind towards uncomprehended knowledge, and have sooner or later to be abandoned lest they prove suicidal, creating a dogmatism of their own; setting up an unscientific blank negation as an idol of worship. The capability of the human mind has scarcely been fathomed, and that which may prove a dead block to some may afford a stepping stone to others into higher vistas of consistent thought. As far as reason is given a broad and liberal basis to work upon, its strict deductions in the domain of the subjective, the supersensual, or the abstract, are acquisitions of higher knowledge. He who is too closely occupied with minute details as to particulars is not in a position to cultivate that power of abstract thought which is the higher faculty through which we arrive at a knowledge of great truths. The quibblings therefore of small men, however proficient they may be in the details of limited portions of physical research, can never touch the true basis of religion.

Professor Tyndall, one of the foremost of English scientific writers and teachers, thus expresses himself:—"There exist other things woven into the tissue of man, such as the sentiments of veneration, respect, admiration, and not only sexual love, but the love of the beautiful in Nature, physical and moral, of poetry and art. There is also that profound sentiment that from the first dawn of History, and probably for ages anterior to all History, has incorporated itself in the religions of the world. You may laugh at these religions, but in any case you only laugh at certain accidents of form, and you will not touch the immovable basis of the religious sentiment in the emotional nature of man. The problem of problems at the present hour is to give to this sentiment a reasonable satisfaction."

We shall try to see how the enlightened Iranian mind expressed itself upon a part of this problem at a period of time when it was untrammelled by various degenerate "accidents of form" that have since beclouded the unsophisticated teachings of old.

The meaning of the name "*Ahura Mazda*" (contracted in later times into Ormazd) is very suggestive. The first of the two words of which it is composed is derived from the root "*ah*," Sanscrit "*as*," meaning to be, to breathe, to exist. "*Ahura*" therefore means the Living One or the Giver of Life. The second word "*Mazdā*" or "*Mazda*" is a compound word made up of "*maz*" and "*da*." "*Maz*" signifies great and "*da*" means to produce, as also to think, and therefore *Mazda* may mean either the great Producer, or the "Wise One." Both these significations of the word *Mazda* are closely allied, and are interchangeable in ancient philosophy, according to which the Primal existence manifests itself by its "Wisdom," through which is produced the visible creation.

Ahura Mazda then is the Wise Living One. In Him Infinite Life and Unbounded Wisdom are co-eternal. The great Deific Principle in the Mazdayasnyan conception is the Ever-Living Reality, the Eternal Substance which, in whatsoever way we may view it, shows itself as Unbounded Wisdom, and makes itself felt by its unutterable Intelligence. Thought and production are indissolubly linked; the objective body being merely a material

copy of the subjective idea. The Divine Thought is reproduced in visible Nature, which at once excites our admiration and despair. We often hear it said that Nature is the creation of God; but a most irrational idea is imported into the word "*Creation*" by some Western religionists, and it is alleged that God "*has*" created into being the universe out of *Absolute Nothing*. This is put forward as an instance of the omnipotence of the Creator. The human mind, however, cannot reasonably conceive of what is ignorantly termed "*Absolute Nothing*." The very idea of the Deific Principle being Infinite and Eternal Existence excludes altogether the thought that there can be "*Nothing*" anywhere. This truth is very aptly expressed in the ancient maxim, "*Ex nihilo nihil fit*,"—out of nothing cometh nothing—and therefore there could be no creation out of nothing. This illogical and absurd idea that God creates out of nothing is founded upon a misconception. There may be a substance (and we well imagine it) which is "*nothing*" grossly material—which is not perceptible to our senses—as for example the hypothetical *ether* of modern science. For all practical purposes this invisible substance may seem to us non-existent; but it does not follow thence that there is *Absolute Nothing* anywhere. We can never get rid of the ultimate atoms of matter, and there is no such thing as an utter void in space. The Peripatetics justly asserted that Nature abhors a vacuum. Dr. E. W. West, that learned Pehlevi scholar, has given in his translation of the Bundahish a very sensible note, which was very much needed to dispel the misconception that the Parsees have to some extent imbibed from Western religious dogmatism. He says, "It is usual to consider the (word) '*dādan*' when traceable to the Av. '*da*'=Sans. '*dhā*' as meaning to 'create,' but it can hardly be proved that it means to create out of nothing, any more than any of the Avesta verbs which it is sometimes convenient to translate by 'create.'" Before basing any argument upon the use of the word it will therefore be safer to substitute the word "*produce*" in all cases.

The Avesta religion therefore is altogether free from the error of believing that there is creation out of nothing. In the *Ahura Mazda* Yesht amongst others we find these names. "*Vit nām ahmi*," I am the All-pervading; and "*Visptash nām ahmi*," I am the Fashioner of all. "*Thrityo Avitanyo*," my third name, is the All extending. *Ahura Mazda* produces, or evolves, or fashions everything, and fills all infinite space.

We shall now be in a better position to discuss the meaning of the two sacred formulas the *Ahuna Vairyo* and *Ashem* which occupy so high a place in Parsee religious literature, and which the Parsees daily and hourly recite. Dr. Haug thus speaks of them:—

"The formulæ are very short; it is somewhat hazardous to venture upon a translation of them. The words themselves do not offer much difficulty, but the context does." Dr. Geiger says:—"Unfortunately the text is extremely difficult and obscure, so that none of the attempts hitherto made to interpret it can be considered as perfectly satisfactory." He simply gives Dr. Haug's translation of the *Ahuna Vairyo*, which is as follows:—"Just as a heavenly Lord

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is to be chosen, so is an earthly master for the sake of righteousness (to be) the giver of good thoughts and of the actions of life towards Mazda, and the dominion is for the Lord (Ahura) whom he (Mazda) has given as a protector of the poor." We understand nothing from this translation, nor is Dr. Spiegel very clear. He translates:—"As is the will of the Lord so (is he) the ruler out of purity. From Vohumano (will one receive) gifts for the works (which one does) in the world for Mazd. And the Kingdom (we give) to Ahura when we afford succour to the poor." The Pehlevi translation is equally obscure; it runs thus: "As is the will of the living spirit, so should be the pastor, owing to whatsoever are the duties and good works of righteousness. Whose is the gift of good thought which among living spirits is the gift of Ahura Mazd. The sovereignty is for Ahura Mazd, who gives necessities to the poor."

M. Darmesteter's translation, which is not literal, is as follows:—"The will of the Lord is the law of holiness, the riches of Vohumano shall be given to him who works in this world for Mazd and wields according to the will of Ahura the power he gave to him to relieve the poor."

The Right Reverend Bishop Meurin sees in this sacred Zoroastrian formula Saint Michael and the imaginary dragons of hell. He translates thus: "Supplication to thee, O prince of Angels (Ahura St. Michael), Rightful Ruler of men, Leader on sanctity's path. Thou that directest to God the good thoughts and actions of mankind, raising them up as a gift towards the Father on high. Yea, the dominion above and beneath is Ahur's (St. Michael's); the All-Wise made him the victor renowned over the dragons of hell."

M. De Harlez translates—"As there is a Supreme Lord, so there is a religious chief for the propagation of religion by means of purity. He is also the executor of good thoughts and of the works of the Mazdayasnian Law. The Powerful kingdom belongs to Ahura, and he has made the spiritual chief the protector of the poor."

Messrs. Frank and Oppert render as follows:—"Like the verb of the Supreme will, emanation exists only because it proceeds from truth. The creation of what is good in thought or act in the world belongs to Mazda and the reign is of Ahura whom the verb has constituted the destroyer of the wicked." Ervad Kavasji Edulji Kanga's Gujrati translation may thus be rendered into English:—"Just as a ruler of this world (*i. e.*, a king) acts according to his own will, so the chief of spiritual matters (*i. e.*, the High Priest) by means of righteousness acts according to his own will. The reward of Bahman is for him who performs the actions of this world for Mazd. He who causes some one to give the poor occupation or support as it were considers Ahura Mazd as his King." I fail to understand the exact meaning of this translation, particularly of the first line.

Both these formulæ are believed to have been written previous to the time of Spitma Zarathushtra, and are in the language of the Gathas, the oldest Zoroastrian writings extant. The 19th Yasna contains a commentary on the *Ahuna Vairyo*. This ritualistic commentary, which is very likely the work of more than one writer, must have been written several centuries after the *Ahuna Vairyo*

itself, and in its first part very clearly shows that the *Ahuna Vairyo* was looked upon according to tradition as the supposed allegorical speech of Ahura Mazda before the creation of the universe. We read in it as follows: "Which was the word, O Ahura Mazd, that thou spakest unto me (as being) before the heavens, before the water, before the earth, before the animals, before the trees, before the fire, son of Ahura Mazd, before the pure man, before the Devas and vile men, before the whole material universe, before everything good produced by Mazda—that arises from Harmony."

Then answered Ahura Mazda. "These parts of the *Ahuna Vairyo* it was, O Spitma Zarathushtra, which I spake unto thee before the heavens, before the water, before the earth, &c."

This portion of the commentary gives the true clue to the meaning of the formula. A correct translation of the "*Ahuna Vairyo*" should not only make good sense in itself, the meaning of each line being consistent with the other, but it should be quite literal and in accordance with the old Iranian belief regarding the formula as expressed in the 19th Yasna. None of the translations have been made with such an object, and an attempt, feeble though it be, may now be made in this direction in strict conformity with the meaning and grammatical construction of the words.

At the very threshold we meet with the words "*Ahu* and *Ratu*," which are commonly translated respectively as Lord and Master. Ahura Mazda is spoken of in the Avesta as both *Ahu* and *Ratu*, and in a limited sense Zarathushtra is sometimes called the *Ahu* and *Ratu* of the Earthly creatures. *Ahu* or '*Anghu*' is the Sanscrit *Asu* and comes from the same root that we traced in Ahura, namely, '*Ah*' or '*as*' to be, to exist. It means that which has life and also that which is the origin of life. From the latter signification has arisen the secondary meaning "lord." *Ahu* in its original sense is an impersonal mode of expressing the idea of the Eternal Substance or Existence which is One Infinite Life and is the origin of all Life in creation.

The word "*Vairyo*" means will or wish, hence also law, and "*Ahu Vairyo*," may be translated as the "Will or Law of the Eternal Existence." The word *Ratu* means one that acts through justice, and secondarily it is used to signify master or chief. Both *Ratu* and *Asha* are derived from the verb "*Aret*" (Sanskrit '*Rit*') to speak the truth. This may again be traced to the root '*ar*' to go, to move. The idea of harmony and regular motion is involved in his root, and Dr. Haug has a very significant note on the word *Asha* in which he says, "the laws of *Asha Vahishta* are the laws of Nature, as the original meaning of *Asha* is not purity, but going on in a regular way." *Ratu*, then, is the energy that proceeds from the Divine Principle and guides everything. The Sanscrit "*Rita*" includes all that is right, true and safe, as we find from the following extracts from the Rig-Veda: 'May we, Mitra and Varuna, traverse all the evils on the path of *rita* as we traverse the waters in a ship' (Rig-Veda VII. 65-3). O Indra, lead us on the path of *rita* over all evils (Ibid-II. 28-4 & VIII. 12-3). In short, *Rita* is conceived as the eternal foundation of all that exists (Taitreya Narayanam XII. Taitreya Upanishad Shiksha Valli XII. 1) *Ahu* and *Ratu*

are not entirely distinct one from the other, but are one in their essence; the first the potential, the second the active Principle.

The word '*Shyothna*' means ordinarily work or act, and may be traced to two different roots respectively meaning, "to increase" and "to move." '*Anghu*' means life as well as the world, for the universe was looked upon (and very correctly too) by the ancients as pervaded all through by life in some shape or other. "*Shyothna Angheush*" therefore, which is usually rendered as the 'work of life' must, when referring to the world, be translated as the manifestations of the life principle or the manifestations of the universe.

The only other word that I need notice is '*Dregubio*,' which is the dative plural of the word '*Drighu*,' which we trace to the root '*Dru*' to wander. All wanderers are not poor or helpless, and in a very secondary sense in relation to human beings we translate this word as 'poor.' In relation to the universe the wandering ones are the revolving systems, great and small, from the minutest whirling atoms to the rotating stellar spheres. All things are in continual motion, and are wanderers in the grand symphony of the universe. They would be poor indeed but for the great Life that sustains them.

I therefore translate the Ahuna Vairyo* as follows:—

As is the Will (or Law) of the Eternal Existence so (its) Energy solely through the Harmony (asha) of the Perfect Mind is the producer (Dazda) of the manifestations of the universe and (is) to Ahura Mazda (the Living Wise One) the Power which gives sustenance to the revolving systems.

In other words, just as the nascent world is about to be called into being, the Supreme Existence in accordance with its own Will or Law puts forth its Energy, which, acting in union with the Divine Harmony of the Perfect or Universal Mind, works out all the manifestations of the Universe, and, without becoming inactive, remains the Preserving aspect of Ahura Mazda, sustaining all things in their motion and life, from the minutest atoms to the grandest of systems that course through Infinite Space.

For a better comprehension of the idea conveyed by these words we may amplify a little. Vohumano, the good mind; (good in the sense of perfect or Divine) is the highest of the six Amesta Spentas (Amshaspendas)—the Immortal Benefactors—all aspects of the Divine Principle (Ahura Mazda.) In the 45th Yasna 4th stanza we find the words "*Patrem Vangheush Verezyanto Manangho*;" Ahura Mazda here is called the father of the activity-causing Perfect mind (Vohumano.) Asha means righteousness, purity, justice, more properly Harmony. What is harmony on the physical plane is righteousness and justice on the moral plane. Ratu the Divine Energy, at the birth of the Universe in obedience to the Eternal Will which is the Law of the Supreme existence, works by means of the Harmony of the so called Divine mind and produces all the manifestations of the life Principle forming the cosmos. There is

* The original formula is as follows:—

"*Yatha ahu Vairyo atha ratush ashat chit hachâ Vangheush dazda manangho shyaothnanam anghoush Mazdai Khshathremcha Ahurai a Yim dregubio dadat Vastarem.*"

not only production but continuous preservation necessary, and this same energy is said to be to Ahura Mazda the power which sustains all the revolving systems of the Universe. Ahura Mazda is both *Ahu* and *Ratu*, and therefore is at the same time the Eternal Substance, or Existence, and its Energy.

In the 43rd Yasna, paragraph 5, we read "as the Beneficent one thought I Thee, Mazda Ahura! when Thee first I saw at the birth of the world; for it hath pleased Thee to make (all) acts carrying their consequences—and as is said,

"Evil to the evil, good blessing to the good—by Thy dispensation at the last stage of the world."

In the 31st Yasna, paragraph 8, we find: "Thee first I apprehended by (my) mind as the sublime in the universe, the Father of the Perfect Mind.

"Thereupon simultaneously I perceived Thee in my (inner) vision as the true Maker of Harmony, the Life-Giver of the world in its manifestations." Here we may fitly read the lines of the poet Wordsworth.

—With an eye made quiet by the power
Of harmony and the deep power of joy,
We see into the life of things."

In the Ahura Mazd Yasht, paragraph 38, Ahura Mazd says:

"By my Intellect and Wisdom the world first arose (and) by that same (Wisdom) shall the world be to the end." The ideas in these passages may profitably be compared with the translation of the Ahuna Vairyo suggested above.

That the universe had a beginning and will also have an end, is not only a Zoroastrian doctrine, but is to be found in all ancient religious systems. By an act of the Supreme Will the universe first arose; the energy that was set free to accomplish the work of creation works solely through order and harmony directed by the Wisdom typified by the Perfect Mind, and sustains every thing that moves and has being.

In the '*Ahuna Vairyo*' or Honvar we rise to the conception of the Deity and its manifestations. How the universe came into being and how it is preserved is therein expressed with a conciseness that is truly admirable. No wonder this beautiful formula, expressing in three short lines the most suggestive and highest of Truths, has been revered throughout the ages as an efficacious Divine Word. It is the aspect of Ahura Mazda as the creative Deity, and it is with this active aspect man has most to do. At every little stumbling block the opposing power of unbelief as to the existence of the Deity and its wisdom unsettles man, and he alternately dreads, attempts to propitiate, or denies Ahura Mazd. The three lines of the Ahuna Vairyo, rightly understood, will suggest a host of ideas in relation to the universe and the essence that pervades and upholds it. The truth conveyed in the lines has slowly to be assimilated, and must become enlightened Faith founded upon

knowledge before it can become potent for good in the life of man. The mechanical mumbling of the words can have no efficacy; their true significance is to be meditated upon so as to strengthen this conviction of Divine existence, and its Law founded in unbounded wisdom, manifesting in all things harmony and justice.

NAVROJI DORABJI KHANDALVALA.

(To be continued.)

INTERPRETATIONS OF FOLK-LORE: THE "HASTHA VISESHAM."

THE prevalence in many countries, Western as well as Eastern, of the belief that certain individuals have a fortunate and certain others an unfortunate touch, seems to point to the general acceptance in very early periods of the idea of differing peculiarities in "magnetic aura." Wonderful stories are told in India, especially, of the different effects resulting from the touch of gardeners, agriculturists, and others upon seeds and plants. An esteemed lady writes from an Indian hill-station as follows:—

"I planted a quantity of vegetable marrow seed, and a curious thing happened that I should like explained: the first fruit all rotted off, and the gardener's explanation was that some person in bad health must have either passed the spot or looked covetously at the fruit and thereby blighted it. Another curious fact I discovered by chance is that if seeds are planted by some individuals, they either do not start into life at all or are soon blighted; again the gardener thought that something was wrong with the hand of the person who put them down. A vitiated state of health possibly absorbs the vitality of the germs. What is your idea? I think you have studied the question. The gardener said: 'Ah! Mistress, you Europeans do not understand certain things that even we ignorant Hindus all know from childhood. Some people have what we call "a hand with no luck in it:" if they plant seeds the greater number rot in the ground, or, if they come up, they grow into sickly plants and seldom reach maturity. And so with almost everything they touch. You remember ordering that cooly woman to plant the nasturtiums? Please come and see the bed.' I went there, and saw that not one had sprouted. "See," he continued, "the soil is loose and rich, there has been plenty of moisture, and there is no reason why they should not have grown: but the woman has no luck in her hand. An 'evil-eye' is even worse, for while you can avoid a touch from such a person, a glance from an unlucky or malicious eye will reach the plants from a distance, and that can't be helped. But you won't believe me, so why should I go on?" I assured him that for once he was talking to an European who was not disposed to laugh at his stories, and he then told me many strange things which, being of a class with which all investigators of spiritualistic phenomena are familiar, need not be related in this connection. Certainly I have noticed often that some persons seem not to have the same success as others in raising seeds, growing cuttings, etc., and even flowers picked by them seem to wither sooner. Among cooks it is a well-known fact that meat will go bad if touched by one in an unhealthy state of body. The same applies to dairy-maids, with some of whom milk will turn sour without the least provocation other than a mysterious putrefactive influence proceeding from their persons. Natives of India are also well aware of the dangers of vaccination, and declare it is as dangerous to give vaccine from a healthy child, as to receive it from another. They have an idea that if the lymph is taken from a strong child and given to a weakly one, the latter will assuredly rob the former of strength and health. I can vouch for the fact that there is some truth in this. A friend of mine assured me that she believed vaccination had weakened her child. 'The strange part of it is,' she added, 'that my child was originally

particularly healthy, and the little baby to whom the lymph was given was a wretched specimen, so weakly that the parents scarcely knew how to keep it alive, and now that baby is in blooming health, while my poor girl is utterly changed for the worse, her food disagrees with her, her appetite has left her, and she is a continual anxiety to me. Please tell us something about all these mysteries."

To begin with the question of the plants first, the lady's surmise is but partially correct. There are individuals of both sexes whose mesmeric aura seems fatal to plant life even when they are in good health. The mediæval writers had much to say about these mysterious sympathies and antipathies between individuals and plants, as well as between certain species of plants and the generality of mankind. With regard to this latter branch of the subject, some valuable notes have been already supplied by Mr. V. Cooposwamy Iyer, of Madura, in his memorandum upon "The Aura of Trees" (*Theosophist*, September 1885, p. 307), but far more remains to be added, and it is hoped that other intelligent observers will communicate what they know upon the subject. It is possible that light may thus be thrown upon what is now a perfect enigma to the medical profession—the "selective power of medicines," by which a drug, though taken into that common receptacle, the stomach, will reach with its curative influence the particular organ of the body with whose special function it seems to have an affinity. Mr. Cooposwamy now supplies the following additional memoranda:—

"It is, I should say, known throughout all India that if persons who have what is called in Sanskrit *Hastha Visesam*, the "lucky hand," sow or plant seeds, the product will inevitably be abundant, healthy, and vigorous, while those not so endowed will get from their sowing either stunted and scanty crops or none at all, in proportion to the impurity or antipathetic relation to plant-life of their magnetic emanations.* I could cite many corroborative examples from my own observations, but one will suffice. A near relative of mine and his friend planted in adjoining beds of a garden, prepared exactly alike, some seeds of the long gourd so common in our country: with the same watering and cultivation the crop of the former was plentiful, that of the latter almost a failure. This sensitiveness to differences in human magnetism does not seem to be confined to any one species of plants, but is noticeable equally in grains, pulse, running vines, and trees. The man with the 'lucky hand' finds his good fortune showing itself throughout.

A mysterious blighting potency seems to imbue the magnetic aura of females at certain periods of physiological disturbance, and this has led from time immemorial to the Asiatic custom of secluding them at such times. They are then prevented from touching household utensils, the family clothing and food, especially rice and milk, drawing water from the well or tank, &c. In Brahman families, as also Parsee, and, I believe, Buddhist†, they are confined for three days to a special room outside the house into which no one else enters. Should a female at such times sit at the foot of a lime tree, it is alleged the tree will wither and die; should she by chance engage in making pickles—as she might in some non-Brahmanical families, where the strictest rules are not observed—the pickles will breed worms and rot within a few days, while if the pickling be done at any other time, they might keep sound for months or even a year or two. Yet there are women whose pickling, whenever attempted, will never succeed. I have read that in the dairies of Holland and the wine-fermenting vaults of France and Germany, the admission of women so circumstanced is rigorously forbidden.

* Cf. Deut. xxviii. 38—40 for an illustration of the blighting of crops sown by a man under a curse.—O.

† And among others, in Jewish. Cf. Leviticus xv. 19—33.—O.

A curious custom prevails in India in connection with the celebration of marriage rites. It comes down to us from an unknown antiquity. Our Brahminical ceremonies of marriage last four days, and on the first day a number of diminutive flower pots are filled with fresh earth and sown with nine different grains, mixed together and soaked in milk and water, first by the holy Brahmins assembled, and then by the women of the household in order of seniority. Mantras are also recited by the Brahmin priests during the process, which is purely one of mesmerization. The result is that the seeds so sown sprout up with wonderful rapidity and luxuriance, putting forth leaves on the third day. These pots so overgrown are taken out in procession with music on the fourth or fifth day of the marriage and thrown into a tank.

Perhaps the "lucky hand" is never more unhesitatingly recognized and acted on than in the case of native doctors administering medicines to the sick. A doctor may be never so clever and skilful, but if he has the reputation of having an unlucky hand, no patient will take any medicine from him personally. I have known a native physician of Madras, reputed very able, and in possession of the most efficacious medicines, who, made conscious of his unlucky hand by a series of tragedies, at last engaged an assistant to compound and give the medicine to his patients. I have also known patients resorting to even inferior doctors on the strength of their auspicious hand (in this instance called *Amrita Hastam*) for, whatever their professional shortcomings, the remedies administered were almost invariably followed by the happiest results.*

The explanation of the Evil Eye as an effect of a current of malignant mesmeric aura focussed upon an individual, his family, his beasts, or crops, has been given already in an article upon "The Left-Hand Path" (*Theosophist*, May 1885), to which the reader is referred. We are now dealing with the quite different question of the malign influence unconsciously exerted by certain persons upon the life-principle of plants and animals. Needless to say, we can get no reasonable solution out of the text-books of our modern authorities, but must go to authors who studied and wrote before these days of materialism. Of such, we turn to Robert Fludd, the learned English mystic and scientist of the seventeenth century, a copy of whose *Mosaical Philosophy*, in the quaint original Edition, is in our Society's library. He teaches that there is but one Universal Life Essence, of which all natures partake—a celestial light or fire which, as "Zoroaster and Heraclitus do say, is that invisible fire of which all generation and multiplication is made." The "Elementary air"—quite a different thing from the ordinary atmosphere, it must be observed—"is full of the influences of life, vegetation, and of the formal seeds of Multiplication, forasmuch as it is a treasure-house, which aboundeth with divine beams and heavenly gifts." The 'beams' referred to are, of course, identical with the several 'rays' emanating from the seventh principle of the "elemental air," along which run the various manifestations in this department of nature. This universal life imbues not only the animal kingdom, but also the vegetable; for, says Fludd, "by this spirit they do vegetate, by this they do multiply into infinity, and, in conclusion, by this they exist and have their being. For, in mine own ocular experience I am witness and, if need be, I can quickly demonstrate, that in the vegetable is a pure volatile salt,* which is nothing

* Before the time of Lavoisier, the name of salt was applied by chemists to almost any solid, crystallizable, transparent, and soluble body.—O.

but the essential aire of the specific which is wheat or bread; this volatile salt is an unctuous liquor, as white and clear as crystal; this is inwardly nevertheless full of vegetating fire, by which the species is multiplied in *infinitum*: for it is a magnetical virtue by which it draweth and sucketh abundantly his life from the aire [the elementary air, above mentioned.—O.] and sunbeams, which is the principal treasure-house of life, for as much as in it the eternal emanation of life did plant his tabernacle." He then goes on to speak of certain of his experiments and observations, very curious and suggestive to the Hindu occultist. There is nothing in the above that contradicts the esoteric teachings of Asiatic schools, or even runs counter to the indications of modern science; for, as to the nature of that mysterious principle of life which causes Prof. Huxley's *Protoplasm* to develop species according to their kind, the whole Areopagus of science is dumb. Beyond its being the concrete manifestation of an universal potentiality, they affirm nothing. The most recent confession of scientific ignorance is this: "The physiologist complains that probably ninety-five per cent. of the solid matters of living structures are pure unknowns to us, and that the *fundamental chemical changes which occur during life are entirely enshrouded in mystery*." [British Association Aberdeen Meeting, September 1885. Address of Prof. H. E. Armstrong, President of the Chemical Section.]

The mystics, Fludd included, teach that each of the above mentioned divine evolutionary rays imparts to its evolved sentient and non-sentient products, or entities, qualities peculiar to itself. At the same time there are in each ray "opposite branches or properties, which are the characters of his *Nolunté* and *Volunté*:" or, scientifically speaking, its 'opposite polarities,' 'warring energies,' 'physical and moral antitheses,' 'sympathies and antipathies,' or 'attractions and repulsions.' Thus two persons evolved on the line of a common ray should be strongly sympathetic, yet, if in either of them, from any cause whatever, the abnormal psychic, psycho-physical or physical state be induced, there will be as violent antipathy between them as though they had been evolved along two different and naturally incompatible lines, or rays. And, hence, supposing we call the two rays A and B, under such a state of things the abnormally altered individual of ray A may become as sympathetic to a normally developed individual of ray B, as all the normal individuals of that latter ray are to each other. "Where the influences are adverse in property, or of opposite divine emanation, there will be ill and unwelcome encounters made between the secret emissions of those creative beings: so that one by a natural instinct doth seek to fly and escape the encounters of the other, or to resist and fight against the other."* In Eastern phraseology then, we might say that in all cases where opposing states of *prāna*, the universal life principle, exist in two persons, animals, plants, or minerals, or between a person and any animal, plant or mineral, there will be spontaneously manifested the instinctive tendency to escape from or repel, or to resist, fight against, and destroy each other, and *vice versâ*. So

* *Mosaical Philosophy*, Book ii, cap. i, p. 170. London, 1659.

we may now understand the swift growth or the blighting of the same plants with different persons, and with one and the same person at different times, varying with his or her health; also the strange control of certain persons over animals,* without their having developed any abnormal powers, such as those of Indian ascetics over crocodiles and beasts of prey, and those mentioned in the Bible (Cf. St. Mark xvi. 18; Acts xxviii. 3—6) of power over vipers and resistance to poisons. The idea is conveyed by Fludd that these rays are transmitted to the earth through the various heavenly bodies acting as foci; and as these orbs represent different combinations of qualities, corresponding with—shall we say?—their stage of evolution, therefore we get the full meaning of the varying effects of various “aspects of the stars” upon our planet. We can also grasp the idea that certain of such planetary groupings may seriously affect the *prāna* of the earth as a whole, as well as that of all groups of nations, the soils of their respective countries, and their vegetable and animal products, to the full extent of their natural *prānic* antipathy to the combined stellar emanations of that particular ‘aspect.’ Such men, animals, plants, and minerals as were not antipathetic to such a combination of rays or ‘beams,’ would, of course, be unaffected, or pleasantly affected, as the case might be. Fludd (p. 225) notes that “there is an admirable relation between the fixed stars and the planets, and by the same reason also between plant and plant, yea, and between the plant and the mineral, and between the animal and the plant.” He gives various examples which clearly support his position, but our theme opens up so widely that I must deny myself the pleasure of citation.

The case mentioned by Mrs.—of the evil effect upon a healthy child of inoculating with its lymph the body of a weak and sickly child is most interesting. It gives something new and important for the vaccinators to study and the anti-vaccinators to profit by. The explanation is found in the fact that the *prāna*, or vital aura, of a person extends to the most minute portions of his body, and that an active sympathy (‘auric attraction,’ may we call it?) persists between any portion removed from the body and the body itself, often for a very long time. Thus the hair, the nail-parings, the blood, or any amputated limb or excised piece of flesh, if not burnt, will affect the person to whom they belonged, through the natural current of aura between the two. The lymph transferred from the child A, who is in the + state of vitality, to the arm of the child B, whose vitality is —, or enfeebled, draws to it the vitality of A to feed the absorptive constitution with which it has been artificially associated. Thus B unconsciously ‘vampirizes’ A, and the only remedy is to be sought in the passes of a strong mesmerizer, who can cut off the current—and, probably, in cauterising the scar on B’s arm. D’Assier dwells at much length in his admirable little work† upon this most im-

* I used to know a beautiful lady in America who had such an attraction for dogs that she would invariably be followed home from a walk by curs of all degrees despite all her endeavours to drive them away.—O.

† *Essai sur L’Humanité Posthume et le Spiritisme*, Paris, 1883.

portant question of auric relation between the parts and the whole of the human body, and the “almost indefinite persistence of the effluvia (emanations) of animal magnetism in the objects which have been impregnated by them.” This fact, says he, “gives the key to many prodigies related in the lives of saints or in the annals of sorcery.” (*op. cit.* p. 212.) As a pendant to this story of the vaccinated child, here is the remedy for gout used by old Johannes Rhumelius Pharamondus, as quoted by Fludd:—He bored a hole in an oak-tree and in it placed nail-trimmings from the patient’s toes and clippings of hair from his head and body, stopped the hole with a peg cut from the wood of the same tree, and plastered the outside with cow-dung. The life-current of the oak should then draw out of the patient all the diseased aura called Gout. But if within three months it returns, a hole is bored in another oak—the first being evidently not in sympathy with that individual—and this time, the chips made by the auger are bruised, stitched in a little bag, and bound to the gouty limb for three days before the new moon. Then at the very hour of the change of the moon’s quarters the bag is put into the prepared hole, plugged in, and the place daubed outside as before. This succeeds almost invariably, but if there be any very obstinate cases which resist the vegetable attraction, the auric connection is then made with an animal: the hair and nails being tied “upon the back of a crab, or crab-fish, and so cast into the running waters, and the sick will be cured.” Assuredly the scientific explanation that Asiatic esoteric philosophy enables us to give of these folk-lore recipes and ‘old women’s remedies,’ ought to commend them to the attention of that large Association of sages who have just met at Aberdeen and confessed to each others’ faces that the simplest phenomena of life are still darkness and mystery to them.

Speaking of Folk-lore, how many confirmations of the theory of the inter-relation, attractions and antipathies of the several kingdoms of nature are afforded by the folk-lore of different countries: a large volume might be written upon the theme! Mr. Thistleton Dyer’s *English Folk-Lore*, lying before me, devotes a chapter to proverbs, traditions, and superstitions connected with Plants. But his view of the subject is entirely superficial—that of the poet and the sentimentalist: it does not seem to have occurred to him that there might possibly be a scientific basis underneath all these sayings and doings of simple British country-folk. Some flowers and trees are considered by the latter lucky, some ominous and unlucky. I scarcely know how to choose out of the abundance of his collection. In Devonshire “there is a curious superstition that it is unlucky to plant a bed of lilies of the valley, as the person doing so will probably die in the course of the next twelve months.... In Scotland boys prefer a herding-stick of ash to any other wood, as in throwing it at their cattle, it is sure not to strike on a vital part, and so kill or injure the animal, which it is commonly supposed a stick of any other wood might, perhaps do:—

“Rowan, ash, and red threid,
Keep the devils frae their speed.”*

* For ‘devils’ read ‘*pisachas*’ or Elementals of various kinds, and the English proverb will match the Indian ideas about the protective power of certain trees and plants against evil influences.—O.

"In Worcestershire," says our author, "farmers were in the habit of taking their bough of mistletoe and giving it to the cow that first calved after New Year's Day, as this act was supposed to avert ill-luck from the whole dairy." In Guzerat the Hindu ryots break above the back of one cow of the herd a branch of a bush called in the Guzerati language *Ruttunjog*, which is believed to avert evil influences from the cattle for that year. A "cattle Christmas"—as one of the servants at Adyar called it—is celebrated on a certain day each year in Madras and elsewhere, and on the last occasion I was called out to see the handsome white oxen and cows of the Head-quarters bedecked with garlands, their horns gilded, their foreheads and sides streaked with sacred red powder, and a talisman hung at each throat, to ensure a prosperous year. In Worcestershire it is regarded as most unlucky in spring-time to take less than a handful of violets or primroses into a farmer's house, as neglect of this rule is supposed to bring inevitable destruction on his brood of young ducks and chickens (op. cit. 11). And in Rutland they say that if ducks' eggs are brought into a house after sunset they will never be hatched. (*Notes and Queries*, 5th series, vol. vi. p. 24.) So too, our servant Baboula, who has the *Hastha visesham* for plants as well as animals—tells me that in his native country,—Guzerat—no one would think of placing eggs in a nest for a sitting hen save by the double handful: if but one hand is used the eggs will not hatch. Even with this precaution some unfortunately possessed of an 'unlucky hand' can rear no chickens or other domestic fowls if they themselves touch them. At Bombay it is believed that eggs should be placed for hatching at the time of high-tide, never at low-tide. Mr. A. Narainswamy Mudaliar, Sub-Divisional Officer, P. W. D., personally informs me that of the five brothers in his family, two—himself and another—have the *Hastha visesham*, one is tolerably lucky, and two always unlucky, try as they may, whether with plants or animals. His 'lucky' brother about four years ago out of compassion bought for five rupees a poor, starved-looking little cow, which was being driven to the butcher because she neither calved nor gave milk, nor even throve, though great pains were taken with her. As soon as she changed owners she gained flesh, and since then has had two calves and is now giving milk plentifully. Mr. Narainswamy says that there are shepherds and herdsmen whose flocks and herds will never do well in their keeping, while upon the same pasturage they thrive in others' hands: the blight seems to affect the entire herd. Next door to the brother spoken of lives a person who has this ill luck, though he is himself of the *Satharas*, or Shepherd caste. In India it is usual to plant the margosa and the peul trees together—so great is known to be the natural affinity of their auras—and a sort of marriage-ceremony is performed upon the occasion. It is believed that their combined influences will dispossess persons ('mediums' as they are called in the West) who are afflicted by controlling spirits; and my friend knows of a Hindu lady who had vainly waited for offspring for twelve years and obtained her wish soon after she had made the prescribed circuits (*pradākshana*) of a pair of these fortune-giving trees. I have conversed upon this general subject also with a learned friend,—Mr. S. R.,—who confirms the assertions of others. He

tells me that a person with a hand of ill-fortune is not allowed to bathe a child for fear of doing it harm by his bad magnetism. At weddings a part of the ceremony consists in anointing with oil the heads of the bridal pair, and this is always done by some elderly and healthy woman. He, his mother, and two other persons years ago "tried their luck" by planting each a like number of beans in the same bed, the whole of which was treated in identically the same way. Two of the sowings throve excellently, one came up but attained only half their growth, the fourth rotted in the ground!

A person who has the same attraction for metals that these others have for plants and animals, answers to the description of the man "in whose hand everything turns to gold." All of us have known such persons—often stupid, narrow-minded, and apparently wanting in business qualities that are possessed in superabundance by less fortunate competitors, yet they accumulate wealth in spite of everything. It is drawn to them by an attraction that is independent of any other personal qualities they may possess. Many are conscious of it and follow their 'luck' blindly: some are not, and therefore fancy their success is due to peculiar shrewdness, and leave a number of "business maxims" behind them to bewilder the world withal.

To interpret all this in the language of contemporary esoteric literature, we may explain that this *Aura*, which begets all these mysterious repulsions and attractions, is the radiation of the Fourth Principle (*Kama Rupa*); bearing the same relation to it as sunlight does to the photosphere—the shell around the hidden solar orb. The aura of a Maha Chohan extends its influence even when in its passive state—that is, when not concentrated by the adept upon any fixed point or object—to the distance of two miles. Its positive spiritual quality disturbs all elementals and is felt by all psychic embodiments within that area in the *Akasa*. But when the Maha Chohan directs his thoughts and develops his psycho-dynamism upon an object, the radius of the action is commensurate with his stage of development in the scale of adeptship: the higher his grade, the farther the reach of his psychic insight and power.

H. S. OLCOTT.

LIGHT ON THE PATH.

WRITTEN down by M. C., Fellow of the Theosophical Society, London, 1885; and annotated by P. Sreenivas Row, Fellow of the Theosophical Society, Madras, 1885.

(Continued from page 64.)

Section III. Clause I.

AS explained in the Introductory clause, the human existence is made up of Karma. It is impossible to conceive of human existence without Karma. This is the result of Nature's eternal law of causes and effects, the causes themselves being the effects of antecedent causes in an indeterminate succession, forming a circle, a wheel of life as it were, rolling on from eternity to eternity. It

is on this account that the Aryans declare that Karma is Nitya (eternal); and our Text propounds the same theory in the following words:—

Consider with me that individual existence is a rope, which stretches from the infinite to the individual; it has no end and no commencement; neither is it capable of being broken. This rope is formed of innumerable fine threads, which, lying closely together, form its thickness.

Briefly said, the above Text means that Space and Time are infinite; and that the human existence,—speaking generically,—which is spread over such infinite space and infinite time, must be infinite likewise. Time and space, it must be understood, are not nihilities nor vacuities. They are the measurements of extension and duration in the abstract. Space is filled with Ether, and Time is full of an everlasting succession of events.

The Space is declared to be a form of the Universal soul (Taitereya Upanishad Siksha Valli, VI—I. &c., &c.); and it is therefore eternal. (Devi Bhagavata, IX—I. 5). It is thus boundless, and no calculation of its magnitude is possible. But in order to give the reader something better than this abstract idea, I shall quote the following verses from the *Siddhanta Siromoni*, one of the ancient Aryan works on Astronomy:

“The earth and its mountains, the Dêvas and Danavas, men and others, and also the orbits of the constellations and planets; and the Lokas (regions) which are arranged one above the other, are all included in what has been denominated the *Brahmanda* (Brahma’s egg—the Universe). Some astronomers have asserted the circumference of the circle of Heaven to be 18,712,069,200,000,000 yojanas (one yojana is nearly 10 miles) in length. Some say that this is the length of the Zone which binds the two hemispheres of *Brahmanda*. Some *Pauranikas* hold that this is the length of the circumference of the *Lokâlôka-parvata* (mountain). Those, however, who have had a more perfect mastery of the clear doctrine of the sphere, have declared that this is the length of that circumference bounding the limits, to which the darkness-dispelling rays of the sun extend. But whether this be the length of the circumference of the *Brahmanda* or not, this much is clear to me—that each planet traverses a distance corresponding to this number of yojanas in the course of a *Kalpa*, i. e. a day of Brahmâ, and that it has been called the *Khakaksha* by the ancients.” (Chapter III, Sections 66 to 69). Upon this subject, one of the Western Philosophers, Dr. Dick, states that “the space which surrounds the utmost limits of our system, extending in every direction to the nearest fixed stars, is at least forty billions of miles in diameter; and it is highly probable that every star is surrounded by a space of equal, or even greater extent.”

While such is the amazing magnitude of our system, our *Brahmanda*, we are assured that there are thousands and thousands of such *Brahmandas* in existence. (Vishnu Purana II.—VII. 27.)

Further, I shall attempt to illustrate the infinitude of space from another stand point, taking my figures from Professor Dick’s philosophy. Among the bodies impelled with the greatest velocity

which human art can produce, the ball propelled from a loaded cannon stands first; and it has found by experiments that the rate of its motion is from 480 to 800 miles in an hour, subject to the resistance it meets from the air and the attraction of the earth. It is said that the cannon ball, moving at such great speed would require 4,700,000 years ere it could reach the nearest star!

But the light that flows from the sun travels about 1,400,000 times more swiftly than the motion of the cannon ball. And supposing that any one is endowed with a power of motion as swift as that of light, and that he continues such a rapid course unceasingly for 1,000,000,000 years, he may then probably approach “the suburbs of creation;” and all that he has surveyed during this long and rapid flight, would bear no more proportion to the whole Divine empire than the *smallest grain of sand* does to all the particles of matter of the same size contained in ten thousand worlds!

Such is the infinity of space that it exceeds all bounds of human thought, and we are simply lost in wonder at its immeasurable extent.

And then the Time is equally infinite. This also is a form of the Supreme Soul (Vishnu Purana, I. II. 18. Bhagavatgita XI. 32, &c.) and this too is eternal (Rig Veda I. 164-2. Devi Bhagavata IX—I. 5). To give the reader some idea of the infinitude of time, I shall state certain facts taken from the book on Hindu Astronomy above alluded to, and the notes of the learned editor together with the Puranas extant on the subject.

The period which intervenes between the evolution of the Universe in some form or other, (Srishti), and its dissolution (Prakritapralaya), when all the discrete products of nature (Prakriti) are withdrawn into their indiscrete source (Mulaprakriti), constitutes the whole period of 100 years of Brahmâ’s age, as it is allegorically called, and is known as the *Maha Kalpa*.

One day out of this long life of Brahmâ is called *Kalpa*; and a *Kalpa* is that portion of time which intervenes between one conjunction of all the planets on the horizon of Lanka, at the first point of Aries, and a subsequent similar conjunction. A *Kalpa* embraces the reign of fourteen Manus, and their sandhies (intervals); each Manu lying between two sandhies. Every Manu’s rule contains seventy-one *Maha Yugas*,—each *Maha Yuga* consists of four Yugas, viz, Krita, Treta, Dwapara, and Kali; and the length of each of these four Yugas is respectively as the numbers 4, 3, 2 and 1.

The number of sidereal years embraced in the foregoing different periods are as follows:—

	Mortal years.
360 days of mortals make a year	1
Krita Yuga contains	1,728,000
Treta Yuga contains	1,296,000
Dwapara Yuga contains	864,000
Kali Yuga contains	432,000
The total of the said four Yugas constitute a	
<i>Maha Yuga</i>	4,320,000
Seventy-one of such <i>Maha Yugas</i> form the	
period of the reign of one Manu	306,720,000

The reign of 14 Manus embraces the duration of 994 Maha Yugas, which is equal to ...	4,294,080,000
Add <i>Sandhis</i> , i. e., intervals between the reign of each Manu, which amount to 6 Maha Yugas, equal to ...	25,920,000
The total of these reigns and interregnums of 14 Manus, is 1,000 Maha Yugas, which constitute a Kalpa, i. e., one day of Brahma,—equal to As Brahma's night is of equal duration, one day and night of Brahma will contain...	4,320,000,000
360 of such days and nights make one year of Brahma, equal to ...	8,640,000,000
100 of such years constitute the whole period of Brahma's age i. e., Maha Kalpa ...	3,110,400,000,000
...	311,040,000,000,000

That these figures are not fanciful, but are founded upon astronomical facts, has been demonstrated by Mr. Davis, in an essay in the *Asiatic Researches*; and this receives further corroboration from the geological investigations and calculations made by Dr. Hunt, formerly President of the Anthropological Society, and also in some respects from the researches made by Professor Huxley.

Great as the period of the Maha Kalpa seems to be, we are assured that *thousands and thousands of millions of such Maha Kalpas have passed, and as many more are yet to come.* (Vide Brahma-Vaivarta and Bhavishyre Puranas; and Linga Purana, ch. 171, verse 107, &c.) and this in plain language means that the Time past is infinite and the Time to come is equally infinite. The Universe is formed, dissolved, and reproduced, in an indeterminate succession (Bhagavata-gita VIII. 19).

Some people consider all such speculations to be futile, because the Infinite cannot become the legitimate object of man's consciousness, since man's senses, which alone form the avenue to the whole domain of human consciousness, never come into contact with the Infinite. But this objection is utterly invalid; for, as is very forcibly shown by Professor Max Müller in his Hibbert Lectures, it is very clear that with every finite perception there is a concomitant perception of the Infinite; whenever we try to fix a point in space or time, we feel that we are utterly unable to fix it in such a manner as to exclude the possibility of a point beyond that. In fact, our very idea of limit implies an idea of a beyond, and thus forces the idea of the Infinite upon us. And, as far as mere distance or extension is concerned, it is difficult to deny that the eye, by the very act by which it apprehends the finite, apprehends also the Infinite. The more we advance, the wider grows our horizon; but there can be no horizon to our senses, unless as standing between this visible and finite on one side, and the invisible and infinite on the other.

Thus the infinite is implied in the manifestation of our own sensuous knowledge; and we arrive at the idea of the infinity of space and time. If this be so, the infinity of human existence is self-evident, for mankind, composed of eternal soul and eternal particles of matter, and abiding on the surface of infinite space, and during infinite time, cannot but be infinite itself. True, the existence of an individual A or B cannot be said to be infinite, as the embodiment of his soul began at a certain period and will terminate at another

period. But A or B is not the only human being in the universe. There are millions of millions of beings like him; and each one of them is born; he dies, and is again born in thousands of successions,—contracting affinities which bind one to another in various ways during such innumerable existences; so that the lot of one embodied soul may fairly be said to be cast with all those similarly embodied; and the good or evil of the individual unit becomes the good or evil of the world as a whole. Hence the Karma of one is inextricably interwoven with the Karma of all. Man's enjoyment or suffering have reference not only to *his own* Karma (Rig Veda I. 162-22 and VI. 74-3); but also to the Karma of his *forefathers*, (Rig Veda VII. 86-5); and even to the Karma of *others* (Rig Veda VII. 52-2).

In this sense, taking mankind generically, the human institution is everlasting and infinite, and its Karma is equally so; for we cannot conceive of human existence without Karma, and it cannot break. It may be dissolved at certain Pralayas, but it is again revived at the next evolution, the seed being ever present. "The creatures," says the Vayu Purana, "who at the close of the preceding kalpa had been driven by the mundane conflagration to the *Janoloka*, now form the seed for the new creation"—(VIII. 23, &c.); and this is true not only of the souls, but also of the result of their past Karma. "The seeds of Karma generate other seeds, and others again succeeding, and they bear fruits good or evil according as the seeds are good or evil." (Maha Bharata Anusasane Parvam. Ch. VI).

But at the same time it must be remarked that the result of human existence is not the work of a day or even a cycle. It is the aggregate sum of actions committed during innumerable previous existences. Each action may in itself be as slight as can be conceived, like the minutest filaments of cotton,—such that hundreds of them may be blown away by one single breath; and yet, as similar filaments when closely packed and twisted together form a rope, so heavy and strong that it can be used to pull elephants and even huge ships with, so the articles of man's Karma, however trivial each one of them may be in itself, would yet by the natural process of accretion, combine themselves closely, and form a formidable *Pasa*, (rope) to pull the man with, i. e., to influence his conduct for good or evil.

This illustration of Karma-pasa, (rope of karma)—by means of the cotton rope occurs beautifully in the Vishnu Purana (VI: V. 53) and in the Hitopadesa. Hence it is a common saying among the Aryans that man is *karama-baddha* (bound by karma).

Now the Treatise proceeds to explain the nature and character of the threads of Karma.

Clause II.

These threads are colourless, are perfect in their qualities of straightness, strength and levelness. This rope, passing as it does through all places, suffers strange accidents. Very often a thread is caught and becomes attached, or perhaps is only violently pulled away from its even way. Then for a great time it is disordered,

and it disorders the whole. Sometimes one is stained with dirt or with colour; and not only does the stain run on further than the spot of contact, but it discolours other of the threads.

This illustration of the threads of a rope being pure at first, but becoming stained with colour and dirt when it is used for different purposes, needs no explanation, as it is within the experience of every person in daily life. Now the application of this illustration to human existence shows that the soul is itself pure, but that it becomes impure and stained with colour when it is encased in a body, indulging in appetites and desires incidental to such embodiment, during the innumerable migrations which the soul undergoes.

The Soul is in its nature, *nirvāṇamaya*, pure. (Vishnu Purana VI. 4; and VI. 7); and the particles of Prakriti (matter), the aggregation of which in a gross form constitutes the body, the habitation of the soul, are also pure. (Mahabharata Vana Parva, Sl. 12619); for the primary particles of matter called the Tanmatras have no qualities such as those which would affect the soul. (Vishnu Purana I. 37.) But Prakriti (matter), in its manifested and differentiated condition, that is, when it is moulded into shapes and forms, becomes by some mysterious natural process, invested with three principal (*gunas*) qualities, viz:—the *Satwa guna*, *Rajo-guna*, and *Tama-guna*. (Devi Bhagavata. III. VIII. 4, &c.) “The *Satwa guna*, because of its purity, is clear and free from defect, and entwined the Purusha (soul) with sweet and pleasant consequences (Bhagavatgita XIV. 6) “The *Rajo guna* is of a passionate nature, arising from the effects of worldly thirst, and invests the Purusha with the consequences proceeding from action. (Ibid, 7.) And the *Tama guna* is the offspring of darkness, and is the confounder of all the faculties of the mind, and it imprisoneth the Purusha with intoxication, sloth and idleness”—(Ibid, 8). These qualities are capable of binding Purusha, and of bending him towards one another (Ibid, 6, 7, 8.) So that, the Purusha, who resides in the Prakriti, (*i. e.*, the soul enveloped in a body), partakes of the qualities thus proceeding from Prakriti; and the consequences arising from those qualities are the causes which operate in the birth of Purusha and determine whether it is to be in a good body or evil” (Ibid, XIII. 22). How pure souls are thus capable of becoming impure is fully described in the Vayu Purana and in the Mahabharata, Vana Parva, Sl. 12619; and also in the Vishnu Purana, which latter being more clear than other, I quote it in full:

“The individual soul is of its own nature pure and composed of *nirvanamaya*, and wisdom. The properties of pain, ignorance, and impurity are those of Prakriti and not of the soul. There is no affinity between fire and water; but when the latter is placed over the former in a caldron, it bubbles and boils, and exhibits properties of fire. In like manner, when the soul is associated with Nature, it is vitiated by egotism (*Ahamkara*) and the rest; and assumes the qualities of grosser Nature, although essentially distinct from them and incorruptible. * * *

The ill-judging embodied being, bewildered by the darkness of

fascination, situated in a body composed of five elements, loudly asserts ‘This is I.’ But who would ascribe spiritual individuality to a body in which the soul is distinct from the ether, air, fire, water, and earth of which that body is composed? What man of understanding assigns to disembodied spirit corporal fruition, or houses, land, and the like, that it should say, “These are mine?” What wise man entertains the idea of property in sons or grand-sons—begotten of the body,—after the spirit has abandoned it? Man here performs acts for the purpose of bodily fruition, and the consequence of such acts is another body; so that their result is nothing but confinement to bodily existence.” (Vishnu Purana VI. 7.)

The same idea is conveyed in the Maitri Upanishat from another stand point, in these words:—“The five rudiments (Tanmatras) are called by the name ‘element;’ next, the five gross elements (*Mahā-bhūtas*) are also called by the name “elements;” and the aggregation of these is called the Body, *Sarira*;—(*i. e.* the *Sūkshma Sarira* composed of Tanmatras, and the *Sthūla Sarira* made of gross elements.) That which verily rules in this body is called the elemental soul (*Bhūtātma*). Thus the soul’s immortal nature, which in itself is as a drop of water on a lotus leaf, becomes assailed by the qualities of the said elements of nature (*Prakriti*); and from being thus assailed, it suffers bewilderment; and from its bewilderment it sees not the Lord *Bhagavanta*, who is within one’s self. Borne along by and sailing on the stream of qualities, uncertain and unstable, bereft of true knowledge, full of desires, and forlorn, it becomes subject to selfishness (*Abhimāna*). Thinking such thoughts as ‘I,’ ‘he,’ ‘this is mine,’ and so on, it binds itself by itself, as a bird with a snare. Entangled in the fruits of its own actions, it obtains honourable, or mean births; its course becomes upward or downward; and it wanders about assailed by various *pairs*” (such as pleasure and pain; cold and heat, &c.) (Maitri Upanishat III. 2.)

Thus it is that the Soul, pure at first, becomes subject to desirable and repulsive objects after its embodiment in the mortal coils (*Chandogya Upanishat VIII. XII. I*); but as this misery is brought about by the line of conduct adopted by himself, it is quite possible for him to obtain bliss by choosing and following the best path during his pilgrimage. For the soul is the lord of life; has the choice of actions; and can control and restrain the passions incidental to his physical embodiment, if he only wishes to do so earnestly. “He is the chooser between *three* roads (Virtue, Vice and True Knowledge); and his success or failure depends upon what road he chooses.” (Swetaswatara Upanishat V. 7). And “when the soul has surpassed the three qualities which are existent in the body, then it is delivered from birth and death, and old age and pain; and drinks the water of immortality.”—(Bhagavatgita XIV. 20).

From the foregoing observations, the reader will perceive that the threads of human existence were originally pure; they became impure by subsequent contaminations; and it is possible for them to regain their original purity. But how, he may ask, is all this consistent with the teachings of the preceding clause,

which are to the effect that the Karma of mankind is infinite, without beginning or end, and can never break. That both these propositions are in perfect harmony with each other will be evident if the reader will be pleased to go over the observations made in the preceding clause once more. There he will find that human existence and Karma are spoken of as infinite only when they are viewed with reference to mankind, generically, as a whole and not in respect of an individual unit viewed singly by himself. So that it is quite proper to say that the Karma of each person began with his encasement in the body, and would terminate with his disseverance from it and from all its concerns. If this were not so, it would be idle to speak of one's attaining purity and emancipation (Moksha), the ultimate end and purpose of every individual soul.

But the reader may fairly demand an explanation as to how Karma, that is, one's own action, inactive and ineffective as it seems to be,—is capable of producing such results as would affect him favourably or prejudicially during this life and in the future. The solution of this difficulty forms the subject of the following clause.

(To be continued.)

WHAT THE OLD STATION-MASTER TOLD ME.

CURIOUS things, Sir? Indeed you're right there; I've heard and seen many of them in my time. There's not a man who has been in railway work for forty years, as I have, but could tell you tales—aye, and every word of them true, too—which beat anything you ever read in print. But railway men mostly work hard and say little, and so the world rarely hears of them. Ghost stories? Yes, we know something about them too, but I don't greatly care to talk about them, for folks who think they know everything are apt to laugh, and that annoys me. Do I believe in them? Well, Sir, since you ask me a plain question I'll give you a plain answer—I do: and that you may not think me a foolish fellow, if you have a few minutes to spare I'll tell you a story that will show you why I do.

You remember that dreadful accident some years ago at K—, two stations down the line? Ah, I forgot, it was before you came into this neighbourhood; but still you must have read of it in the papers—a sad affair it was, to be sure. It is of the day on which that happened that I have to speak. The third of July it was, I remember, and as lovely a morning as ever I saw in my life: little I thought as I stood at this door and enjoyed it what a black day it would turn out for so many. Well, you must know, Sir, that shortly before that time there was on this part of the line an express driver named Tom Price, who drove the *Fire Queen*,—one of the finest engines our Company owned. You know a driver makes his way up gradually as he learns his work. First he drives a shunting engine, then a goods train, then a slow passenger train, then a fast train; and last of all, if he proves himself a thoroughly good man for the work, they put him in charge of one of the express engines. Very proud some of the men are of their

engines, too—they seem to look upon them almost like living creatures; and in his own way I believe Tom Price was deeply attached to his *Fire Queen*, and would have felt any harm that occurred to her as though it had happened to himself. A tall, dark, heavy fellow was Tom—stern and moody-looking; unsociable—a man of few words, and one who made no friends, though no one had any complaint against him: but a steady and careful man, always reliable where his work was concerned. It was said up in the yard that, though not easily roused, his temper was terrible when once excited, and that he never forgave those who offended him. There was a story told of his lying in wait for three days for a man who had seriously annoyed him in some way, and being with difficulty prevented from killing him by those who stood round; but I can't say how much of it was true. It was little enough I knew of him, yet perhaps I was as much his friend as anybody, for each day I used to say a few cheery words to him as he stopped here, till presently he got to give me a smile and a word or two in return; and when I heard that he was courting black-eyed Hetty Hawkins, whose father kept the level crossing a few miles down the line, just this side of K—, I ventured to joke him about it, which I don't think any one else dared to do. Presently he was promoted to the express engine, and then I saw less of him than ever—or rather spoke less to him, for I was generally on the platform each morning to give him a wave of the hand as he ran the first quick train down; and sometimes I saw him again for a moment as he returned at night.

He had not been many months at his new work when there began to be some talk of pretty Hetty Hawkins having another suitor—a young carpenter named Joe Brown. I heard it first from one of the goods guards one morning, while his train was waiting in the siding for Tom's express to go by; and from the black look on Tom's face as he went through we both thought that he had perhaps heard it too. This Joe Brown was generally held to be a worthless sort of young fellow; but then he was young and good-looking, and naturally his work gave him many more opportunities of hanging about after a girl than an engine-driver's did, so I felt it was rather hard on my poor friend Tom; for though it may be all very well to sing "Absence makes the heart grow fonder," as far as my experience goes I've found a deal more truth in the old proverb "Out of sight, out of mind." One trick of Joe's I must mention specially, since my story partly turns upon it. Hetty had been what is called strictly brought up—always kept steadily to school and church as a child; and even now she went regularly to a Bible-class that the Rector of K— held every Sunday morning for the young people of the parish—he taking the lads, and his wife the girls. Well, what does graceless Joe do—he who was not seen in a place of worship once in three months—but suddenly become extremely religious and join the Rector's Bible-class! Of course his motives may have been perfectly pure, but gossips did sometimes whisper that the pleasure of walking through the dewy fields to the Rectory and back along with pretty Hetty Hawkins might perhaps have something to do with his sudden conversion.

Meanwhile I wondered what Tom Price thought of all this ; but I had no chance to speak to him until one morning, owing to some delay in shunting, it happened that the signals were against him, and he had to draw up for a few moments at the platform.

"Tom," said I, "is this true that I hear about Joe Brown courting your Hetty?" "Aye," he replied with an oath and a frown, "it's true enough, I'm afraid ; but if ever I catch the fellow near her he had better take care of himself, I can tell him."

The signal dropped, and the train started without another word being said ; but remembering the look on his face I felt that if they chanced to meet Joe's danger might be a very real one ; and when in a few hours came the dreadful news of Tom's sudden death, almost my first thought was whether he had passed away with his heart still filled with that black jealousy. I got the particulars of the sad event from his fireman that same evening, and found that it was even worse than I thought. It seems that after leaving here the line was clear for them straight through to K—, and by the time they reached Hawkins' crossing they had got up a good speed, and were bowling along merrily ; when, as fate would have it, who should they see but that ne'er-do-weel Joe Brown, with his bag of tools on his back, leaning on the gate and talking to Hetty as she gathered flowers in the cottage garden ! The stoker told me that Tom's face was frightful to see ; the veins on his forehead swelled as though they would burst, and for the moment he seemed too much choked with rage to speak a word. But he soon found his voice, and broke out into a storm of oaths and curses ; and, reckless of all danger, he leaned far out over the side of the engine to look back and shake his fist towards them, though the rise of the bank had already hidden them from sight. You have guessed how it happened, Sir ; whilst he in his mad fury was blind to everything, the train dashed under the little wooden foot bridge, his head struck one of the piers, and he was hurled to the ground. The horrified stoker stopped the train, and went back with one of the guards to pick him up, but they saw at once that the case was a hopeless one, for he was bathed in blood from a terrible cut in the face—indeed the right side of the head, they told me, was regularly beaten in by the force of the blow. They drew up at K—, and the village doctor was fetched, but he pronounced at once that life was extinct : "no man could have lived for a moment," he said, "after receiving such a stroke as that must have been."

You can imagine how I felt when I heard all this ; I don't profess to be better than my neighbours, but it *did* shock me to think of a man's dying in that way with rage in his heart and curses on his lips. Mercifully Hetty Hawkins never heard the whole truth ; she had looked up in time to see a black scowl on Tom's face, and she knew that his death must have happened but a few moments afterwards, but she never had the horror of knowing that she, however innocently, was the cause of it. Of course she was grieved to hear of his terrible end, but she had never returned his love, and I suppose it made no serious impression on her. It was the topic of conversation among the railway men for a few days ; but presently something else took its place, Jack Wilkinson was

put in charge of the *Fire Queen*, and Tom Price was almost forgotten. It was whispered at K— that his ghost had been seen once or twice on dark nights, but of course nobody believed the rumour.

It was at about the end of May, I think, that this happened ; and now I must take my story on to the day of the great accident—the memorable third of July. But before I relate my own experience on that dreadful occasion, I must give you what I myself did not get until the afternoon—an account of what happened in the yard up at the terminus that morning. When Jack Wilkinson came on duty, as he generally did, about an hour before his train was timed to start, his engine, the *Fire Queen*, was not in her usual shed. (Railway men always call their engines "she," you know, Sir, just as sailors do their ships). He looked all over the yard for her, but she was not to be found anywhere, so he went in search of the turner to make enquiries. He, too, was not in his usual box, but presently Jack saw him among a little crowd of others who were gathered round a man lying on the ground, apparently in a swoon. On reaching the group he found that it was one of the pit-sweepers, a man whom he had known for some time. The sufferer was soon able to speak, but seemed greatly terrified, and when asked what had been the matter, could only say in a trembling voice, "Tom Price ! Tom Price !"

"What's that he says ?" cried the turner, greatly excited ; "has he seen him too?" Then, in answer to eager enquiries, "Yes, mates, I swear to you that not half an hour since, when I took the *Fire Queen* into the shed, there I saw Tom Price standing by where I stopped the engine, as plain as ever I saw him in my life ; and a frightful object he looked—all covered with blood, and with a great red gash down the right side of his face—so frightful that I jumped right off the other side of the engine, and I have not felt like myself since."

"Yes, yes !" said the shivering pit-sweeper, "that was just how he looked when I saw him ; only he came right up to me, so I struck at him with a bar I had in my hand, and it went clear through him as though there was nothing there ; and then I went off in a faint, and I don't know what became of him."

No one knew what to make of this story ; it was difficult to put it all down to imagination when there were two separate witnesses, and the general opinion was that some trick had been played, though no one could guess how or by whom. When every body had had their say in the matter, Jack called out :

"Meantime, mister turner, where have you put my engine ?"

"You'll find her in the shed, my boy, just where I left her when I saw Tom Price," replied the turner.

"But she's *not* there," said Jack, "and I can't find her anywhere in the yard."

"Perhaps Tom has taken her," said one of the doubters with a laugh.

"Oh, nonsense," replied the turner ; "she must be there ; no one would move her without asking me first."

Off he went to look, and the others after him ; but when they got to the shed sure enough the engine was not there, nor could they find her anywhere, though they searched the whole yard.

"Well, this is queer," said the turner; "she must have run away; let us go and ask the signalman whether he has seen her."

No, he knew nothing of her, he said; certainly some one had taken an engine down the line rather more than half an hour ago, and he had not noticed her come back; but he supposed they were getting up her steam, and thought nothing of it.

"She's gone, and no mistake about it," said the turner; "fetch the superintendent and tell him."

The superintendent was fetched, and at once decided to telegraph to the junction and enquire whether anything had been seen of the missing engine. Back came the answer: "Yes; single engine passed down the main line at tremendous speed."

"Then she has run away, and there is no one on her," said the superintendent; and the men all looked at one another, fearing a terrible accident.

You understand, Sir, I knew nothing of all this that I have told you until afterwards; but the morning was so beautiful that I was out and about early to enjoy it, and I was just doing a little in my bit of garden here when I thought I heard the sound of something coming down the line. I knew there was ~~not~~ something due for an hour and more, so you may imagine I ~~was~~ was surprised, and I thought at first I must be mistaken, especially as it did not seem heavy enough for a train. I stepped out on the platform, and my doubts were soon set at rest, for in a few moments a single engine came into sight round the curve. She was coming along at a very high speed, but as you see this is a steepish incline (a bank, railway men call it) leading up to the station, and that checked her a good deal, so that she swept through not much faster than ordinary. As she approached I recognized her as the *Fire Queen*, but I saw there was only one man on her, and as sure as there is a heaven above us that man was Tom Price! I saw him, Sir, I solemnly assure you, as plainly as I see you now, and had no more possibility of being mistaken as to his identity than I have now as to yours. As he passed he turned to look at me, and such a face as I saw then I had never seen before, and I pray God I may never see again. The black scowl of hatred and jealousy was there, and stronger than ever; but with it there was something quite new and much more dreadful—a horrible look of intense, gloating, fiendish triumph that no words can describe. And yet all this terrible, devilish expression was in half the face only, for as he turned in passing I saw that the right side of his head was streaming with blood, and seemed beaten out of all shape and form! What I felt at the sight of this awful apparition, seen thus in broad daylight on that lovely summer morning, I can never tell you or any one. How long I stood like one paralyzed, staring after it, I do not know; but at last I was roused by the sound of my telegraph bell. Mechanically I went to the instrument and answered the call from the terminus. The message was to tell me that an engine had run away with no one on her, and that I was to try to throw her off the line to prevent accidents. Then for the first time I saw it all, and it seemed like a great light flashing in upon me and blinding me. I knew what that fierce look of joy meant now, and my hands shook

so I could scarcely send the sad message to tell them that their warning had come too late. I begged them to warn K—, but I felt as I did so that it was useless. I knew that even at that very moment an early market train would be just about leaving K— station; I remembered that the Rector of K— had arranged to take his Bible-class out for a picnic among the ruins at C—, and that to make the day as long as possible they were to start by that train; and I knew therefore that pretty Hetty Hawkins and careless Joe Brown, all unconscious of their danger, were in the very track along which that pitiless spectre was hurling fifty tons of iron at seventy miles an hour!

If you read the newspapers at the time you'll know what the result was as well as I do. You don't remember it? Well, it will take but few words to tell you, though it is a dreadful tale. There was the train, crowded as usual with farmers and their wives on their way to the market, and there were the two extra carriages put on behind on purpose for the Rector's party. Everybody was in the highest spirits at the prospect of a glorious day, and the guard was just making ready to start the train, when suddenly, without a minute's warning, the whole bright and busy scene was changed into one of suffering and death. The heavy engine, coming at that tremendous speed, simply wrecked the train; nearly every carriage was thrown off the metals, and the last three, together with the break-van, were absolutely reduced to splinters; shattered planks, panels, wheels, axles, door-frames, seats, roofs, were driven about like the chaff from a threshing floor: and they tell me the pile of broken wood and twisted iron and mangled corpses was full twenty feet in height. Many were killed on the spot, and many more—some terribly wounded, some almost unhurt—were imprisoned under that dreadful pile. I suppose only one thing more was wanting to make the horror complete, and in a few moments that thing came, for some of the red-hot ashes had been thrown out of the furnace of the engine in the collision, and the heap of ruins caught fire! An awful sight it must have been; thank heaven I did not see it, though I have dreamt of it often. Station-master, porters, neighbours, all worked like heroes trying to get the victims out; but the wood was dry and the fire spread rapidly, and I fear many a poor creature must have died the worst of all deaths. The shrieks and cries were piteous to hear, until the good old Rector, who was lying entangled in a heap of wood-work, with an arm and shoulder badly broken, called out in his cheery, commanding voice "Hush, boys and girls! Let us bear our pain nobly: all who can, join with me:" and he began to sing a well-known children's hymn. I suppose his noble courage and the instinct of obedience to the voice they were used to follow strengthened them, for one and another joined in, till from that burning pile there rose a ringing chorus:—

"Oh, we shall happy be when from pain and sorrow free,"

"Lord, we shall dwell with Thee, blest, blest for aye."

The band of workers increased every moment, and presently the fire was got under and the heap of wreckage torn down, and all were saved who were not already past saving. Many, as I have

said, were killed, and many more were crippled, and a pretty penny the Company had to pay for compensation; but I think no amount of money can make up to a young man or a young woman for the loss of health and strength just as they are starting in life. The brave old Rector was badly burnt, besides his broken arm; but he slowly recovered, and was able to get about a little in a few weeks' time. Hetty Hawkins by a sort of miracle was almost unhurt, escaping with a scorched hand and arm and a few slight cuts; but Joe Brown must have been killed on the spot, for his body was found at the very bottom of all, crushed by the weight of half the train: so Tom Price had his revenge.

Of course the Board of Directors held a great enquiry into the cause of the accident, and of course they would not believe the story that Tom had been seen. They could make nothing out of it, except that the engine had certainly run away, and that no one connected with the line or sheds could have been on her; so they decided that one of the cleaning-boys must have been playing with her (as they sometimes will do, if they have a chance) before she made steam, and have left the regulator open. Two boys were discharged on suspicion, but they declared they were innocent, and I believe quite truly; for I saw Tom Price on that engine—I saw the look on his face—and the decision of a hundred Boards could never persuade me out of that. Besides, the turner and the pit-sweeper saw him; were *they* both mistaken too? People have suggested that there was some one else on the engine, and that our imagination made us take it for Tom; but this I deny: I knew him as well as I know you—I saw him as close and as clearly as I see you: what is the use of telling me I took some one else for him? Besides if the engine was driven by a human being, where was his body? It must have been found among the victims after the accident, whereas the most careful search revealed no sign of any such person. No, Sir; as sure as we stand here now, Tom Price came back from the grave to take his revenge, and an awful revenge he had; I would not have the blood on my soul that he has for all the gold in the world.

That is my story, Sir; I hope it has not wearied you: you understand now why I told you that I believe in ghosts.

The above narrative will, I think, be of interest to the student of psychology. It tells its own story, and requires but little comment. A wicked man dies suddenly with an intense ungratified desire for vengeance: that vengeance the elementary (in this case no mere shell, but the entire man minus his physical body) proceeds to take at the earliest opportunity, employing a method which would naturally have been suggested by the previous life of the man. Quite possibly the members of the commission were right in their opinion that the regulator was left open by a boy, since it may have been easier for the elementary to influence the boy to do it than to apply its force directly to the handle.

CHARLES WEBSTER, F. T. S.

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II.

THE number One represents being in its absolute unity; number Two represents equilibrium by the balance of forces; Three is the number of generation; Four, of perfect equilibrium; Five gives the centre of the square, that is to say, the motor principle of balanced forces; Six is the number of movement, and Seven is that of perfection and repose.

Before everything and in the eternal principle, the unity of powers in God creates the universal substance, whether visible or invisible, which substance we call heaven and earth.

On the first day God creates the universal agent of nature, the invisible light, which is active, passive and equilibrated.

Thus one only God, one only principle of life, one only balance, one only equilibrium—this is the first day; that is to say, the first light cast by the great hierophant Moses on the constitution of beings. On the second day form and equilibrium become manifest by the establishment of the laws of attraction and weight. It is evident that this is no historical narration, but an orderly attempt at lessons in occult physics. The second day is the second revelation or, if you prefer so to call it, the second lesson of Moses, and in this lesson he teaches us the law of the separation of contraries and harmony resulting from their analogy.

On the third day the earth produces the ternary, and this, representing one added to two, is the hieroglyphical number of generation. This is why Moses places production as having taken place on the third day, that is, makes it the subject of his third lesson.

On the fourth day Moses explains the course of the stars and the four cardinal points.

On the fifth day he explains the autonomous life in animals and prepares the domain of man.

On the sixth day man appears in two sexes, as God is one in two powers, and this is why he is said to be made in the image of God, though God, who is without form, cannot in reality have any physical image.

Thus we are able to form an epitome of the physical dogma of Genesis:—Before all beginning God has created (eternally) matter and space; earth and heaven.

(1.) There exists one unique agent of forms and life, and this is called Od, Ob and Aour. It is active and negative, like day and night.

(2.) There exist two forces, one attractive, the other repellent. Their equilibrium is what Moses calls the firmament, or power of stability. Visible matter is equally manifested under two forms, solid and liquid.

(3.) Harmony results from the analogy of contraries and generation from the harmony of two opposing forces. The earth germinates and produces vegetation.

(4.) Four cardinal points in the heavens produce day and night alternately by the movement of sun, moon and stars.

(5.) The living and autonomous soul is produced by the equilibrium of four elementary forms—spontaneity of animals.

(6.) Man synthesizes and governs the animal kingdom. He is made in the image of the world; he is male and female. As forces are active and passive, he produces a "Word" analogous to that of God.

(7.) On the seventh day God rests. He rests on the laws he has established, and on man whom he has created to be his representative on earth.

This septenary of the creation is an analysis of the great unity which is God, inseparable from nature, and the first chapter of Genesis is ended. Thus this first chapter contains an analysis of the universal Unity.

In the second chapter we find the analysis of the Binary and the allegorical account of the creation of woman.

Ignorant commentators (and they are ignorant who would explain the Bible without the light afforded by the Kabala) seeing the creation of woman relegated to the second chapter after Moses had, in the first, formally declared that man had been created male and female have vainly supposed that the first man was in the beginning androgynous, and that God afterwards in a manner duplicated him in order to separate the two sexes.

This is by no means the most ridiculous of the extravagant ideas that have been put forward, but the commentators are excusable on account of their perfect ignorance of the mysteries of Kabalistic exegesis; they did not know that the binary was rightly explained in the second chapter and that the unity of human nature rightly finds its place in the first chapter.

God gives woman a more noble origin than that of man, for he is taken from the earth, whereas she is taken from man himself. You may have remarked in the account in Genesis that the creation of woman seems to be posterior to that of humanity. It is said indeed that God created them at first male and female, and then in the following chapter follows the story of the special formation of Heva or Chavah, taken from the very bosom of Adam. On this canvas the Talmudists have embroidered several difficult fables. Some pretend that Adam had been created androgynous, with the faculty of reproduction by himself alone, and that afterwards God divided him in order to give him a companion. This allegory relates to the production of the binary, which proceeds from unity for the formation of numbers. It explains how harmony results from the analogy of contraries and hence how love results from a certain natural antagonism. This is explained in the learned work of Leon, the Hebrew,* in the part where mention is made of a Greek fable cited by Plato, according to which Porus, God of Abundance, being drunk and not knowing what he was doing, surrendered himself to a passion for Penia, Goddess of Poverty. In truth plenitude is attracted by the void. The

* "De Amore," to be found in the collection of Pistorius, &c.

positive seeks the negative, the active loves the passive. Such is the first fable of our masters, the rabbinical authors of the Talmud.

According to the second, God had created a first couple. But Lilith, the first wife of Adam, foreseeing the travails of child-birth did not resign herself to the caresses of her husband; and yet disdaining to play a passive part, she separated from him and went to live alone in another part of the world, and after her departure Adam was troubled at night with terrible dreams.

Naëma, Queen of the Stryges, appeared to him during his sleep, as a succubus. From these impure illusions of slumber were born demons, and God, to provide a remedy for this difficulty, took Eve from Adam's bosom; but the heart of man, full of fatal love for Naëma, spread as it were a reflection of this infernal beauty over woman. This is why Heva was at first lost in self-admiration; then, by the advice of the Serpent, she wanted to usurp divinity; and lastly, lost herself, she drew her husband into her own ruin. Under these ingenious allegories are revealed all the mysteries of the great passion which we call Love. Lilith, Naëma, and Hevah are the three syrens through whom man is lost: the woman who is cold and egotistical; the sterile and lascivious woman; and finally the coquette who strives to bring man into subjection. We ought not to pass unnoticed the fine idea of the birth of the demons, children of the disordered dreams of a heart without love. All this is as true as Lafontaine's fables, and only an idiot would take all these tales and believe that all happened literally just as it is told.

But we have not yet seen the pure woman, the virgin and the mother, and we have also a third version of this same subject, emanating from the mystics affiliated to the schools of Hillel and Schammai; whence was derived Christianity.

God had at first given Adam a companion who was perfect in mind, chastity, and beauty. But man, dazzled with so much grace, dared not approach her too closely; he could only pray to her and adore her as if she had been God. To save his creature from idolatry, God took the beautiful Almaël and hid her in heaven, giving Eve to Adam, but reserving Almaël to repair the faults of Eve. This Almaël, born before Adam's sin and immaculate in her conception, was destined one day to be sent back to earth, and the Christians say that she was incarnated under the name of Mary, to bring forth the Saviour of the world and to become the Mother of God. Thus the epopeia of woman is complete, and at last we see her entire, in vice as well as in virtue, in her weakness and in her strength and grandeur. In all this there is a deep view of poetry when interpreted according to the spirit, but if taken in the letter only, it is but a collection of ridiculous fables.

MODERN SCIENCE AND ANCIENT RELIGION.

IT is said that Modern Science is tending towards atheism. But how? Modern Science means the growth of inventions; but is there anything irreligious in this growth? It means Medicine—but is it irreligious to resort to medicine in times of illness? It means Physics—but is it irreligious to know that rain instead of being the saliva of the gods is the water of the sea, evaporated by the sun's heat and wafted on the wings of the wind? Is it a *godless* explanation that the rainbow, instead of being the weapon of some god, is merely a physical phenomenon caused by the refraction and reflection of the sun's rays through rain-drops? Is it *atheistic* to teach that the Earth, instead of being hung by a golden chain, with the sun and stars revolving around it, is but one of the smaller planets of the solar system, which itself is but a most insignificant point in the immensity of space? Science does not say 'There is no God.' Unlike the current theologies of the day, it does not profess to know the mind of God. The object of science is simply to determine the sequence of phenomena; it does not know—never pretends to know—what is 'behind the veil.' Is it atheism? Assuredly not, if by atheism we mean the denial of God. Science has not destroyed but deepened the sense of mystery with regard to the Universe. "If you ask me," says Professor Tyndall, "whether physical science has solved or is ever likely to solve the problem of the universe, I must shake my head in doubt." Scientific men are charged with saying that they have searched every corner and found no God. I am not surprised at this charge, as calumny is the homage which bigotry always pays to Truth. If there is anything which science is constantly striving to impress upon the minds of men, it is the sense of our complete ignorance of the real facts of the Universe. "For after all," says Professor Huxley, "what do we know of this terrible 'matter,' except as a name for the unknown and hypothetical cause of states of our own consciousness? And what do we know of that 'Spirit' over whose threatened extinction by matter a great lamentation is arising, like that which was heard at the death of Pan, except that it is also a name for an unknown and hypothetical cause, or condition of states of consciousness?" He says that protoplasm is the physical basis of life, but does not say that it itself is life. And is it any solution of the mystery? Does it imply any extinction of spirit by matter? Certainly not. It simply means that the lowest form of life we know of is protoplasm. But the principle of growth in the protoplasmic cell, which we do not find in what we call life-less objects, is yet a mystery. Why an acorn always grows into an oak, why the germ of an animal always reproduces a like animal—this is a riddle which science has not yet solved, and does not profess to solve. Under these circumstances, it is sheer injustice to call those philosophers materialists. "I individually," says Professor Huxley, "am no materialist, but on the contrary believe materialism to involve grave philosophical error. If there are some whom science has made sceptics and unbelievers, it is not her fault. Her great advice to all of us who seek her guidance is to follow faithfully and with unfaltering steps the light that is in us; and if some of us fail to distinguish the true from the false

light, and follow the will-o'-the-wisps of their own imagination till they fall into the ditch and perish, then who is to blame for it? Certainly not science. It is true that scientific teachings have to some extent shaken men's faith in God and soul; but it is because, failing to grasp the *substance* of science, men have allowed themselves to be led astray by its shadows."

It is said that science is sometimes very dogmatic in its tone—lays too much stress upon matter, too little upon spirit. There is no doubt a grain of truth in this remark, though even here we must distinguish between the science of the leading philosophers of the day, and the science, or the fables of science, current among the common herd. It will not be an easy thing for our critics to point out instances of dogmatism in science, as no one is more careful than the scientist in giving out his thoughts most clearly and in most guarded expressions.* But we may meet this objection in another way too. In the moral as in the physical world every action is followed by a reaction. Modern science is a reaction against the ecclesiasticism of the Middle Ages. Those who have read Dr. Draper's admirable book on "The Conflict between Religion and Science," must be fully aware of the difficulties and dangers which science had to encounter till very recent times; and they will see that if, now and then, it is a little too severe upon theology, too confident of its own strength, it is because the wounds which theology has inflicted upon it are yet fresh and sore. Every reaction has its excesses; and whatever appearance of dogmatism there may be in Science is but a reaction against the worse dogmatism of the Christian Church. When theology abandons the territories she has usurped and retires to her legitimate sphere, Science will cease to be dogmatic.

The two scientific religions of the present day are Agnosticism and the Religion of Humanity; and we shall find that with all their defects as true religions, they are perhaps purer and nobler than any of the professed theologies of the day. Positivism, or the religion of Humanity, was founded by Auguste Comte in the beginning of this century. Let us see what he meant by this religion. First, he commenced with this hypothesis—that we can know nothing about the ultimate facts of the universe, and therefore all inquiry after a first cause must be given up as useless and vain. Then he proceeded to apply this principle to Morality and Religion, and the argument runs somewhat in this way:—

All knowledge is within the realm of the known. Social, political, and moral laws form a part of our knowledge, and are, therefore, within the realm of the known. Social progress depends upon the knowledge of these laws, but does not depend upon that of which we know nothing and can know nothing. But man is so constituted that he knows nothing and can know nothing about the ultimate cause of the Universe; and that which he can never know cannot help him in his progress. Religion deals with the first cause of the Universe; that is, it deals with a problem which can never be solved: and therefore it cannot help man in his progress.

* This is rather strong. Has our contributor ever read the remarks of Tyndall, Huxley, Carpenter, and others upon the various branches of occult science?—Ed.

Let us, therefore, says Comte, leave religion, and turn to something else as our guide in our progress. Humanity is within the realm of the known; we can discover and determine the laws of body and mind. The knowledge of Humanity therefore affects our conduct. Its laws inform our mind and its grandeur stirs our spirits. Both intellectually and morally we are benefited by it. Let us therefore put Humanity in place of God, and worship it: that is to say, entertain feelings of deep reverence and gratitude towards it.

This is what the Comtists mean by the Religion of Humanity. It is no religion; it is the very mockery of religion: and yet even here I make bold to say that Positivism is less atheistic than the current theologies of the day. Positivism, which tries to banish the idea of a god from our minds, and to replace it by the idea that our highest duty on earth is to elevate and ennoble the lot of our fellow men, and to help and encourage and feel grateful to those who toil for our good; the idea that we are a link in the vast chain of humanity, reaching back to an indefinite past and forward to an infinite future; that we are organically connected with the *tout ensemble* of humanity, and are bound morally and religiously to work for our race without any distinction of colour and creed—Positivism, I say, which teaches all this, however godless it may be, is surely nobler and even *diviner* than the creed which condemns all heathens to eternal damnation, and reserves paradise only for the elect few.

Now we shall see what Agnosticism says. Mr. Spencer is the most powerful exponent of this creed, and he has worked out his agnostic doctrine most admirably in his "First Principles." He too arrives at the same conclusion at which Comte arrived—the unknowableness of God. But there is this difference between him and Comte, that while the latter says that man need not trouble himself about a First Cause, and that after a time the idea of Divinity or First Cause will altogether die out of human consciousness, Mr. Herbert Spencer, on the other hand, says that man cannot help meditating upon a First Cause; that he is so constituted that the more he advances in knowledge, the more will he be made aware of the limits of knowledge; that the idea of "an energy from which all things proceed" instead of growing weaker will every day grow stronger; and that after all the outward forms and symbols of religion have died away, there will survive in man the consciousness of a mysterious Power which was before Humanity existed and will remain after Humanity has ceased to be. Thus, though Mr. Spencer believes in the unknowableness of the First Cause, yet he thinks that the consciousness of this mystery will always influence human conduct most powerfully. He says that Religion and Science are not really incompatible with each other; that on the contrary they help each other by a *division of labour*, the one studying the physical aspects of the universe, the other the spiritual. He says that the apparent antagonism which exists between the two may be reconciled, and "the basis of reconciliation must be this deepest, widest, and most certain of all facts—that the Power which the universe manifests to us is utterly inscrutable." This is the agnostic creed; and is it not a noble one? Is not the admission

that God is unknowable more becoming to us than the assumption that we know the mind of God? My belief is that agnosticism is the true beginning of religion—that by awakening and deepening in us the sense of Mystery which pervades the universe it takes out of us the conceit of our knowledge, shows us the insufficiency of physical researches, and stimulates our minds to an inquiry after higher problems of life. Having sounded the depths of the universe and discovered the subtle properties of matter and mind; having wandered "through star dust and star pilgrimages"; having waded through deep waters of philosophical perplexities, and scaled the loftiest heights of thought; Agnosticism returns at last to the place whence it started, and taking its stand upon a weather-beaten crag beholds before it in the light of science "a deep sacred infinitude of Nescience," and thus made conscious of its own littleness before the profound Mystery which reigns everywhere, cries out

"What am I?
An infant crying in the night,
An infant crying for the light,
And with no language but a cry."

This is Agnosticism; and is it not imbued with a true religious spirit?

At no other scientific doctrine has the word "godless" been hurled more frequently than at the doctrine of evolution. When Mr. Darwin's *Origin of Species*, which Professor Huxley calls "the veritable Whitworth gun in the armoury of liberalism," first came out, most fearful cries were raised, condemning it as the gospel of atheism. But what was in that book which deserved all this condemnation? The doctrine of evolution teaches us that all the higher forms of life have been developed out of some lower forms; that this development has been effected through the agency of natural selection and the struggle for existence. Some of the broad features of this theory may be given as follows:—There is a tendency in the animal world to extend itself beyond the means of its subsistence. Many more animals are born than can live, and this gives rise to the struggle for existence, in which only the fittest survive. There is another agency working in the animal world which helps this process—a law for which we can give no reason, but which is palpable to all, that like produces like, that the physical and mental traits of the parents are transmitted to their offspring. In the struggle for existence natural selection causes the survival of the fittest; and the law of heredity coming into operation makes the fittest transmit their qualities to their descendants, who to this legacy add such special adaptation as they may acquire in their own lives, and in their turn hand down their improved capabilities: thus every succeeding generation improves upon the preceding one, till after some time the development of the individual becomes the development of the species. Thus natural selection with the aid of the law of inheritance not only produces temporary results, but brings about most wonderful transformations in the long run. These are the main steps in the theory of evolution which Mr. Darwin applied to

the origin and development of human species. In this theory I confess I find nothing derogatory to the dignity of man. That the struggle for existence among mankind has gone on and is still going on is an indisputable fact; and in this struggle the survival of the fittest seems to me a *moral* necessity. Those who shrink from facing this conclusion as "brutal," as the triumph of might over right, ought to bear in mind that after all strength, well understood, is the measure of all worth—that it is only the right which is strong and triumphs over everything in the long run. The law of nature is not mercy but justice. She rewards the deserving most generously and crushes the undeserving without remorse. Those who believe the legends of creation as told by Moses consider it very shocking to their sense of man's dignity that instead of being the degenerate descendant of a perfect Adam he is the descendant of a creature who many thousand years ago roamed naked in the forest, and was in a great many respects like the present ape. But they forget that the glory of Man as "the crowning act of creation" lies not in the fact that once so high he has fallen so low, but in the fact that having been so low he has risen so high. The doctrine of evolution teaches something which must be of special interest to the people of India. It rejects the six days' theory of creation; it denies the assertion that man is only six thousand years old; it considers the story of the Fall as libellous to the dignity of man; it sees no necessity for the idea that a special soul was created for man as apart from the brute. Far nobler are the teachings of Science. There has never been any creation; there was never a time when God said 'Let there be light' and there was light; in the chain of nature there has never been any break; there is one substance in the whole Universe, one mind common to all; matter and spirit are but two aspects of one substance of which we know nothing; the smallest mote which floats in the air is as eternal as the soul of man; man himself is but a bubble on the vast ocean of eternity; there is no death in the Universe, but, as Carlyle most beautifully says, "a Phoenix-fire death, a new birth into the greater and the nobler." Science admits no duality in the universe, no Satan and God, dividing the whole world between them. It believes in one substance, in one power, which, as a German philosopher says, "sleeps in the stone, dreams in the animal, and awakes in the man." To the eye of Science, all is Godlike or God.

This is the creed of Evolution; and is it not, as I said, of special interest to the Indians who are at all acquainted with their own systems of philosophy? Viewed in this light, Darwin's theory seems to me a necessary step towards the right understanding of the enigma of the Universe, and consequently a strong arch in the temple of the coming Religion.

Here the reader may ask, "What is the use of this long and prolix defence of Modern Science; and what has all this to do with Ancient Religion?" After having cleared my ground with the help of the foregoing criticisms, I find myself in a position now to answer this question. The heading of this article is "Modern Science and Ancient Religion," and my wish is to set forth in it the

claims which modern science has upon the thoughtful attention of the student of the ancient religions of India.

Very few of us know anything about the doctrines of our religion, and what we know are but the husks of religion. We know the fables invented by our priests; we read, as we read fairy-tales, the beautiful allegories which abound in our literature, but remain all the while perfectly ignorant of the profound truths which they symbolize. The lapse of ages has thrown over the doctrines of our religion a veil which we have no means of lifting. And, failing to lift it, we are driven in despair to one of two inferences. Some think that the veil is everything; and some that there is nothing behind the veil, and that Hinduism is but an effete superstition.

Now those who take the veil for the reality behind it are generally uneducated people. In their hands Hinduism has become one of the chief stumbling-blocks of our social, moral, and intellectual progress. Our priests are the veritable symbols of sinfulness and shame. The word Brahman has now lost its sacred significance; it no longer means 'the knower of Brahma'; it no longer means one who has conquered the passions of the flesh, extricated himself from the turmoils of this world and devoted his life to Divine truth. It means now too often only a creature of selfishness, a man of sin. Hence Hinduism is no longer the purifier of the soul and the inspirer of holy emotions, as of yore.

Now let us turn to another class of men, who are utter disbelievers in Hinduisim. These are mostly youths who have received an English education—whose faith—if they have any faith—rests upon the teachings of modern science. It is these men who, as I said a little while ago, see nothing behind the veil, and have made themselves fully certain of the fact that ancient Hinduism was the religion of a semi-barbarous race, and as such is full of cruel and savage superstitions and rites, revolting to the refined and improved sense of the modern generation. Modern science is the *summum bonum* of human progress; Oriental religions but mines of myths and fables; all progress depends upon accepting the former and rejecting the latter. This is the faith of our educated classes. When any body tells them that Hinduism is not a mere heap of superstitions—that behind the veil of custom which Time has thrown over it, there yet shines a divine light, capable of enlightening the world once again, he is laughed to scorn, and told that science has exploded these myths for ever. Thus we see that a spirit of scepticism is daily growing among the younger generation, and this furnishes us with a clue to the apprehensions of some that India is drifting towards atheism. Hence, I suppose, some decry scientific teaching as atheistic in its tendency. But if we look closely into the matter we shall find that the cause of this growing spirit of irreligion in India is not scientific culture, but the want of scientific culture. Our young men decry the past because they know nothing about the present. They think that the ancients were a race of fools, because they knew not what the moderns have done. Plato's doctrine that all evil is ignorance is in the case of these men literally true. The evil

of religious indifference exists, because our so-called educated men are perfectly ignorant of the best results of science. The bigotry of the elder generation is intolerable, because it rests upon a most irrational faith; but the atheism of the younger generation is still more intolerable, for it rests upon a perfect ignorance of the materialistic teachings of the day. To believe that materialism is the acme of human thought because Huxley and Tyndall are said to be materialists is as superstitious as to believe that whirlwinds are the work of demons, because our priest tells us that he heard from his grandmother that her great-grand-father knew a man who had seen a demon brewing a storm. Let us have a first-hand knowledge of science before we venture to dogmatise upon it; let us not be bigots with a doubt and persecutors without a creed.

We have indicated above what seems to us the high-water mark of modern thought; and now let us see for a while what our ancient Aryans thought of the greatest problems of Life and Religion. No one who has any knowledge of Hinduism can deny that it has always tried to impress six great truths upon the hearts of men.

First, that there has been no special creation. Even the most idolatrous Hindu believes in the eternal revolution of the universe. What does the theory of the never-ending cycles of ages mean, but that life had no beginning and will have no end? Let us listen to the noblest words that ever fell from the lip of man. The sage of the Upanishada says that "Self, the Knower is not born, it came from nothing, it never became anything. The old man is unborn from everlasting to everlasting; he is not killed, though the body be killed." Has science gone any farther than this, or does it in any way contradict the ancient sage?

Secondly, that there is but one substance common to all things—one eternal principle running through them all. This idea is held both by the philosophical Hindu and by the superstitious, though in different forms; and it will be interesting to cast a cursory glance at these forms. The popular Hindu belief is that the soul after death passes into the body of an animal or a man, according to its actions in this life; and this idea has such a powerful hold upon their minds that they are very particular not to injure the meanest worm that crawls on earth, lest it may be some human soul in that form. Another thing which must have struck every body in Hindu mythology is, that in it no distinction is ever made between a human and an animal soul; animals are spoken of as having the same feelings and passions, as men. In fact, in a sense they are all human souls, occupying animal frames in penalty of their past sins. The bullock of Mahadeva, the lion of Bhagvati, the peacock of Vishnu, Kag-Busund, Sheesh-Nag, and the white horses of the Sun, are not mere animals in our sense of the word; they are minor gods in the form of brutes serving other gods, and can always take the form of man and act like man. Some will turn away in disgust from these silly stories; but to the student of religion they are of the highest importance. They teach that the Hindus have never had any idea of two souls—the one human and the other brute—but thought that the life-principle was

always one, though it assumed new forms under different circumstances. The popular idea of the transmigration of soul is a distortion—or, rather an adaptation to the less-advanced faculties of men—of the ancient conception of the unity of life. Thus even the superstitious Hindu, while believing in the passing of dead souls into animal frames, believes in the real—and not merely the poetical—bond of brotherhood which exists between him and the beasts of the field and the fowls of the air and the creatures that live under the water—to him

"One touch of nature makes the whole world kin."

Now let us turn to the philosophical Hinduism. The Upanishadas say, "As the one fire, after it has entered the world, though one, becomes different according to what it burns, thus the one self within all things becomes different according to whatever it enters. As the sun, the eye of the world, is not contaminated by the external impurities seen by the eye, thus the One Self, within all things, is never contaminated by the sufferings of the world, being himself apart." Nor did Professor Tyndall do anything more than reiterate the words of the ancient sage when he in a beautiful discourse said "that not alone the more ignoble forms of animalcular or animal life, not alone the nobler forms of the horse and lion, not alone the exquisite and wonderful mechanism of the human body, but the human mind itself—emotion, intellect, will, and all their phenomena—were once latent in a fiery mould.....that all our philosophy, all our poetry, all our science, and all our art—Plato, Shakspeare, Newton, and Raphael—are potential in the fires of the sun."

The third thing which ancient Hinduism teaches us is that the universe is governed by eternal, immutable, invariable laws. The Hindu doctrine of the transmigration of soul is one of the grandest conceptions which have ever flashed upon the human mind. Our present life is the result of our past life; our future will be moulded by our present; we are a link in the vast and endless chain of beings; the tiniest star that gleams in the distance is as intimately related to us as we are to our brother; our meanest act affects as surely the whole course of events as the perturbation of the most distant stellar system affects our planet; our present actions derive their force as much from the forces which were in operation a million years ago as the tiniest blade of grass and "the meanest flower that blows in spring" derive their nourishment from the solar fire. Emerson's words express exactly the thought of the Hindu sage—"as the air I breathe is drawn from the great repositories of nature, as the light on my book is yielded by a star a hundred millions of miles distant, as the poise of my body depends on the equilibration of centrifugal and centripetal forces; so the hours should be instructed by the ages, and the ages explained by the hours." Thus to the ancient Hindu the universe was a continual revelation of the reign of Law. There was no anomaly in it—no need of miracles to make up for oversights in its order; everything was predetermined and preordained. This law held good in the spiritual world too—and a full explanation and application of the

fact is found in the theory of Karma. Modern Science and ancient Religion are at one on this subject:—

"Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still."

Fourthly, that man is capable of infinite improvement. The ancient Hindus, unlike the modern Christians, did not look upon man as the centre of the universe, as "the crowning act of creation", than whom nothing better existed; but as a wave in the infinite ocean of beings, higher than some waves, but also lower than many. Let us look at the popular as well as the philosophical interpretation of this idea. Popular belief is that man by leading a pure and virtuous life, by undergoing some penances, and sacrifices, can be raised gradually to the level of the gods. The constellation of seven stars that we see in India is supposed to be composed of the souls of seven Rishis, who a long time ago freed themselves from the chains of clay by the force of their piety and spirituality, and attained the rank of the immortals. On the other hand, the philosophical belief is that nothing is at a stand-still in Nature, that we are either going backward or forward; and that there are spheres of higher existences than we yet know of, and by our efforts we may rise to those spheres: and this is well proved by the theory of Karma, and by that spiritual theory (so admirably propounded in Mr. Sinnett's *Esoteric Buddhism*) which traces the track of the spiritual monad from an unknown source through mineral, vegetable, animal, and *super-animal* stages.

Fifthly, that of the origin and the end of things we can know nothing. Hinduism teaches us the indestructibility of matter and spirit, or of that substance of which these two are the opposite poles, and thus it drives away from our minds the idea of the beginning or the end of anything by rejecting the idea of creation. There is a story that once upon a time the gods started to explore the terminating point of the lingham of Siva. Some went to heaven, some to the lower world, and some remained on earth. They explored every corner of the universe; they soared as high as the throne of Indra, and dived down into the bosom of the universe even to the kingdoms of death (Yama,) but could nowhere find the end they sought. At last, they returned to Siva, ashamed of having failed in their enterprise. It is a very suggestive myth, showing how far beyond even the power of the gods it was to trace the source of the creative principle. The Hindus never imagined they had explained the problem of the universe by creating mythological deities. In the presence of their mythical gods—those bright creations of a poetic fancy—they felt the same "obstinate questionings" as Mr. Spencer with regard to the unknowable; they fully believed that the gods explained nothing, but were the visible symbols of Niran-Kar-Joti-Saroop—the Infinite Light—the poetical names of

"Something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things."

Sixthly, that righteousness is the highest religion. A very striking fact in Hindu religion is that it has no doctrine of exclusive salvation through the worship of any particular deity, as inculcated in Christianity and Mahomedanism. If you do not believe in Christ's miraculous birth, his divinity, and his mediation, or in Mahomed's divine messages and his special commission from God, you cannot be saved, however pure and pious your life may be. But Hinduism says what Christ said, "Blessed are the pure in heart, for they shall see God." Even according to popular belief you may or may not believe in Hindu incarnations, or in mythical gods, but if you lead a pure and upright life you will be saved. There are stories in our sacred books which tell us that sometimes men by the sheer force of their purity and piety have fought against the gods, and very often come out successful in the conflict. Then the philosophical Hinduism, which is Yog, takes no notice of gods and goddesses, rejects all theories of salvation, of heaven and hell; it does not even invoke God as the Pharisees do, but teaches us to find our salvation within ourselves. It says that the God is not without but within—His temple is not that built with hands, but a pure and upright heart.

These are the cardinal doctrines of ancient Hinduism; do they in any way clash with the teachings of science? My belief is that they have lost their significance to us, because we know nothing of science. The greatest service which scientific culture is in my opinion calculated to do to our people is to make them conscious of the scientific basis of their religion. We in our ignorance are apt to suppose that modern thought has found some better solution of the ultimate mystery than ancient thought, but a careful and impartial survey of the whole field will prove that Physical Science has arrived only on the verge of that impassable chasm which the Aryan mind explored more than three thousand years ago. It is in this light that modern science seems to me most intimately connected with our ancient religion; and thus it deserves the highest attention of those who want to understand the otherwise inexplicable past.

If we want to found our civilization on a solid basis, we must follow Europe and study religion from a scientific point of view, and try to clear away the clouds of superstition which have gathered around it. We fell because we ignored religion and made it the special profession of a certain class.

Priestcraft has always been the precursor of religious decay. But even the least examination of this subject would require a separate article; and it is enough for my purpose to say here that priestcraft—the hardening of religious truths into dead and dry formulas in the hands of priests—has been the chief cause of religious paralysis in India. So long as men thought that it was everybody's highest concern to attend to religion, Hinduism flourished, and, rising like the sun in the moral firmament of the world, imparted heat and light to the spiritual lives of men. But when, like the sun, it was invaded by those Rahos and Kaits (राहो व केत) whom we call our priests, a total spiritual eclipse was the result, and as in this utter

darkness the morning star of science has risen to light up our path, we think that it is all in all, unaware of the fact that it also derives its light from the sun hidden from our view. The greatest service which Theosophy can render to the cause of ancient religion is, first, to make men look at it from a scientific standpoint, and secondly, to impress upon their minds the most important of all truths, that it is not the priest's business but their own to attend to religion. It is my strong belief that if Indians take full advantage of the scientific culture of the day, and with the help of that culture try to understand the deepest problems of the Hindu religion; if they grapple to their souls "with hooks of steel" this truth—that God is not served by proxy, but if we want to worship him, we must do so with all our mind and all our soul; then they will soon find that science does not contradict but verify the speculations of the ancient sage; that what at present appears to us a mass of absurdity is in reality a mine of most glorious truths, from which we may dig out what will be more precious to us than all the diamonds of Golconda or all the gold of Ophir.

PANDIT BISHAN NARAYAN.

BAVARIAN SORCERY: "BLUE MILK."

IT is a fact known to almost every child among the country population in the south of Bavaria, that there is such a thing as the ruining of a farmer's dairy by "bewitching" the milk of his cows. This belief is so prevalent, and its consequences are so much feared, that in many places, especially in the vicinity of Dachau, each farmer mistrusts his neighbour and is in turn mistrusted by him, so that under no ordinary circumstances will they exchange or lend one another any article, be it a waggon, a tool, a household utensil or anything else; because they say that the magician who desires to bring an evil influence into his neighbour's house, must put himself into possession of some article which that neighbour has voluntarily surrendered to him. They also look with suspicion upon any stranger who enters their stable without pronouncing a blessing over it, and if such a stranger were to pat or touch one of the cows, wishing perhaps to express his admiration for their beauty, he would in many cases be ordered out of the place, or something worse might happen to him.

Two such cases have recently come within reach of my own observation. A near relative of mine, Count S——, resides on a farm within a short distance of Munich. One day one of his neighbours at the village of H—— came to ask his advice, as the milk in the dairy of the latter had become "bewitched." It was found that the milk soon after having been deposited in the usual place became slightly blue, and within a few hours the blue colour deepened into a dark and almost inky hue. In every pan the layer of cream at the top of the milk exhibited zig-zag lines, such as the lightning describes in the sky, and soon the whole mass began to putrefy and to emit such a disagreeable odour that even the hogs refused to eat it. This state of affairs went on for several months, and everything was tried to find out the cause of the trouble. The stable

was thoroughly cleaned, the food of the cows changed, the old milk pans were replaced by new ones, and their arrangement was altered. At the request of Count S—— samples of the milk were taken to Munich and examined by chemists; but all in vain. The trouble continued, and the farmer was in despair.

At last the Countess (my sister) went over to that neighbour's house to see whether she could not discover the cause of the trouble. She took with her a clean, new bottle, and filled it with the milk as it came fresh from the cows. This she corked and sealed, and took home with her, and deposited over night in her pantry; and from that day the trouble in the neighbour's house ceased, and the milk in the house of Count S—— became blue instead.

Here, as at the former place, everything was tried that could be thought of to effect a cure, and when after about three months the nuisance became intolerable, the Count went to consult an old lady who was said to be well versed in magic, and who resided at K—— (about two hundred miles away). He had never seen that lady, but as he entered her room, she told him who he was and the object of his errand, and said that she had expected his coming. She gave him a number of papers that were folded and sealed, and requested him to nail them over every opening in the stable, saying that in a few days something unusual would happen. The advice was followed. A few days afterwards at 4-30 A.M. the milkmaid attempted as usual to enter the stable, carrying with her a lantern and a pail. As she tried to open the door, she found that it resisted, and as she forced it open a current of air coming from the interior rushed out, and with it something that she described as a black, cat-like animal, which knocked the pail and the lantern out of her hands. After this the trouble gradually ceased and soon everything was all right.

At another place, belonging to another relative of mine, whom I will call Mr. K——, the milk also became blue. Here again everything was done to find out the cause of the nuisance, and at last a man who was said to know something of such matters, and who occupied the position of a railway guardian in the neighbourhood, was consulted. This man advised Mr. K—— not to lend or buy anything from anybody for the next few days, and not to accept anything that might be offered to him as a gift or on sale. Mr. K—— promised to do as he was told, and for several days he kept his promise, although during that time his place was visited by many people who made the most extraordinary requests and wanted to borrow all sorts of things. Thus for instance, a woman came from the village with a pot and wanted to borrow some beer—it being of course well known that beer was to be had at the village, but not at the house of Mr. K——. All were refused, but one day a man came and offered a beautiful watch-dog for sale. K., who is a lover of fine dogs, imagined that this would be just the thing he wanted, and in his eagerness he forgot his promise, and bought the dog. That night the best cow in his stable died without any apparent cause.

The railway guardian was therefore consulted again, and he now advised Mr. K. to collect some samples of milk from all the cows

in the stable, to mix it in a pan, and to boil it over a slow fire, and while the milk was boiling to whip it with a broom. But he cautioned Mr. K. not to allow all the milk to evaporate, as if he did so this would kill the sorcerer,—but to throw away the residue after having boiled it down to a small quantity. This was accordingly done, and soon after the trouble ceased; but now comes the most curious part of the story. A few days after this boiling and whipping, Mr. K. met the man who sold him the dog, and found that his face was covered with red streaks and scars, as if he had been struck in the face with a broom, and being asked about the cause of it the man gave some evasive answer, and finally said he had fallen into a thorn-bush.

The above may seem impossible and absurd,—so in fact would it appear to me, if I had not investigated the matter at the place where it happened, and did not know the persons connected with it: but it is true for all that. These persons are all respectable and highly educated people, and about their veracity there cannot be any doubt. The explanation of these phenomena seems to lie in the unity of the spiritual principle, the evil as well as the good.

H.

INTRODUCTION TO ASTROLOGY.

THERE is probably not one subject which is so ill understood, which so many people pretend to know, and on which so many are prepared to express an opinion, as the subject of Astrology. The Indian proverb truly says that there is no man who is not a bit of a physician and an astrologer; and it is equally true that there is no subject which is so ill understood as these two. The fact is that the broad medical and astrological principles are so many that everybody of necessity learns a few of these, but experiences a difficulty in mastering all of them.

It would be interesting to note the various subjects with which astrology is confounded. Persons with well developed intuitions are often found to make correct predictions of events. The Yogis are persons of this description. Their peculiar knowledge is certainly not the result of any study of astrological works. We also find another class of men who imitate them, and also make striking statements. Birmingham gold is often taken for sterling gold; German silver for pure silver; and we have a variety of inferior stones, white, red and green, that are often mistaken for diamonds, rubies and emeralds. The world is full of this dual character of things. Every department of true knowledge has its inferior counterpart; and so we have a number of men who, possessing no occult powers, but securing the help of a few elemental spirits, practise imposition on the ignorant public. But the world is not without a touchstone to detect the hollowness of their pretensions: these men will give a few correct particulars regarding remote past events, a great many particulars regarding present events, one or two particulars regarding the immediate future, and no particulars at all about the distant future. I have known such men and tested the truth of their statements.

They pretend to be astrologers. Some of them carry no books at all and make amazing statements touching past events in prose and verse in an extempore, sing-song fashion and without the least effort, even though the questioner is a perfect stranger; while others show you some huge antique *cadjan* book and pretend to read from its pages. This was exactly the way in which Colonel Olcott's questions were recently answered by the Brahman Astrologer who pretended to read from the pages of the works of the Great Bheemakavi (vide the May number of the *Theosophist*). I am sure that neither Colonel Olcott nor his intelligent friends ever had a look into the book to see whether what was read out was really written there, and if so, whether the writing was not a fresh one. In all these cases the astrologer, if he is one at all, doggedly refuses to allow others to look into his book; for, he says, he is not permitted by the book deity to do so.* There is a still more wonderful man in Pondicherry at present, who pretends to read from the works of Nandikeswara. Such astrologers are making vast sums of money. The statements they make are really puzzling ones. But for these and the way in which they are made, the utter want of preparation and the like, I should have been inclined to discard the conjecture of the help of the elemental spirits. Let those who would object to this, examine the matter and then pronounce an opinion.

Nothing can be more amusing than to find young men taking up astrology as their first subject of attack in their public utterances. It is a subject to which they pay little or no attention except for purposes of ridicule. To all questions as to how they prove this statement or that, their one ready reply is that their common-sense tells them so. They forget that common-sense is a sense which changes in its nature as one advances in his study, and it changes so much that the common-sense of one age is different from the common sense of another age, the common sense of one nation or of one individual is different from the common-sense of another nation or individual. Where proof is advanced by a few, it is equally interesting to examine it. The proof is that such and such astrologers made such and such predictions, and that the predictions have failed—and *ergo*, astrology is no science! It is evidently taken for granted that the astrologer was really learned in the science, and that there were not those numerous errors of data to mislead him.

Another objection to the science is that astrologically the fortunes of two persons born at the same moment of time, but in the opposite quarters of the globe, must be the same, but that they cannot be and are not the same. Here is an ignorance betrayed regarding the elementary principles of the science. It is true that the planetary positions are nearly the same except for the small matter of parallax. But it is not the planets alone that go to shape one's fortunes. Time of birth, which is represented by the Lagna, or the rising sign, has a great deal to do with it. In other words, because the local times of the two places are different, the Lag-

* In Col. Olcott's case the book was not withheld from inspection, but the friends present who could read Telugu had frequent opportunities to examine the MSS. as is stated in the article in question.—Ed.

nas must be different; for when the twentieth degree of Leo, for instance, is in contact with the horizon here, the twentieth degree of Aquarius will be in contact with the horizon of our exact antipodes at the same moment. Our rising sign is their setting sign, and our setting sign is their rising sign; so that a difference of longitude gives a difference of local time and consequently a difference of Lagna. But suppose the places to have the same longitude. Take two places for instance on the same meridian, and therefore due north and south of each other. Now the question is whether the Lagna is the same for both the places. No; the Lagna is a point in the ecliptic which is inclined to the equator. The planes of the horizon of the two places are different and they cut different parts of the ecliptic. It therefore follows that a difference of latitude gives a difference in the Lagna. So that places with a difference of either longitude or latitude, or both, cannot have the same Lagna at the same time. That Lagna or mere time or space, irrespective of the planets, has a great deal to do with shaping the fortunes of a nativity will be a new revelation to most people. We will come to this subject presently. A horoscopic diagram or figure of the heavens represents both local time or Lagna and planetary positions.

What then is Astrology or Horoscopy? What is its nature and what its bounds? Here is the author's definition of horoscopy.

होरेष्वहोरात्रविकल्पमेके वांछन्तिपूर्वापरवर्णलोपात् ।

कर्मोजितपूर्वभवेसदादि यत्तस्यप्राक्तिसमभिव्यनक्ति ॥

Horoscopy is stated to be the science of *Ahoratri* or the science of day and night—these being the broadest visible divisions of time—multiples of which give weeks, months, years, &c., and divisions of which give hours, minutes, seconds, &c. The first letter A and the last letter tri, having been dropped, the term has assumed the shape of *hora*, and the author says that *Hora* Shastra treats of the effects of the good and bad deeds of an individual in his previous birth; so that the moment a person is born, it becomes his lot to enjoy and suffer certain pleasures and pains for his past good and bad deeds—seeds cast into the cosmic region in one birth begin to bear sweet and sour fruits in other births according to their quality.

In this connection we may say a few words touching the long disputed questions of fatalism *versus* free-will. Persons of the former school hold that even the minutest events of one's life are pre-ordained, and that man is completely a puppet in the hands of certain higher agencies. This error has evidently been the result of the observation of cases in which well-projected efforts in particular directions have been thoroughly discomfited. Again, men of the other school hold that a man is a free agent, and that there is nothing impracticable for him if only proper means are employed for the purpose. This error again has been the result of the observation of the fact that even ill-projected efforts in particular directions prove sometimes highly successful—the failures, if any, being accounted for by the insufficiency of the means employed. In the one case man becomes an irresponsible agent; and in the other he not only bootlessly grieves over his failures, but repeats his

attempts; thus putting himself to trouble, expense and vexation only to fail again. Now, as regards the former position, it is held that man's present deeds are all the effects of his previous deeds. As free agency of any sort is discarded from the question, it would follow that these previous deeds are the effects of still earlier and so on, *ad infinitum*, or till we are brought to a state of cosmic evolution when differences of states and conditions were infused into human souls by the Creator. Such a condition of irresponsibility is opposed to reason, opposed to progress, and equally opposed to divine and human law. It is a doctrine pernicious in the extreme.

As regards the latter view, if man can wholly shape his own fortunes, how are we to account for the phenomena of suffering virtue and triumphant vice in certain cases—for the former reaping no rewards and the latter escaping punishment? The true explanation shows the former as being the effect of previous *karma*, and assures us that for the latter the man will suffer in his next life. Taking entire human life into consideration, our opinion is that man is a slave of the effects of his past deeds, but a free agent as regards fresh independent deeds—deeds which are in no way directed to thwart, to arrest, to alter, or in any way to modify or remould effects of his past *karma*. But if he wishes to move along with the current, he may do so, and the course will become more easy and more smooth. This view will account for three things: (1), the many apparently unaccountable failures of attempts even when the means employed have been good; (2), the easy success that had attended many an effort when the means employed were weak; (3) the success which in certain cases appears proportionate to labor. In the first case, the attempt was one aimed at moving against the current of fate; in the second case it was one of moving down with the current; and in the third case it was motion on still water, where alone free human agency can display itself.

Having premised so much, we may now proceed a step further and state that where the current is a weak one running with the course of a Leena, it may be opposed, and such opposition may be either direct or oblique, according to the fitness and strength of the means employed; but the task will become a difficult one if the course to be resisted flows with the course of a Tigris. The question is purely a question of karmic dynamics—effects of past *karma* as opposed to present *karma*. To oppose force, one must first possess a knowledge of its strength and direction of action, and secondly, a knowledge of the proper means to be employed for the purpose. The former knowledge is supplied to man by astrology, and the latter by such works as the *Karmavipaka Grandha*. The means prescribed in the latter consist of gifts, of Japa (psychic training or development), and certain fire ceremonies having an occult significance. Of course on the other hand where the current is irresistible the attempt to oppose it becomes futile. How can a person ever hope to win success in a field when he is ignorant of the direction of attack as well as the strength of his enemy? Astrology not only points out to him his enemies but his friends as well, whose help he might seek and obtain. By pointing out fields where there are friends and fields where there are

foes, astrology indirectly shows him neutral fields where man's free agency has its full scope of action and where success is proportionate to labor.

The next important question for consideration is the examination of the connection, if any, between the planets and human fortunes: where man suffers and enjoys the fruits of his past karma, the question asked is what part the *planets* play in such human suffering and enjoyment. Here again believers in astrology as a science are divided into two schools. The one admit active agency for the planets, and the other, denying it, state that the planets blindly and mechanically indicate the current of human destinies. In support of the latter view it is stated that if human suffering and enjoyment are directly traceable to man's previous karma, then to admit active agency on the part of the planets becomes not only superfluous, but inconsistent. If a man loses his son, it is because, they say, he suffers for his karma, which might consist in his having caused a similar affliction to somebody in his previous birth, and not because Mars occupied the fifth house from the ascendant, or Lagna, at the moment of birth; and that therefore the planetary positions only *indicate* and do not *bring about* human suffering or enjoyment. These people from a human point of view cannot conceive the possibility of more causes than one for an event—each cause acting independently and with full force. Hindu literature is full of events each of which is the *immediate* effect of a number of causes. This peculiar combination of causes, quite incomprehensible to us, is a feature which distinguishes divine deeds from human deeds. We will quote an instance or two. Ganga was condemned to pass through a human incarnation; the Ashta (eight) Vasus brought on themselves a similar curse: of the eight Vasus seven were allowed to return to Swarga immediately after birth; Raja Santanu goes out on a hunting excursion, marries Ganga, whom he finds on the banks of the Ganges, on condition of her being allowed to quit him the moment he opposes her own mode of disposing of the issue of their union. Eight children are born in all. The mother throws the first seven of them into the Ganges; the king puts up with this for the love of the lady. He can bear such inhumanity no longer, and so he resists in the eighth case; and Ganga quits her lord, leaving the babe—the future Bheeshma of the Mahabharat. Again, King Dasaratha goes out to hunt and enters a dense forest; hearing some gurgling sound in his neighbourhood, and mistaking it for that made by a wild elephant in the act of drinking water, he discharges his arrow in that direction and kills a lad who was dipping his bowl into the stream to carry water to his aged parents at some distance. The cries of the dying lad show the king his error, and he at once proceeds to the lad's father and entreats pardon. This venerable old man expires on the spot, pronouncing a curse on the king—or rather reading the king's fate—that in his old age he shall die a similar death from grief on account of separation from his own son. Meanwhile Vishnu himself draws on his own head the curse of a human incarnation, attended with much suffering caused by separation from his wife, on account of the sage Bhṛigu, whose wife he killed when she refused to deliver

up to his wrath an Asura who had sought her protection. The Devas, suffering much from Ravana and his giant hosts, proceed to Vishnu and entreat relief. As Brahma had granted to Ravana the boon of exemption from death from all creatures but men and monkeys, and as Dasaratha had prayed to Vishnu for the blessing of a son, Vishnu enters on his human incarnation as Rama, the son of Dasaratha. From family dissensions he quits his kingdom and enters the forest of Dandaka with his bride. Grieved at his son's departure, Dasaratha dies. Ravana carries away Seeta, and Rama is grieved at her loss. He proceeds to Lanka, slays his enemy, and recovers his wife.

Most of the eminent astronomers of the East and West believed in a double Sun, a double Moon, and double planets—the one being the *Sthula*, or the physical one, and the other the *Sukshma*, or the astral one. The difficulty in conceiving active agency as possessed by the planets when viewed in the light of huge inert balls will be removed when we suppose that each planet possesses a soul. Besides, there is nothing repugnant to our mind in the idea that the planets together form a body of executive officers charged with the duty of rewarding and punishing humanity for their past karma by the command of the Most High, who at the same time allows each man the chance to improve his own condition by making him a free agent in many matters. A man is beaten for theft by the order of the magistrate. He suffers for his karma—the deed of theft. But the whipping officer is an active agent. Take another instance: A man does valuable service to the state; the sovereign commands a local officer to invest the person with the order of knighthood; the officer obeys; the officer no doubt is an active agent, though the honor was the immediate effect of the person's services. We therefore hold that planets not only indicate human destinies, but bring about such destinies. The world is a mixed field of honor, of punishment, and of probation. And the planets are the rewarding and chastising officers, and meddle in no way when man exercises his free will within its own sphere.

The same idea might be represented in another way: planetary activity is the total activity of a number of forces, some for good and some for evil, and while a man's karma leads him into the one force or the other, there are other forces by a knowledge of which man may benefit himself, though it may not be his lot to be drawn into any of them by his past karma. If this were not the correct view of the part played by the planets, a large portion of the science of astrology, in which man is advised to avail himself of such and such planetary positions for particular purposes, would become useless. The planets therefore can be made to do more than the work of jailors and rewarding officers. For instance, in the fourth chapter (*Bṛihat Jataka*) which treats of *Nisheka* (conception), a man is advised to avail himself of particular planetary positions if he desires an excellent issue; Parasara, who was a great astronomer and astrologer, finding that such an hour for *Nisheka* had approached, joined a boatman's daughter in an island on the Jumna, and the issue was the great Vedavyasa. A Brahmin astrologer under

similar circumstances joined a potter's daughter, and the issue was the great Salivahana.

That man is not altogether a free agent is an idea caught by Shakespeare in one of his well known passages in "As You Like It:"—

"All the world's a stage,
And all the men and women merely players;
They have their exits and their entrances,
And one man in his time plays many parts,
His acts being seven ages."

Again, while the heavens form the macrocosm, man is the microcosm. In other words, each man is a little world exactly representing the Universe. While all seems quiet without, there is an active world within. Such a world is visible to the inner sight of a Yogi. Occult science treating of this subject says:—

उद्योतिर्गोशस्त्रपथतिवृत्तौ
यद्ब्रह्महृदयमुनयोवदन्ति ॥
नित्यग्रहाणामहरर्धकाले
निर्येयमेतत्तत्परीक्ष्यदक्षैः ॥

If the Pranavayu (vital air) can be taken to the Sushmnanadi eight sorts of music will be heard, (clairaudiently) and fire, lightning, stars, the moon and the sun will become visible (clairvoyantly.) Again, in Chapter IV, already referred to, Varaha Mihira says that menstrual discharges occur in women when Mars and the Moon approach each other. In connection with this subject the author of Saravali says as follows:—

प्राणेषुष्मनांसंप्राप्ते
नादोन्तश्रुयतेऽष्टधा ।
तनूनपाच्छिद्वार
तारशतपनोपमम् ॥

"The Moon is water and Mars is fire; bile is the result of a mixture of fire and water, and when bile mixes with the blood, catamenia appear in women."

इन्दुर्जलं कुजोऽग्निः
जलमिष्टं त्वाग्निरेव पिप्तिं स्यात् ।
* * *
एवं रक्तेक्षुभिते पित्ते न रजः
प्रवर्त्तते स्त्रीषु ॥

So that with the change that is going on without, there is a change going on within, and every element or part of man's physical body has its representative in the heavens. Such being the case, there is a subtle connection, imperceptible because subtle, between the conditions of the planets and the stars above and those of man below.

(To be continued).
N. CHIDAMBARAM IYER.

Correspondence.

AURA OF TREES.

The following communication from G. N. C. should be compared with the article to which it refers, and with some further notes by Mr. V. Coopoooswamy in Col. Olcott's article in the present number. The paragraph is from a communication by M. Louis Figuier to the *Année Scientifique* of 1878.

"In the September number of the *Theosophist* Mr. V. Coopoooswamy has explained some of the Hindu customs on the theory that trees have an aura peculiar to them. In this connection it will be interesting to read the following quotation from the *Amrita Bazar Patrika*. A recent German publication contains a description of a new electric plant that has been christened *Phytolacca electrica*, which possesses strongly marked electro-magnetic properties. In breaking a twig the hand receives a shock that resembles the sensation produced by an induction coil. Experiments made on this plant showed that a small compass was affected by it at a distance of about twenty feet. On a near approach the needle vibrated, and finally began to revolve quite rapidly. The phenomenon was repeated in reverse order on receding from the plant. The energy of the influence varied with the time of the day, being strongest at about two o'clock P. M. and becoming almost nothing during the night. It was also greatly increased in stormy weather, and when it rains the plant seems to wither. It is said that no birds or insects are ever seen on or about this plant. The soil where it grew contained no magnetic metal like iron, cobalt, or nickel, and it is evident the plant itself possessed this electrical property." Those who are too ready to regard every custom of the Hindus as gross superstition will find much to learn in the recent discovery. Orthodox science refuses to admit the existence of the odic aura; but now that some species of plant have been found possessed of that sort of electricity which is recognised by it, our scientists would do well to examine the subject of this aura said to be given out by animals and plants, so well known to the Hindus."

On the high levels of the Organ Mountains in Brazil grow whole meadows of plants which seem endued with a sort of vital electricity. D'Assier reports that if one strikes with a whip those nearest his path a shiver will run over the entire meadow, as though every stalk were bending under the breath of a mysterious wind.

MOKSHA.

A. B. (Negapatam) sends us the following dialogue on the attainment of Moksha. Can a man attain Moksha without a teacher? No, he cannot. Where then is the teacher to be found? He is everywhere and is shining in our hearts. Can we see him or feel him? We cannot see him with our physical eye nor feel him with our physical body, but we can both see and feel him with the spiritual soul only. Why cannot we see him with our physical eye? Because he is formless, invisible spirit. Has he then no form? He has not any material, visible form, but is perfect wisdom, unlimited knowledge, great light, and eternal happiness. To explain his form or glory to another, Occultism teaches, is as foolish as for a man to attempt to cross a great ocean with the help of a small plank, and his form therefore is such as cannot be compared with anything in this world. When can a man then fully

know him? When he is one with the universal Supreme Soul. What is Moksha? It is becoming one with Brahman.

Yes, even the little knowledge which makes one understand that he is one with Brahman must be annihilated in the Universal Soul, and then only he becomes an Adwaitee. How can he become an Adwaitee? What is the way?

It is not possible to explain in a word or in a day, and you must therefore study Occultism well and find out the Secret Path, which is only practically known to initiates.

Are there any Adwaites who have obtained this Moksha? Yes, Adwaites or Sadhus are often seen in India, and there are many living eye-witnesses of this fact among Hindus, and therefore the Hindus considered the recent attack upon that respected Madame Blavatsky entirely unwarranted.

You tell me Moksha cannot be obtained without the assistance of a teacher. I understand from the foregoing explanations that Brahman itself is the teacher. How does he teach us? He will speak with our soul without mouth and our soul will hear him without ears, and this is a great mystery which is not to be commonly understood, but must be patiently felt after by the divine spirit within us. If we persevere one day the solution will come, bathing our souls in a flood of transcendent light.

“A Hindu” writes as follows on the same subject:—

Some say that in order to attain Moksha, we must find out the real path which leads to eternal happiness, and if we then travel along it, taking great pains and trouble not to go out of the way, we can surely reach our goal. There is no second or third party to assist or save us, and we therefore need not trouble ourselves about Divinity or Divine Law. There is no use in worshipping or respecting it. But it seems to me that these views are erroneous, and I will give two instances, one from our experience and another from our Shastras in order to point out the error.

Although a servant be duly paid his wages, yet if he neglect his work and show disrespect to his master, he will one day lose his employment; in the same way some Rishies who were in contemplation in Tharagavaram one day argued as follows:—

“From our labours alone we obtain Moksha, and if we take no pains there is no gain, and we are therefore neither assisted nor benefited by Divinity.” Thereupon Iswara appeared to them in the form of most beautiful women, and as soon as the Rishis saw them, they lost their proper sense and followed them with evil intent in their hearts. In this way they lost their Thanam. This story is perhaps allegorical, but truth must be eternal.

CLAIRAUDIENCE.

THERE is a village called Chhatna about eight miles from the town of Bankoora. An old woman with her son (aged about 35 years), her daughter-in-law, and a grandson about 14 years old, lived there. This son went one day to collect rent from his tenants at a village about ten miles from Chhatna.

On the third night after the son left the house the old woman was suddenly awakened by groans and piteous cries for help uttered by her son. She immediately arose from her bed and told her grandson and others about the fact, and felt very anxious about her son's life and safety. Early in the following morning the grandson, escorted by a servant, was sent out to the village where the man went to collect rents, but they did not find him there, and the villagers all denied any knowledge of him. The boy returned home with the servant, but the old mother, mistrusting that something was wrong, caused information to be lodged at the nearest Police station. Strict search was made by the Police, and after nearly a fortnight the body of the missing man was found closed up in a gunny bag, and considerably decomposed. It had been buried near the bed of a small stream named *Joypondu* at a distance of about six miles from the village of his tenants, and nearly sixteen miles from Chhatna, where the old woman heard the cries. No trace of the perpetrators of the deed has yet been found.

BANKOORA,
22nd April 1885. }

I. N. BISWAS, F. T. S.

Note.—A case of “clairaudience,” or psychic hearing. In such instances it would be quite reasonable to anticipate that the sensitive mother should receive from her murdered son's *bhûta*, in due time, revelations as to the identity of his murderers. A good clairvoyant might also do the same by getting the necessary clue to the murdered man from the aura left by him in an article of clothing.—*Ed.*

Reviews.

FIVE YEARS OF THEOSOPHY.*

BABU MOHINI M. CHATTERJI has rendered a valuable service in compiling, from the first five volumes of the *Theosophist*, this portly book of 557 pp. 8vo, with a Glossary of Oriental terms, for the convenience of Western readers. The work has been done with judgment, and the selections cover a wide portion of the field of research with which our Society concerns itself.

INDIAN ROMANCE.†

THE three most efficacious aids to popularize the Sanskrit Revival in India, are Music, Romance, and the Drama, and our best wishes go with every worthy effort in these directions. The work before us is a vivid presentation, in the form of romantic story, of the stirring scenes in the life of Chandrahâsa, King of the triple Kingdom of Chendanavati, Kêvala and Kunthala. The anonymous writer depicts with true Oriental glow of imagery the ancient Aryan land, its people, and their social life. No Western pen, save a poet's, would have been likely to have written the following fervid description of awakening Nature in this Eastern clime:—

“Crimson suffused the East; the stars faded; a cool breeze stirred; the lotus expanded; the young bees hummed; the Chakkrâ birds paired; the

* Five years of Theosophy. Mystical, Philosophical, Theosophical, Historical, and Scientific Essays, selected from the *Theosophist*. London: Reeves and Turner, 1885.

† Chandrahâsa, an Ancient Indian Monarch. A Romance. Madras: C. Foster & Co.

blue lily drooped; and the sun in radiant glory climbed the Eastern mountain, as if to see whither the encamped hosts of his enemy, Darkness, had fled!"

The same local colouring runs throughout the book, and the story is worked out so cleverly as to make the reader wish that the Author might devote his talent to the production of other similar stories of the olden time, when the Aryan Mother was still breeding heroic children.

LITERARY NOTES.

MR. TUKARAM TATYA's reprint of Wilkins' Translation of the Bhagavat-gita is selling well, between one and two thousand copies having been disposed of. He will shortly issue the new and improved compilation of the Yoga Philosophy and cognate topics, with a Preface by Col. Olcott. Friends of Theosophy should do their utmost to promote the circulation of the good Mr. Tukaram's reprints, as the entire nett proceeds go towards the creation of a Sanskrit Revival Fund.

MR. C. C. MASSEY is contributing to the columns of *Light* a thoroughly scholarly translation of E. von Hartmann's *Der Spiritualismus*, which is itself—as will have been inferred from the notices that have appeared in these columns—perhaps the most masterly monograph upon the subject up to the present time. It is to appear, when complete, in pamphlet form.

A MARVEL of cheapness and utility is a Diamond Edition of the *Gita*, in Sanskrit in Devanagari characters—published at Bombay. Its size— $2\frac{1}{2} \times 3\frac{1}{2}$ inches—makes it most portable, while its durability and beauty are assured by its being stoutly bound in crimson silk. Best of all, the price is only 5 annas.

LA SCIENCE OCCULTE, BY LOUIS DRAMARD.

THE above is the title of the pamphlet in which M. Dramard has collected a series of articles on the Esoteric Doctrine that appeared in the *Revue Moderne*, the whole forming a masterly synopsis of the body of Eastern philosophic teaching which has been recently set forth by various Theosophists. After a short Introduction, M. Dramard gives an account of what is known of the Mahatmas, and then goes on to give a description of the Septenary Principle, the Law of Karma, etc.; ending his pamphlet with a section on Theosophy and the Theosophical Society. This work, brief as it is, forms a most valuable contribution to our literature, as the author, avoiding *ex cathedra* statements, is careful to show how the various theories put forward dovetail with the results of modern scientific investigation as well as ancient tradition; forming, as they do, the complement and completion of the one, and the explanation and justification of the other.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

THE VIRGIN OF THE WORLD.

II.

MOST of the important doctrines explained to Horus by his divine mother are in perfect harmony with the corresponding teachings of Hinduism and Buddhism, as will be seen from the following explanations. Horus represents the regenerated spirit of man, and it is to him that the Cosmic Virgin unveils herself and reveals the mysteries of human existence.

In tracing the evolution of the physical man Isis commences by giving an account of the origin of the spiritual monad. God, it would appear, took out of himself such essence as was necessary, and "mingling it with an intellectual flame, he combined with these other materials in unknown ways; and having, by the use of secret formulæ, brought about the union of these principles, he endowed the universal combination with motion. Gradually in the midst of the protoplasm glittered a substance more subtle, purer and more limpid than the elements from which it was generated.....He called it *self-consciousness*." The name given to it is very appropriate; it is the germ of pragna, the point of consciousness, the monad which ultimately evolves the human being. This explanation is similar to that given by alchemists of the composition of the philosopher's stone. Mercury, described as Sivaviryam by the Hindoos, is considered by the alchemists as the essence of God while the intellectual flame is represented by sulphur. The mysterious salt is the other material spoken of in the above account, and it is the azoth that begins to glitter in the composition. This has a profound significance, and gives a clue to the solution of that perplexing problem—the nature and origin of consciousness. Isis points out that myriads of souls were thus formed, and that they were authorized to take part in the creation of the material world and the lower organisms,

and were forbidden to transgress certain limits assigned to their action. In course of time however they rebelled, and with a view of imprisoning them in organisms and thereby curtailing their power and freedom, God convened a meeting of the celestials and asked them "What they could bestow upon the race about to be born?" Sun, Moon, Kronos (Saturn), Zeus (Jupiter), Aries (Mars), Aphrodite (Venus), and Hermes (Mercury) responded to this call and promised to invest human nature with various qualities, intellectual and emotional, good and bad, peculiarly appertaining to the nature of the donors; and Hermes constructed organisms out of the existing material for the monads to inhabit. Thus was formed the man before his fall. With the transition from simple self-consciousness to the plane of mind and its varied activities there came then a change of Upadhi also, from a mere centre of force to an astral body. While the spiritual monad is evolved by God himself, the latter Upadhi is represented as the work of subordinate powers.

There yet remained one more step of descent into matter. The souls perceived the change in their condition and bewailed their fate; hopes of a better and happier future were held out to them, and it was further pointed out that if any of them should merit reproach they would be made to inhabit abodes destined to them in mortal organisms. In spite of this warning the necessity for a further degradation of the spiritual monad soon arose. Man as an astral being was in a transition stage; and this condition was not such as could be permanently maintained. Mental faculties acting without any weight of responsibility to control and restrain their action were likely to produce evil results. The genius of the law of Karma soon arose from the earth in the form of Memos and pointed out to Hermes the evil results which would inevitably follow if mankind were allowed to remain in their then condition. The wisdom of Hermes soon designed "a mysterious instrument, a measure inflexible and inviolable, to which everything would be subject from birth even to final destruction," and which would be the bond of created entities—in short, the inexorable law of Karma. The instrument forthwith operated, it would seem, as Karmic impulses were already being generated by man, owing to the very mental qualities with which he was invested, and the consequence was that souls were incorporated. This is the summary of the account given by Isis of the gradual evolution of the Karana Sarira, Sukshma Sarira, and Sthula Sarira. The constitution of these Upadhis was also to a certain extent indicated, as well as the nature of the conscious energy and its functions manifested in and through the said Upadhis. This three-fold division of a human being is in agreement with the Vedantic classification of the various Upadhis.

Man thus left encased in matter, with his internal light altogether clouded and obscured, began to grope in the dark. Without a guide, a teacher and enlightener, mankind developed tendencies which if left unchecked would lead to a still lower level of existence. Confusion and discord reigned supreme. Even the very elements could not bear the presence of man. Loud were the complaints made by the whole of nature against the moral and spiritual chaos that prevailed. It was found that if left to himself

man would be unable to liberate his soul from the trammels of matter and attain to salvation. As long as he remained a trinity merely he would remain an imperfect being. It was necessary to convert this trinity into a quaternary. This condition of things had to be remedied, and "forthwith God filled the Universe with His divine voice:—'Go,' said He, 'Sacred offspring, worthy of your father's greatness; seek not to change anything, nor refuse to my creatures your ministry.'"

This divine Voice is the Logos—the seventh principle in man. He is the real Eswara of the Vedantins and the Saviour of mankind. Through Him alone can salvation and immortality be secured by man; and the end and object of all initiation is to ascertain His attributes and connection with humanity, realize His sacred presence in every human heart, and discover the means of transferring man's higher individuality, purified and ennobled by the virtuous Karma of a series of incarnations, to His feet as the most sacred offering which a human being can bestow.

God further found it necessary to send a teacher and a ruler to mankind to disclose to them the laws of initiation and point out the way to reach their own Logos. In spite of the presence of Atma in his own heart, man might remain ignorant of that sacred presence unless the veil of ignorance were removed from his eyes by a spiritual teacher. To meet this necessity God thought of sending down into the world such a teacher, and made the following promise to the complaining elements:—

"I will send you an *efflux* of myself, a pure being who shall investigate all actions, who shall be the dreadful and incorruptible judge of the living; and sovereign justice shall extend its reign even into the shades beneath the earth. Thus shall every man receive his merited deserts."

This efflux manifested itself as Osiris and his female counterpart Isis.

This nativity, the mystery of which Isis refuses to disclose even to Horus, does not however correspond with the nativity of Christ.

Christ or Christos is the divine voice or Logos which manifests itself in every man; and the biblical narrative of Christ is an allegorical account of every regenerated spirit generally. It is not the historical value of the biblical account which is of importance to mankind in general, but its philosophical and occult significance, as asserted by Dr. Kingsford and Mr. Maitland. But it will be erroneous to look upon the incarnation of Buddha or this nativity of Osiris and Isis in the same light as that of Christ. Every Buddha is also a Christ; but every Christ is not a Buddha. Every man may become a Christ and identify himself with Christ, but it is not open to every man to develop into a Buddha. Every true Kabbalist knows that Christ is the son of man, and not Ennoia the *primitive man*; or to express the same thing in Buddhist phraseology, Christ is a Bodhi Satwa and not a Buddha. It must be remembered that by the term Christ I do not refer to any particular individual, but to the spiritual entity with reference to which the bible account has its philosophical importance. The germ of a Bodhi Satwa is in every man, but not the germ of a Buddha; hence when a Buddha is

evolved by humanity in the course of its progress, his appearance will become a matter of historical importance. The appearance of Osiris was placed on the same footing, and was looked upon in the same light by Egyptian initiates. Osiris is not the Logos, but is something higher than the Logos. The Logos itself has a soul and a spirit as everything else has which is manifested; and there is nothing unreasonable in supposing that Osiris or Buddha may represent the soul of the Logos. The Sphinx cannot and dare not say anything more on the subject. The reader may find a very interesting and instructive commentary on the foregoing statements in the second volume of "*Isis Unveiled*."

We will now proceed with the account of Isis. The reign of order and justice commenced with the appearance of Isis and Osiris; who, amongst other things, taught mankind the secrets of the occult science and the sacred mysteries of initiation. After finishing their work on earth the divine couple were recalled by "the inhabitants of heaven."

After having thus traced the descent of spirit into matter and indicated the provision made by God for securing salvation to mankind, Isis proceeds to give replies to certain questions put to her by Horus. The first question relates to royal or kingly souls. The royalty herein referred to is spiritual royalty. Now and then men like Buddha, Sankaracharya, Christ, Zoroaster and others have appeared on earth as spiritual leaders and rulers of mankind. In point of spiritual development and elevation of moral character they stand at such an enormous height above the level of ordinary humanity as to lead mankind into the belief that they are special incarnations of divinity. This popular belief however is not endorsed by Isis, whose way of accounting for the appearance of such men is in harmony with the teachings of occult science. She explains to Horus that "souls destined to reign upon the earth descend thither for two causes. There are those who in former lives have lived blameless, and who merit apotheosis; for such as these royalty is a preparation for the divine state. Again there are holy souls, who for some slight infringement of the interior and divine Law receive in royalty a penance whereby the suffering and shame of incarnation are mitigated. The condition of these in taking a body resembles not that of others; they are as blessed as when they were free." If this reply of Isis is properly understood and accepted by the generality of people, sectarian strife, discord and bigotry will almost cease to exist.

There are differences, it would appear, among these royal souls, due to the nature of the angels and genii who assist them. The reader must not suppose that these powers are elementals; they are the guardians of the souls, whose teaching and guidance the souls follow, as declared by Isis. It is this guardian angel of the soul which is the Kwan-yin of the Buddhists and the Chitkala of the Hindoos.

"How are souls born male or female?" asks Horus; and Isis answers thus:—"There are not among them either males or females; this distinction exists only between bodies, and not between incorporeal beings. But some are more energetic, some are

gentler; and this belongs to the air in which all things are formed. For an airy body envelopes the soul.....". It is hardly necessary to state that the air referred to is the anima mundi—astral light—and that the airy body is the astral body of man. The next question answered by Isis relates to the various degrees of spiritual enlightenment seen amongst men.

The real difference between a man who has spiritual vision and discernment, and another who does not possess these faculties, is not to be found in the inmost nature of the soul; just as the clearness of vision depends, not on the latent perceptive faculty of the soul or mind, but upon the nature of the organ of vision and the tunics in which it is enveloped, the clearness of spiritual or clairvoyant perception depends, not on the nature of the soul, but on the condition and nature of the Upadhis in which it is placed.

Consequently all progressive development consists in the improvement of the Upadhis; the soul is perfect from the beginning and undergoes no alteration during the course of evolution.

Isis further proceeds to point out differences in national character, physical, intellectual and spiritual, amongst the various races inhabiting the globe, and attributes them to differences in climate and position of their respective countries. The reference to the constellation *Ursa Major* has a mystic significance. The ancient Hindoos calculated the period of one of their secret cycles with reference to the movements of the stars composing this constellation; and this cycle is related to the evolution of the various races and sub-races on the globe.

Speaking of the agencies which cause "in living men during long maladies an alteration of discernment 'of reason' even of the soul itself," Isis points out "that the soul has affinity with certain elements and aversion for others" and that therefore its functions are sometimes disturbed and affected by changes in either the physical or astral body.

The last chapter of the treatise under review contains the explanations of Isis regarding existence in Devachan or Swarga.

Isis says that there are several regions between the earth and heaven, adapted to varying degrees of spiritual development, wherein "dwell the souls who are freed from bodies and those who have not yet been incorporated." These regions correspond to the various Devalokams (each Devagana has a separate loka) spoken of in Hindu books, and the rupa and arupa lokas of the Buddhists. The two mysterious ministers alluded to in the former part of this article exercise, it would seem, certain powers of supervision and control over the condition of the various Devachanees in accordance with the law of Karma. This law is set in motion by two energies described as memory and experience. The former "directs in nature the preservation and maintenance of all the original types appointed in Heaven." This refers to the record of Karma preserved in astral light. "the function of Experience is to provide every soul descending into generation with a body appropriate thereto." It is needless to state that this is a correct rationale of the doctrine of Karma from the Buddhist and the Hindu standpoint.

There is nothing more of importance to consider in this treatise. The points already referred to show that the same main doctrines of the ancient wisdom religion underlie every exoteric creed whether ancient or modern. It is not true, as Mr. Herbert Spencer says, that the only statement with reference to which all the nations in the world agree in the matter of religious belief is that there is an unknown and unknowable Power in the universe. The religious history of humanity shows that there are a number of doctrines regarding the origin, the nature and the ultimate destiny of the human soul, highly philosophical and complicated, which form the foundation of every exoteric religion and which have influenced the religious sentiments of mankind from time immemorial. How are we to account for these beliefs? Have they any inherent special connection with human nature as it is? Or are they the outcome of a divine revelation during the infancy of the human race, whose influence has survived the vicissitudes of so many civilizations? If neither of these hypotheses is acceptable to the mind of a modern agnostic, can the evolution of these doctrines from a few simple ideas which are common to humanity in general be explained by the operation of known psychological laws? If the latter hypothesis is tenable, how is it that these products of human experience have not undergone any change in spite of great improvements in material civilization and mental culture?

It is not my object now to undertake a discussion of the above subject and offer my own solutions of the problem; I only beg to call the reader's attention to this important question, and request him not to lose sight of it in meditating on the origin and history of religious belief amongst mankind, and the possibility of discovering a common platform on which the followers of the various religions on the globe may take up their stand with brotherly love and affection, forgetting the petty differences of their exoteric dogmatic creeds. The Sphinx does not think it necessary to say anything about the contents of the short philosophical dissertations appended to "The Virgin of the World" as they seem to contain more of Grecian speculation than of Egyptian wisdom.

THE SOLAR SPHINX.

STUDIES IN SWEDENBORG.

(Concluded.)

VI.—THE INTERMEDIATE STATE.

WHEN the external state, the natural life, ceases, man enters a state intermediate between the heavenly and the hellish. But it is not a permanent state. Influx of the Divine Life dispels the fallacies acquired in the external state, and makes it possible for a man, if he is not a confirmed sensualist, to perceive that all life, within and without, in the mind and in the sentient faculties, and in every state, is a perpetual creation by the Hidden One, HIM THAT IS.

THE PHYSICAL STATE.

This state of life may also be called the natural state, the worldly, the sensual, or the external. If called the natural state, it should not

be confounded with the state of this name pertaining to the Internal Mind, and if called the sensual state, it should not be confounded with any sensual state of the same mind, for each degree of both minds has its own sentient faculties. The sensual state of life here understood is the state that pertains to the lowest degree of the External Mind; the mind proximately extant upon the physical world.

In one place Fichte says that "there is absolutely nothing permanent either without us or within us, but only an unceasing change. We know absolutely nothing of any existence, not even of our own. We ourselves know nothing, and are nothing." This humble confession borders on "nihilism." In another place he apparently contradicts himself by saying that, if we see a tree, both it and its image are one thing, namely, a modification of our mind. This has been called "subjective idealism." Schelling insists that both the tree and the self are existences equally real and ideal,—manifestations of the Absolute; this is "objective idealism." Hegel rejects these explanations, and says that the only thing existing is the idea. Thus there is neither a tree nor a self; and this view is "absolute idealism," bordering on "nihilism." Berkeley would say that both the self and the tree exist; the latter an immediate creation, independent of the former. But Swedenborg? According to his doctrine first GOD IS; second, God creates the self; third, God creates through the self (a) a subjective tree, which, transferred from the mind into the sentient faculties, becomes (b) an objective tree. The mind exists, and therefore the tree. The latter is not a figment of the former, but a reality. "This is a hard saying, who can hear it?" Swedenborg rejects the doctrine of physical influx. All that enters the mind comes from within; nothing from without. Influx is one law; it is not spiritual in the spiritual world, and physical in the physical world. The Divine Life does not, in either state, pass into a hypothetical extraneous space and there create; for "the Lord is not in space;" but the influx terminates in the sentient faculties of the External Mind, where all prior states of the mind co-exist, and are exhibited representatively by such objects as constitute the natural world, and the actions of human life. The "infinite expanse of the heavens" that moves the sentimental sensualist to great gushes of eloquence, what is it? The natural philosopher would say, a multitude of minute images on the retina occupying a surface that could be covered with the point of a child's finger! "All nature," says our Swedish Theosophist, "is a theatre that represents the Lord's kingdom," and his kingdom "cometh not by observation," but is within man, even in the Will and the Intellect. Let me give some conclusive passages, in the face of which to say that Swedenborg, with Berkeley, or anybody else, holds that the natural world is an immediate creation, independent of the mind, would be folly:

"The natural mind is the ultimate state of order. It would indeed appear as if there were an entrance through this ultimate state of nature, and it does so appear, because it is through man's natural mind, that the states of heaven [in the Internal Mind], in other words, of the Lord, inflow, and descend into nature, and through that same mind there is as it were an ascent of the

forms that belong to nature. But the entrance through the natural mind from nature toward the interior faculties is only an apparent, or seeming entrance. It appears indeed to man as if the forms of the natural world entered by the bodily or outward senses, and affected his interior faculties, and that in this way there was an entrance from the ultimate state of order toward those faculties that are within; but that this is an appearance and a fallacy, is clear from the general law, that there can be no influx from that which is after into that which is prior (as to state); or to express the same thing in other words, that lower states (of life) cannot inflow into higher, or exterior states into interior, or again, in other words, the forms of the world and of nature cannot inflow into those states (of the mind) that belong to heaven and the human spirit. For the former are grosser, the latter purer, and the grosser, which belong to the external or natural man, exist and subsist from those that belong to the internal or rational man, and cannot affect the purer, but are affected by them."—A. C. 3721, 2993, 9272, 3483, 1632, 2999, 10057, 10196.

"The divine truth that goes forth from the Lord inflows into every man through the interior states (of the mind) into his exterior, and even into his outward sentient and bodily faculties, and everywhere calls forth corresponding objects in their order; in the sentient faculty such corresponding objects as appear in the world, and upon earth. It is a fallacy to suppose that the objects of the senses inflow into the interior faculties; for the truth is, the external state (of life) does not flow into the internal, but the internal into the external."—A. C. 6948.

An acute student of Swedenborg has said, "Wedded as the materialist is to his scheme of physical influx, he does not perceive that, except as a hypothetical support for his sensuous phenomena, his matter is of no use whatever, and that by substituting the mind as a support for the objects of sensation and their substance the same end is attained, with this special advantage, that whereas, in the scheme of physical influx, by supposing the actuality of an extraneous space, and that the objects of sensation are in intimate connection with the material substance that lies beneath, they cannot be the representative effects of spiritual or mental causes, on the other theory they can. If matter be their cause, then must they depend for all their peculiarities of appearance upon the changes that matter itself is at the same time undergoing. The phenomena, whatever they may be, will represent the change in the subjective matter, but not any changes in the condition of human minds. If this be true, nature cannot be what Swedenborg insists that it is, a "theatre representative of the Lord's kingdom" in the Internal Mind, nor can there be the relationship of cause and effect between the state of the church in man, and the circumstances of human life; or between human minds and the sensuous forms of the natural world."

In a former article I have quoted Swedenborg's statement that "God made the world more and more finite by substances emitted from himself," and so he did, or rather does; through the human mind, of course. The inflow of the creative force does not pass beyond the sentient faculties into hypothetical space, however probable it may appear. The pet notion of the sensualist, that God created the world of space, and set man in it, or that the world created itself first, and then man, by physical influx or concentration, is not to our author's taste.

"The representations that exist in the other life are appearances, but they are living, because they are from the light of life. This light of life is the divine wisdom, which is from the Lord alone. Hence it is that all things

that exist from that light, unlike such as are from the light of the world, are real (the real actually is such as it appears to be, but the non-real actually is not such as it appears to be.—A. C. 4623.) For this reason it has sometimes been said in the other life, that the objects seen there are real, whereas the objects seen by men are comparatively so; for the former are alive, and so immediately affect their life, but the latter, not being alive, do not immediately affect the life (of man); except with those, in whom the objects of this world's light adequately and correspondently conjoin themselves with those states of mind that belong to the light of heaven, and that to the extent, and according to the quality of such conjunction."—A. C. 3485.

"Throughout nature there is not a single thing that can exist unless it has a correspondency with the spiritual world; for without it, it would want a cause for its existence, and as a consequence for its subsistence also. For all things in nature are nothing else but effects, the causes of which are in the spiritual world, and the causes of these causes, which are ends (of life), are in the interior heaven. The effect cannot subsist unless the cause be continually in it, for the cause ceasing the effect must cease also. The effect, considered in itself, is nothing else but the cause, but so extrinsically clothed as to be subservient to the cause, by enabling it to act in a lower sphere. What is here said of the effect in relation to its cause, is equally true of cause in relation to its end. For a cause is nothing unless it exist from its cause which is the end; for a cause without an end is a cause devoid of order, and without order nothing can be effected."—Ibid 5711.

The plain teaching is that the life of man, in all its degrees of will, intellect, and sense, is a perpetual inflow from God, which is received by him after a finite, imperfect manner; that it is distinct from the Creator's life; and that the objects of the senses are from within, creations of divine life brought forth and exhibited by sensations in the ultimate faculties of the mind. It might be objected that Swedenborg denies the existence of the material world. But he does not. He only connects this world with the Supreme Being, which, though within his mind, is distinct from it as infinite is from finite; and he sees him as the end, cause, and effect of all that is perceived in the will, seen in the intellect, and felt in the body. What does the sensualist affirm? a space beyond the circle of his own knowledge, with a substratum of matter; a dead world, filled with a Thing, a man-made, spatial God. This is the conclusion at which the mind arrives when instead of having matter, space, time and quantity for objects of thoughts, it has them for subjects, and reverses the true order of influx. The subjects of thought with a supersensualist are the interior causes of every sensuous object that is presented to the sentient faculties. This is to think above space and time. The subjects and objects of thought with a sensualist are the sensuous objects themselves; he sinks the subject in the object, and reverses the order of influx by attributing to sensations causes external to the mind that perceives them. In the latter case there is no intuition, in the former there is. The supersensualist perceives their signification, "just as a man understands the meaning of articulate sounds, when he hears a language with which he is familiar. For he thinks above the sounds, not in them. But the sensualist sees sensuous objects just in the same way as he hears the words of a language he does not understand."

"There is no space in the idea of their [the supersensualist's] thoughts, nor yet time, but instead of them such states (of the mind) as give birth to spaces and times."—A. C. 9580, 9581.

"He that is unacquainted with the mysteries of heaven may believe that it is impossible for a man to behold such distant earths [as Mercury, Jupiter,

and Mars], and to bring back any account of them from the experience of the senses. But let him know that the spaces and distances, and the progressions connected with them, which appear in the natural world, are, in their first cause and origin, changes in the state of man's interior faculties, and that to angels and spirits they appear in agreement with those changes." *Ibid.* 9440, 1074, 9579.

If space is, as commonly supposed, independent of the mind, how then could Swedenborg visit other planets? According to his own words he saw natural earths, exponents of a natural state of mind, not of a spiritual: "by mental changes I have been led to the earths in the universe, and this as to my spirit, my body remaining in its own place."—*H. H.* 192. Again, "in consequence of being led thither as to my spirit by changes in the state of my interior faculties, I had the opportunity afforded me of noting those successive changes before I arrived."—*A. C.* 9967. The contrivances by means of which the sensualist passes with comparative rapidity over the earth's surface are representative effects of the mental advancement that has been made in the inner, higher parts for a fuller reception of creative influx of Divine Life. Still, this mental advancement and its contrivances for progression, which are confined to the earth's surface, are insignificant in comparison with that which enables the supersensualist in a second to pass to, or literally, to have presented to his senses, other earths. The quick or slow presentation of any thing to the senses of any of the degrees of the human nature depends ever upon the perfection and intensity of the will and thought. The longer the time consumed, the more imperfect the state of the mind, and vice versa. It is certain that an exclusive determination of the thoughts to the matters of the senses weakens the powers of both mind and body, and makes the world of the natural senses seem more and more fixed and dead.

The supersensualism of our Swedish Theosophist might be shown by hundreds of statements from his writings. It has just been shown that he teaches that all that is presented in the outermost sentient faculties has its origin in the Divine Essence through the External Mind, just as all that is presented in the innermost sentient faculties has its origin in this Essence, through the Internal Mind; and there is, in the following passage, a further confirmation of this teaching:—

"Spirits and angels are clothed in agreement with their intelligence and according to the reception of truth in their life, for this is intelligence. Indeed, the light of their intelligence is formed into garments, and when the light is so formed, they not only appear as garments, but actually are garments. For all things that exist in the spiritual world, and that appear before the sight, exist from the heat and light that proceed from the Lord as the sun [of the spiritual world]. From this Origin all things are created and formed—not only in the spiritual world, but all things in the natural world also, for the natural world exists and subsists from the Lord by medium of the spiritual world.—*A. E.* 395; *A. C.* 9212.

Unless the reader understands the teachings in the sense here presented he will constantly, when reading Swedenborg, be misled by the terms used. Take for illustration these statements; "I have seen the objects of heaven, and could not perceive any point of distinction between them and the objects of the natural world. But still there is this difference, that the things that appear in

heaven are from a spiritual origin, but those in the natural world from a material."—*A. E.* 926. By the expression, "from a material origin," he means that they are created in the sentient faculties of the External Mind. "The material things in the natural world continue, however the states of men may be changed." *Ibid.* 1218. They apparently continue, because of the rigidity, or death-like fixity of the thoughts of the External Mind. The passage quoted above (*A. C.* 3485) shows that these statements should have a right construction put upon them. In one place we are told that "at the will of the Lord, spiritual food (which is also real food, but only for spirits and angels) is turned into natural food."—*A. E.* 617. If we take this to mean a change of food of one place into food of another, independent of changes of the mind, we do not understand Swedenborg. By "spiritual food" he means "the good and the true of heaven," perceptible to the senses of the Internal Mind, which, descending through the External Mind, becomes perceptible to its senses as natural food. *Ibid.* 617. That no doubt may remain as to Swedenborg's teaching that the objects of nature are created through the Mind, let me present a series of short extracts bearing upon this subject:

"The wars of the present day, wherever they may be carried on, represent [as formerly] an evil state of the mind; for all things in the natural world correspond to spiritual states in (man's) spiritual world."—*D. P.* 251.

"Unless man's spiritual states were exhibited representatively in the natural mind, by such objects as are in the world, those states could not be comprehended at all"—*A. C.* 5373.

"All natural forms represent those spiritual states (of life) to which they correspond, and these again the celestial states from which they originate."—*Ibid.* 2991.

"Throughout nature there is not a single thing that can exist unless it have a correspondency with the spiritual world, for without it, it would want a cause for its existence, and as a consequence for its subsistence also."—*Ibid.* 5711.

"Whatever exists in the natural world derives its birth and its cause from the states (of mind) that exist in the spiritual world, the whole nature being nothing but a theatre representing the Lord's kingdom..... True it is that the variations of light and shade, as well as of heat and cold upon earth, depend upon the difference of the sun's altitude according to the season of the year, the time of the day, and the region of the earth; but then these very causes, which are proximate and in the natural world, are created in agreement with the states (of mind) which are in the spiritual world. For there is nothing in the natural mind, which, supposing it to be in order, derives not its cause and birth from the spiritual mind, that is, through the spiritual mind from the Divine Essence.—*Ibid.* 8211.

"It is nature in which the states (of goodness and of truth), which belong to the spiritual world, terminate; and it is grounded in this, that the whole of nature is a theatre representing the Lord's kingdom, and that every single object in nature represents. This also is the reason that the subsistence of nature depends upon an influx according to this order; for without it, it could not subsist, no, not for a moment." *Ibid.* 4939.

"All things in the natural world derive their existence from truth, which is spiritual, as their cause, and from goodness, which is celestial, as their principle; and natural objects flow forth from them according to all the differences of goodness and of truth in the Lord's kingdom, and in this way do they proceed from the Lord Himself, the source of all goodness and truth."—*Ibid.* 2993.

"In the natural world the objects are created according to correspondencies; for the whole nature, comprehending the sky, with the sun, the moon, and the stars; the earth with the subjects of its three kingdoms correspond to such states (of mind) as are in the spiritual world."—*Ibid.* 9272.

"How gross, indeed how earthly, and even how inverted must human intelligence be which attributes everything to nature separated, or apart from an influx precedent to itself, or apart from its efficient cause."—*Ibid.* 3484.

"Nature is not self-subsistent, but subsists by an influx from heaven, that is, from the Divine essence in heaven; so entirely so, that if the communication were cut off, all the objects of the earth would be annihilated."—*Ibid.* 10185.

"All things of which man is sensuously cognizant by the organs of his external senses inflow from his internal faculties into his external, and not contrariwise; for there is no such thing as physical influx from the natural world into the spiritual, but the influx is from the spiritual world into the natural."—*Ibid.* 10199.

"The origin of all things is in this wise: all states (of the mind) collectively as well as singly, are from the Lord; from Him in the Celestial State, by means of this from Him the spiritual state exists; through this the Natural; and through the Natural, the Corporeal, and the Sensuous; and as each exists from the Lord, even so does it subsist; for, according to the admitted truth, subsistence is a perpetual existence. They that hold any other origin for the existence of things, as do the worshippers of nature, cherish principles so deadly, that even the phantasies of wild beasts might be pronounced more sane; and yet very many among these [materialists] are men that in their own eyes seem to be pre-eminent in wisdom."—*Ibid.* 775.

There is, then, a correspondency between the inner life and the outer, not confined to the spiritual world, but existing as much in the natural. In the latter there are innumerable conflicting "spheres," or emanations, that cause confusion and prevent the mind from tracing acts and objects to their source within; still, notwithstanding this, the law of influx for both worlds being one, the correspondency exists in the one as much as in the other. The mind of the sensualist is so intimately connected with the "spheres," or creations, that proceed from it, and is so unused to think above them, that the bare mention of their non-independency makes him dizzy. Indeed to think of the truth is easy for all in the natural world, but to think in the truth is not. Few there are who can, while in the natural state of mind, by abstract thinking make themselves visible to spirits and angels, and yet this is, according to Swedenborg, a test that man thinks in the truth, and above space and time.

THE SACRED SCRIPTURES.

In a natural sense, this is the title Swedenborg gives to some of the books of the so-called Bible; in a spiritual sense, to the divine truth as it exists in the human mind. From the list of "sacred" books in the English Bible he excludes Ruth, Chronicles, Ezra, Nehemiah, Esther, Job, Proverbs, Ecclesiastes, the Song of Solomon, the Acts, and all the Epistles, because they are not written according to the "science of correspondencies," and have, therefore, no higher, spiritual sense. Let us hear what is meant by "correspondency" and "representation."

"Whatsoever exists in the natural world from the spiritual is called a correspondent."—*H. H.* 89.

"Whatsoever then in man's natural world—that is in his body and its actions—exists from his spiritual world, that is, from his mind, its intellect and its will, is called a CORRESPONDENT."—*Ibid.* 90.

"Those states (of the mind) that inflow from man's spiritual world [Internal Mind] and are exhibited in his natural world [External Mind] are in general representations, and, in so far as they agree, correspondencies."—*A. C.* 2990.

"There are correspondencies between spiritual states (of the mind) and natural objects; when the former exist in the latter, these are *representatives*."—*Ibid.* 2987.

To illustrate: David, as a king, represents the royalty of the Divine Truth; but because he is a vampire, an adulterer, and a murderer, he does not correspond to it. Jesus, as a "king," corresponds to the royalty of the Divine Truth; but because he is a carpenter, an ascetic, and a wandering teacher and healer, he does not represent it. Moses, as a leader of the people, represents the royalty of the Divine Truth, and because he is a doer of the Divine Truth in his internal mind, his external mind and life correspond to it.

Apart from the inner, higher, spiritual sense, the Sacred Scriptures "*are not holy*."—*A. C.* 10276. Bibliolatry, as practised in the churches, especially in the Protestant Church, is repugnant to Swedenborg. A few years ago the English Protestants undertook to revise the Bible. Their scholars turned the leaves of all available codices, lexicons, grammars, and books bearing upon the subject, and produced a "new version" of the New Testament. This, though in some respects superior to the old, did not *sound* like it, and for this reason, more than for any other, did the worshippers of the old book reject the new. In the estimation of the sensualist, the unreal is of more importance than the real.—*Ibid.* 1242, 9391, 9424.

The sacredness of an object cannot be determined by sentimentality and tradition, but only by perception and experience. To know what an object is, it is necessary to see not only its external side but also its internal, and not only its external and internal sides, but also its inmost. The inmost is in God, the internal in the Internal Mind, and the external in the External Mind and the Senses. Did the Church Councils use this means to determine the "sacredness" of the Bible?

"When the literal sense passes into the spiritual, then every thing relating to person, place, and to this world, perishes, and the truths that relate to the Church [in the Mind], its state, and the various uses that belong to its state, are substituted instead. This will doubtless appear incredible; for man, so long as he is living in this world, thinks from the natural and worldly objects that are before him, and not from spiritual and celestial states (of life); and they that are immersed in corporeal and terrestrial matters, know not that there are such things as spiritual and celestial states (of life), still less that they are distinct from the worldly and the natural; and yet they are as distinct as the spirit of man is from the [physical] body. The spiritual sense lives in the literal, as the spirit lives in the body; in like manner it survives, when the literal sense perishes, and from this, the internal sense may be properly called the soul of the Word [the "Sacred Scriptures"]"—*A. C.* 4857.

Swedenborg's teaching touching the "Sacred Scriptures" may be summed up in these words: the Sacred Scriptures considered from an external point of view are not holy; but from an internal, they are; because, however incredible, absurd, contradictory, profane, and offensive, they express in sensualistic language either holy states of the Internal Mind, or unholy states of the External Mind, and are therefore instructive to supersensualists, that is, to those that think above space and time.

THE CHURCH.

In Worcester's dictionary a church is defined as "a building consecrated to Christian worship and ordinances; a collective body of christians; a denomination of christians; a society of christians; the clergy as a body; and the body of communicants in a parish." In Swedenborg a church is defined as the human mind in its aggregate, and in its individual form, when by the shunning of the delusive attractions of the senses, it receives love and wisdom from the Lord, and becomes conjoined to the "Father that is in the heavens," and in this way to the Supreme Being.

"When a man is at home in what is good and true of a spiritual kind, there is then the Lord's kingdom in him, consequently, he is a church; in unison with the like he makes a church in general."—A. C. 5826.

"Charity is the main thing to all; for charity makes the Spiritual Church; not faith, unless you say charity is faith."—*Ibid* 3267.

"The Church of the Lord is internal and external; in the internal Church are those that are in intelligence and wisdom, and thence in the superior heavens [of the Internal Mind]; but in the external Church are those that are principled in sciences and in knowledges of good and truth from the word... and thence are in the inferior heavens [of the External Mind]."—A. E. 629.

The "Holy Trinity" worshipped in this church is *Father*, divine love giving birth to every good affection in the will; *Son*, divine wisdom giving birth to every elevated thought in the intellect; and *Holy Ghost*, divine operation giving birth to space and time, and the universe in the lowest sentient faculties of the mind. This teaching is applicable to both minds and their sensuous worlds, for the latter are effects, answering throughout the indefinite variety of their forms to the emanations from the divinity through the former. In both they are produced by an influx of the Divine Life, which terminates in the sentient faculties. The *Virgin Mary* is the undefiled affection of the External Mind, which, overshadowed by the Holy Ghost, the divine operation, conceives the *Christ*, the natural or representative form by which the Divine Goodness becomes manifest in the sentient faculties of the External Mind.

THE HELLISH STATES.

It is not necessary to go into details about these three subjective states. Suffice it to say that they are produced in the senses of those whose Internal Mind is "closed," and whose External Mind is "inverted." A man's state of mind becomes hellish when he denies all that is not demonstrable to his physical senses; when Nature is put for the Supreme Being, and self for the neighbour. This perversion produces torment in the mind, and through this in the sentient faculties; so that the sensualist experiences the "agony of the damned;" but this not until the objectivity of the physical world ceases.

H. C. VETTERLING, M. D.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

Fourth Series.

III.

THE ancient Kabalists endowed Adam with the proportions of a Colossus. His head touched the zenith, his outstretched arms united the horizons, and when he walked his foot caused a shadow to pass over the sun. To form him, God had collected clay from every part of the earth, so that, said Isaac de Loria, man was nowhere a stranger, and wherever he went his foot touched the bosom of his mother earth.

His black hair was joined on to the white hair of God, and thus through a multitude of channels he received life and light. But his wife, to render him more easily accessible to temptation, separated his hair; and he fell down into the darkness of the abyss; the intelligence of things eternal suddenly departed from him.

These poetical fables hide profound intuitions and reveal to us a part of the mysteries of Genesis. Adam, whom they called the Kadmon or the protoplast, is the collective total of created spirits, and is thus said to fill all the universe. He is created from slime that has been gathered from all parts of the earth's surface; and here the masters of the Kabala agree with those scientists who refuse to admit a single couple as the progenitors of mankind, but look upon the appearance and growth of the human species as an evolutionary process lasting through thousands of centuries and taking place in all regions alike.

Man, thus detached from God, represents the intellectual birth of humanity from the providential servitude of animal existence into the state of strife and labour leading to the conquest of liberty.

The tempting serpent is the desire that insinuates itself into the heart and breaks down all restraint; it is the spirit of light, Lucifer (the light bearer), fallen from heaven and aspiring to return thither. He must follow the footsteps of the woman everywhere, for woman attracts desire; but when she becomes a mother, she sets her foot on the serpent's head, because her maternity is divinity revealed in the most perfect of all loves, and by it she triumphs over the ambushes set by desire to entrap the weakest, but at the same time the most beautiful, of beings.

In the state of innocence, that is to say during the long period in which the human species slowly emerges from the confines of a state bordering upon animality, men were naked and clothed only as the monkeys are. The instinct of civilization commenced by the birth of the sentiment of modesty, and men first made themselves coverings of leaves, and afterwards waged war on the animals to obtain their skins. This is indicated in Genesis by the verses that tell us how Adam and his wife first made themselves garments of leaves, and afterwards God gave them coats of skin. God is said to be the furnisher of the coats of skin because the life of all beings belongs to God alone, and when man took animal life to clothe himself, he posed in some sort as God on earth. Then followed the religion of sacrifice that soon led to

idolatry. This latter is symbolized by the cherub placed by God to guard the garden and prevent Adam's entrance.

The word cherub in Hebrew means ox or bull. This bull is the ancestor of the golden calf that was to be adored by the faithless Israelites in later times. It was also the bull Apis and the bull of Mithra. It is Osiris with the bull's head, costumed like the priests who, wearing a brazen mask, watched sword in hand the subterranean doors of the crypt of the great mysteries. Here we see the Egyptian origin of the book of Moses. This hybrid cherub with the body of a man and the head of a bull holds in its hand a flaming sword that turns every way; this sword is that of the priesthood.

The sacerdotal dogma is in fact always changing, but it always kills reason and sacrifices liberty. The farther a man wanders in the labyrinth of dogmas, the more he increases his distance from the knowledge and the cult of nature, the religion of Eden and that of all true initiates even to this day.

The three sons of Adam are a complete, eternal and triangular classification of all humanity from the commencement to the end. The strong without mercy and without justice; the good without force or defence; and the just at once good and strong.

The race of Cain is that of the wicked, and Abel's is the race of the weak, and neither is just. For he who falls a victim through weakness becomes an accomplice of iniquity. Thus the future is promised to the posterity of Seth. The name of Cain means property, and he is the usurper of force; Abel signifies weakness, inanity or vanity, and the Kabalists say that impure souls come from two sources, from Cain or from Abel.

The children of Abel are the luke-warm and useless; for force, even if it be ill-regulated, is yet life; while weakness is death. Humanity is completed in Enoch, to whom the sacred letters are revealed and who engraves them on two pillars or tablets of stone. Afterwards he is taken to heaven without dying, to return at the end of time.

The children of Cain built towns to protect themselves against one another, while the children of Seth taught the just the cult of the true God; but the empire of the world was promised to the posterity of Seth who, by the power of science united to religion, were to triumph over the brute force of the children of Cain. All the persons mentioned in this part of Genesis are types and all the histories therein recounted are dogmatical allegories.

Enoch was a legendary personage who personified occultism. He is the same as the Hermes Trismegistus of the Egyptians and the Greek Cadmus. He is the great revealer of sciences and arts, the inventor of the sacred or hieratic letters.

It is said that Enoch, the perfect man, engraved on two stones the elements of all future sciences. According to Guillaume Postel this engraving consisted of the twenty-two sacred letters with their hieroglyphs and the signs of the Egyptian numbers explained by the divine tetragram, afterwards called the clavicules or little keys of Solomon and the Schem Hamphorasch of the Kabalists.

At the entrance of their temples the Egyptian hierophants used to erect two obelisks, the characters on which indicated the religious and philosophical mysteries relating to the divinity honoured in the temple; but at the same time these mysteries were concealed from the vulgar, who were unable to decipher them. Solomon imitated the Egyptians by placing two mysterious columns at the door of the temple at Jerusalem. These columns were called respectively Jachin and Boaz, signifying virile power and feminine energy, day and night, spirit and matter and, analogically, the sun and moon, gold and silver, fire and water.

The columns or obelisks before the Egyptian temples were consecrated to Thauth or Hermes. The sacred hieroglyphics on the pillars are to be found on a smaller scale, in a single tablet, on the Bembic table, so called from the cardinal to whom it belonged. They are the same signs as those of the tarot.

The ascent of Enoch to heaven before his death, and the saying that he should not die until the end of the world, mean that the science of letters lasts as long as humanity itself. The tradition that he will return with the prophet Elias to restore the true religion means that the Kabala, forgotten for so many centuries, will be re-discovered and that the wise will learn all mysteries therefrom. The apocryphal book of Enoch is merely a sort of fabulous commentary on the traditions attributing the invention of the occult sciences to Enoch.

The God of science is but the fatal law of matter and force; the God of religion is the providential love that balances fatality; the God of the sages is the harmony between science and religion, uniting them without confusing their respective provinces.

All sacred books are books of initiation more or less veiled, and they contain the science of all mysteries. The greatest mystery of all is that of human power elevated to a superhuman degree, the power of the Mage, the great arcanum of magic.

The will is rendered superhuman by superhuman sacrifices. One must give up all to acquire all, and strength is gained in proportion to the efforts made.

The ancient initiations, with their crypts and darkness, implied a real renunciation of fortune, of family and of life. The neophyte knew that if he succumbed under his trials he would never leave the subterranean chambers of Thebes and Eleusis alive.

In the older Free-masonry the threats of death were by no means fictitious, and the profaners fell beneath the daggers of the free judges.

The Hebrew priesthood also had its terrible arcana. Fire devoured the tents of Korah, and Nadab and Abihu were struck down through their ignorance or neglect of the secrets of fire.

The priests of those days knew the secrets of magnetism and electricity, but concealed them with extraordinary care. They used them to surround the sanctuary with terror, and to keep the profane at a distance.

The first necessity for those who would attain power is knowledge. Study requires perseverance, which is a preliminary exercise of the will; moreover, it is never useless, and constitutes by itself a first power.

The comparative omnipotence of the adept resides in his force of will, and this latter depends on three things:—the veritable knowledge that gives the true direction; the intrinsic force, depending on the purity and unity of the will; and the intellectual and moral gymnastics that develop power by exercise.

The necessary knowledge is composed of three parts: the Kabala, magic and hermetic philosophy.

The intrinsic force is acquired by the unity of direction that causes the performance of all that augments force and the avoidance of all that weakens it. Before all things the aspirant must know what he wants; the intention must be a definite one; he must constantly will the same thing, calmly and without effort, but with a scrupulous attention to every opportunity that may present itself to help him towards his goal. Then he must be sure of himself and leave no place for repentance, doubt, or tergiversation. To attain this he must be irreproachable before himself, for if he has anything to reproach himself with, he loses his confidence in his own divine right and when a man doubts himself he has no longer the faith that works miracles.

It should be remembered that the occult science is called the priestly and royal art. The adept is a priest and a king, and in each capacity he must render himself proof against failure. The Kabala gives us the infallibility of reason, and magic must conquer the same privilege for the mind. The Egyptian ceremonies of initiation were but emblems of the difficult trials and terrible obstacles that have to be overcome. We must conquer the demons and the phantoms of our imaginations and of our hearts, and to accomplish this demands sustained perseverance and prodigious energy.

Evil is attractive because it is forbidden, and in committing it we seem to brave the laws and duties to which we think we should otherwise be slaves. We wish by emancipating ourselves to act with absolute freedom, that is, as Gods, for this is the end that a legitimate ambition bids us seek. But evil deceives us by showing itself to us in the guise of liberty, while in reality it is not only slavery but the worst of all slavery. On the other hand those who are the slaves of duty always do it badly. The good and the true can be accomplished by free souls alone. Thus we must burst the bonds of fear and disregard every kind of threat. We must choose the good after having understood it and not because it is forced upon us. Vice must thus be deprived of all attraction and its attraction must be transferred to virtue. This is why we hide our science and are ready to brave calumny and proscription.

There were two trees in paradise, the tree of knowledge and the tree of life. Knowledge without love of the good is intelligence without life. God has hidden the true good, and there is still a tree to be stripped of its fruits. The hidden doctrine is the tree of life, and he who can gather its fruits is able to transfer to the good all the attractions of evil; and he acts—because he wills to do so—in exactly the same manner as that into which it was attempted to force him by threats.

Occult science gives a fulcrum whereon to work the lever that has power to move the vulgar world. But this science is useless and dangerous when it serves as an uncertain instrument to an ill-balanced intelligence. To become master of the will of others one must be endowed with force beyond all trial and be possessed of perfect command over one's own will.

But real power is not gained without formidable trials. Men have said, after reading such books as Zanon, that they would be glad to risk their lives and be exposed to the most horrible visions to become beings endowed with those mysterious powers. Both more and less are necessary. There must needs be acts of true heroism.

Open the Bible and see how the first man was initiated. He loses immortality and happiness, one of his sons murders the other, and he does not become the father of the just man until all this has taken place.

Noah is obliged to curse his son; Abraham is ready to sacrifice Isaac; Job, before he can become the hierophant, triumphs over the accumulated pain of every misery that can afflict mankind with a sort of defiance of Providence. Orpheus does not become a great initiator till he has twice lost his Eurydice, dearer than his own life, to save whom he had braved death. All the great patriarchs have gone through and surmounted the most terrible trials and misfortunes, and the history of the initiates is a terrible martyrology. In our secret annals of the Rosicrucians there is hardly one in ten who has not died a violent death.

PRIMITIVE MAZDAYASNYAN TEACHINGS.

The Honavar and Ashem.

(Continued from our last.)

WE trace the idea a little further and read in the 43rd Yasna, 4th paragraph:—

"Thee I look upon, O Mazda, as powerful and beneficent, for by that hand by which thou benignly bringest forth help thou producest benefactions for the Evil as for the Good by the pure warmth of thy sustaining fire. May the wealth of the Perfect mind come to me!"

As Dr. Haug states it, "Fire is supposed in the Zend Avesta and the Vedas to be spread everywhere as the cause of life." The "*Athro aojangho*," the powerful or all-sustaining Divine Fire, with its pure harmonious warmth, is, I take it, but another and a different mode of expression for the *Ratu* of the '*Ahuna Vairyo*,' the energy that permeates and guides all creation. '*Atar*' (*adar*) the Celestial fire is in the Avesta called the son of Ahura Mazda. It is this transcendent Fire Essence, invisible yet present in every atom of the Universe, which calls forth our praise and reverence in the Avesta, and not its gross manifestation in material Fire, which is nothing more than a visible symbol of that which is to be perceived by the higher Intellect.

In that valuable book by Mr. R. A. Proctor, called the "*Mysteries of Time and Space*," there is given a summary of Mr. Herbert Spencer's philosophy, from which we take the first and last laws:—

1. "Throughout the universe, in general and in detail, there is an unceasing redistribution of matter and motion.

2. "This redistribution constitutes *Evolution* when there is a predominant integration of matter and dissipation of motion; and constitutes *Dissolution* when there is a predominant absorption of motion and disintegration of matter."

14. "This Rhythm of *Evolution* and *Dissolution* completing itself during short periods in small aggregates, and in the vast aggregates distributed through space completing itself in periods which are immeasurable by human thought, is, so far as we can see, Universal and Eternal,—each alternating phase of the process predominating now in this region of space, and now in that, as local conditions determine.

15. "All these phenomena, from their great features to their minutest details, are necessary results of the persistence of energy under its forms of motion. Given these as distributed through space, and their quantities being unchangeable either by increase or decrease, there inevitably result the continuous redistributions distinguishable as *Evolution* and *Dissolution*, as well as all those special traits enumerated above.

16. "That which persists—unchanging in quantity but ever changing in form—under these sensible appearances which the universe presents to us, transcends human knowledge and conception—is an *Unknown* and *Unknowable Power*, which we are obliged to recognize as being without limit in space and without beginning or end in time."

One of the greatest of English philosophers, deeply versed in science, here soars to the very verge of religious thought, but naturally stops short there, as exact physical science would not allow him to go farther. Still he admits the existence of the Power that spreads everywhere, which he says "we are obliged to recognize as being without limit in Space and without beginning or end in Time."

The very law of evolution must, however, take us a step further. Evolution is not the same in all men at all times, and scientific thought has had and will have its evolution beyond the cautious reckonings of physical science. The law of evolution is a natural truth that has not for the first time dawned upon modern minds. It was recognized as a general law in ancient religions and archaic philosophies, and we could very well trace it in the Avesta.

The '*Ahuna Vairyo*' is nothing else but a short and deeply significant enunciation of that law when thought of in connection with the origin of the system of worlds with which we are connected. It is a concise explanation of the general reason of all things and their complex interrelations. It is perhaps the oldest expression in Aryan language of an eternal Truth as to the main spring and development of the Universe.

The various forms under which the forces of nature are made manifest must have had one common origin. "The laws of nature are the established relations of the primal Divine idea to the forms of its manifestations. These forms are Time, Space and Causality. Through Time and Space the idea varies in numberless manifestations."

The law of harmony and perfect equilibrium could alone be infinite and universal. Even with our limited human experience we have a knowledge of the existence of this law, with which, for the sake of comprehension, we associate the idea of a Perfect Mind that is ceaselessly at work. There is nothing positively evil in nature, which is pervaded throughout by this law of harmony. Finite human nature will come into play at a certain point in the course of Evolution, and the limited human mind in its arrogance, selfishness, or ignorance, accumulate by slow degrees, through the countless ages, stores of energy in modes inharmonious and discordant. These stores have to spend their force before the disturbance caused by them can subside and the even course of harmony can make itself felt by us wherever we turn. Nature's processes are slow, and the evolution that dissipates what we term evil does not perceptibly manifest itself in the life-time of a man or even a nation; hence our impatience, distrust and scepticism. We constantly need a short but effective reminder, and therefore the injunction for frequent recitals of the '*Ahuna Vairyo*,' which is meant to be understood as well as merely repeated.

Professor Max Müller in his Hibbert lectures thus speaks: "Though each religion (in various nations) has its own peculiar growth, the seed from which they all spring is everywhere the same. That seed is the perception of the Infinite, from which no one can escape who does not wilfully shut his eyes. From the first flutter of human consciousness that perception underlies all other perceptions of our senses, all our imaginings, all our concepts, and every argument of our reason. It may be buried for a time beneath the fragments of our finite knowledge; but it is always there; and if we dig but deep enough we shall always find that buried seed supplying the living sap to the fibres and feeders of all true faith."

Zarathushtra in the Avesta is represented as successfully repelling the attacks of Angra Maniyush and his host by means of the '*Ahuna Vairyo*.' Angra Maniyush or the so called evil spirit has however no existence apart from the human mind and human actions. Thought is dynamic, and has an action and influence far beyond what we—in our eagerness to hide our shortcomings—wish and suppose. There is no opposition between Ahura Mazda and Angra Maniyush, as perhaps a perusal of the later Avesta would suggest. In the older writings there is no trace of any such conflict, and there could be none under that correct conception of the Divine Principle represented by Ahura Mazda, who is Supreme. We find in the older writings Spenta Maniyush and Angra Maniyush—the increasing and the destroying spirits—spoken of as two powers in Ahura Mazda. These are the two poles of the Divine Energy, representing the force of Evolution at one end, and the action of Dissolution at the other. We cannot at present go further into this question, which must be separately discussed.

This remarkable doctrine of the Avesta—which recognizes the one Invariable Existence in all the variable states, which looks upon the Formative Energy as obeying Universal Law and working through the harmony and justice of a Perfect Mind—cannot

be expected to teach and does not teach that childish theory which makes the Supreme Deity violate His own Law at every step under the pressure of ignorant human entreaties. "Special dispensations and special interferences of Providence" there could be none. The idea thereof has been based upon the action of human favoritism. Every act must carry its consequences. There are however infinite possibilities in Nature to retrieve a false step; every wrong has its remedy, every good action must meet with its due reward, every injury must find its proper punishment. To induce confidence and love in the benignity of this All-comprehensive Law, and to promote a true knowledge thereof, is one of the objects of the "*Ahuna Vairyo*," which must be deeply pondered over.

In the Vendidad (Far. 1919) we find Zarathustra saying to Angra Maniyush:—"By this word will I strike, by this word will I repel, by this well formed weapon, (the *Ahuna Vairyo*). The Beneficent Spirit made (it) in Boundless Time. The well-ruling, the all-pervading Amesha Spentas (Immortal Benefactors) spread (it everywhere)." This is the celebrated passage wherein we find the word "*Zravana Akarna*"—Boundless Time—in the locative case, and by a mistranslation of which as the nominative the erroneous idea—as Dr. Haug suggests—arose that *Zravana Akarna* was some principle higher than Ahura Mazda.

When *Spenta Maniyush*, or the Increasing Spirit, is made to call forth the "*Ahuna Vairyo* in Boundless Time, it is to be understood that the law which this so-called Word enunciates is *infinite in duration*, and the six Highest aspects (the Amshespendas) in which the Godhead is viewed in Mazdayasnism,—uphold this law in *Infinite Space*.

When Zarathushtra is spoken of as overcoming evil by making use of the Honavar as his most effective weapon, he shows his firm and enlightened faith in the reality of that All-wise Existence, whose Energy works in Harmony and upholds order everywhere. He believes that Evil so-called has no permanent place in the universe and is a but temporary disturbance whose effect could be minimized by a true knowledge of the Universal Law, wherein opposites could be made to meet and form harmonious concord and discord. He proclaims himself as being a co-worker with nature, and looks upon Evil as something far beneath the majesty of Universal Law—as a state of things which a man convinced of the harmony and justice of Divine Order could successfully help to improve.

We also find in the Avesta the sentence "*Ahunem Vairim tanum paiti*"—The Honavar purifies the body. This is not to be taken in a literal sense. He who understands the true meaning of the "*Ahuna Vairyo*" meditates upon it and makes up his mind; and in that spirit liberates from within himself a will-force in the right direction, which reacts beneficially upon the body. Our body is in a state of constant change, and as we imperceptibly shed old particles and attract new ones, those which we draw towards ourselves obey the force of the conscious or unconscious impulses which we generate, and which it is within our power to control. As these impulses are pure and agreeable to every-

thing around, the body that we help to build up by means of those impulses necessarily possesses that sweetness and purity which is essential for a healthy and happy life.

We must now pass on to the '*Ashem*' formula, which presents somewhat less difficulty. Dr. Haug renders it as follows: "Righteousness is the best good, a blessing it is, a blessing be to that which is righteousness towards Asha Vahishta." We cannot make anything here of the last line.

Dr. Spiegel puts it thus:—"Purity is the best good: happiness, happiness is to him, namely, to the best, pure in Purity." The last line is not a literal translation of the original words.

Ervad Kavasji Edalji Kanga's Gujrati translation reads as follows:—"Purity is the best good. It is a blessing—a blessing to him who, for the highest purity, is pure."

Here he is far more happy in his translation than in that of the "*Ahuna Vairyo*:" for this is literal and correct. It may, however, be that in the last line if the word "*Ashem*" be taken as a noun substantive and not an adjective, and if an understood verb be supplied, the translation would read as follows:—

"Purity is the best good, a blessing it is, a blessing to him who (practises) purity for the sake of the Highest Purity."

Dr. Haug in a footnote thus remarks:—

"It is to be understood that "Righteousness" here and elsewhere, where it translates the word "*Ashem*," means what is right or meritorious in a ritualistic or materialistic sense, and does not necessarily imply holiness any more than the Sanscrit "*punyam*" does.

This is one of those unjust remarks which we occasionally find in the works of this great scholar—due to the hastiness with which he used sometimes to give his opinions. The assertion is quite contrary to the entire spirit of the Mazdayasnian religion.

In the 20th Yasna there is a short commentary on the "*Ashem*," but it contains very little worth mentioning. In the first part of the fragment of the Hadokht Nask we read—"Whoever recites the *Ashem* with believing enquiry in his mind, praises me who am Ahura Mazda; he praises the water, he praises the trees, he praises all good created by Mazda that is of rightful origin."

The fourth name of Ahura Mazda in the Ahura Mazda Yesht is "*Asha Vahishta*," which represents the sublime order and harmony of all this "Changing World of Changeless Law." Asha Vahishta, or Ardibehest, is in later Zoroastrianism looked upon as the angel presiding over celestial Fire, who ministers to order and the preservation of things. Asha Vahishta however is the second Amshaspand after Vohu Mano, the Perfect Mind, and literally means the Highest Harmony. The meaning of the above quoted passage now becomes clear. He who recites the *ashem* with an inquiring mind praises the Divine Power and all the creation, in which he could see exquisite order prevailing everywhere, for "*Asha*" literally means order and regular motion, and the word bears a very wide significance as we carry the idea suggested by it from the physical into the moral and intellectual worlds.

The "Ashem" formula teaches that Purity, (meaning righteousness) is the highest Good; that it is a blessing, but a real blessing only to those who practise it for its own sake, having but one aim—to try to reach up to the highest Righteousness—to the most perfect Harmony of thought, word and deed. In short, the 'Ashem' teaches that virtue is to be practised for its own sake irrespective of the personal benefits it may bring to a man.

The utilitarian doctrine easily degenerates into selfishness. All men possess a germ of that moral sense which some vainly seek to deny, though not all have it in the same degree. The greatest good of the greatest number follows, as a matter of course, from the correct use of the enlightened moral sense; but in the absence of that sense in man the perception of the greatest good would altogether be wanting. We might as well hope to enable a blind man to see by giving him a pair of spectacles as expect mankind to know the principles of right and wrong by speculating about the greatest good of the greatest number in the absence of a moral sense. As there is development and evolution in all things, the faculties of man included, so must there be a development of the germ of the moral sense in man. Instantaneously as the lightning flash the still small voice speaks and indicates the course we have to follow, and in the broad questions of right and wrong it is almost infallible.

To do a right thing for the sake of the advantages it will afford us is not to love righteousness for its own sake, but for the benefits that follow it. It is merely a selfish act that has little value. Every right act does not yield beneficial results within an appreciable limit of time. The good effects that are its natural concomitants may not at all follow in the life-time of a man, and we cannot always correctly forecast the consequences of any good acts we may choose to perform or any good thoughts we may cultivate, for such things have not always a material tangible value, and the results frequently follow upon different planes of existence.

In the 'Ashem', therefore, it is taught that whenever a man has to act, and is convinced of the rightfulness of the act, he should do it irrespective of the desire of reaping profit therefrom. Truth must be loved for its own sake, and if such a pure unselfish love of truth and purity cannot be inspired within us, we fail in cultivating an important function of the human mind, and cannot hope to accomplish higher development, for everything tends towards "*Asha Vahishta*," the highest Harmony and Justice—which must be the ideal that man has to keep before him in the practice of virtue.

Our highest desire must be to rise step by step to a better and fuller comprehension of this Harmony; to become co-workers with nature, enlarging our sphere of usefulness in every direction; for the very nature of this Harmony and Justice is such that sooner or later good results naturally follow therefrom.

In the 48th Yasna, paragraph 4, we read:—"He who makes the mind good and pure, O Ahura Mazda, is himself (his own) law in deed and word. He obtains all his wishes. Will he not be in thy Intellect at the end?" Here it is taught that purity and goodness of

mind teach the law to man as a self-instructor; and that the highest development of this pursuit must culminate in the attainment of transcendent Wisdom. The man then exists, as it is said, "in the Intellect of Ahura Mazda." An unselfish striving after the highest Truth is enjoined in the "*Ashem Vohu*" formula. The necessity for "an ardent and sleepless desire for the performance of duty" cannot be too strongly impressed upon our minds. Our imagination is enslaved at every turn, and we are led into the belief that we are doing a rightful act when we are simply following the gratification of a selfish desire in so refined a manner as to escape the censure of those around us. If an act is performed not for the justice and truth thereof, but for the gain it may possibly bring, we must value it accordingly, and not deceive ourselves and others into the belief that we are simply striving for the public good. When such deception is practised, the first step in the wrong direction is taken, and as nature has a tendency to repeat itself the error is committed over and over again, and at last degenerates into an immoral habit.

The "*Ahuna Vairyo*" teaches what we are and how we came into being. The "*Ashem*" inculcates what we have to do: and so we repeat the *Honavar* first, and then recite the *Ashem*. We are supposed first to understand the main principles of the ineffable system by which we came into existence, and next to keep steadily before us the path we have to pursue as the guide of our life. We have come upon the stage of the world on the summit of a long course of evolution. We are not creatures of chance; nor are we the production of the irregular whim of an autocratic power that disregards law and order. The will eternal, which is the highest and all comprehensive law reigning over infinite space and endless time, sends forth its propulsive force, guided all through by the harmony of Perfect Wisdom, and thus is generated and sustained the universe in all its developments. We are a part of that cosmos, and our destiny through the "ever heightening phase of human life" will be far higher and nobler yet, if we but strive towards that end.

Zoroastrian Mazdayasnm has never encouraged asceticism and mortification of the body. This is but a natural deduction from the teachings we have just examined.

The equilibrium of certain forces produces states of existence which can be continued in a healthy condition only by maintaining intact those several forces. The starvation of any one part would create a disturbance which must act unfavourably upon the whole system. It is quite a different thing to develop the physical, moral and intellectual forces side by side, and, equilibrated at all points, to take a higher stand as a whole, for that is a natural process of improvement. The discouragement of asceticism does not, however, imply the freedom to gratify all desires promiscuously and beyond reasonable bounds. Evil is very generally nothing else but an excess of good, and we have therefore always to be upon our guard lest we become the slaves of our desires, appetites and passions. It affords us exquisite pleasure and happiness to be able to exercise perfect self-control over our

thoughts and acts, and true cheerfulness follows when we have obtained this mastery over ourselves. To be able to enjoy the many pleasures that come across our path, and that without losing our self-control, so as to be able to leave them off when we choose without regret, is indeed a qualification to be desired. True, human life is impermanent, but it is not on that account either to be neglected or brutalized. It is an actuality as far as it goes, it is a stage in the process of human evolution; and therefore it must not be rendered morose, but must be made enjoyable through virtue by *correctly* understanding what we are and what we have to accomplish. We possess free-will, and we have inherited freedom; on this subject much might be said, if space permitted, but we can summarize it all in the epigrammatic words of Professor Huxley:—"The only freedom I care about is the freedom to do right; the freedom to do wrong I am ready to part with on the cheapest terms to any one who will take it of me."

NAVROJI DORABJI KHANDALVALA.

KNOW THYSELF.

THE ancient maxim "Know thyself" is written, say "those that know," above the portal through which the higher mysteries are to be reached; self-knowledge, they tell us, leads to universal knowledge, and its complete attainment will guide us to the perfect truth. But when we have grasped the idea of the correspondence existing between the microcosm and the macrocosm,—when we have attained an intellectual perception of the theory that man, the little world, is a synthesis of the great world, there still remains the difficulty of finding out how we are to discover anything practical about the details of this mysterious relationship between ourselves and the universe. Know thyself! but how? Look into your own soul! but where?

To those of our readers who have already found the way, the truth, and the life, this paper is not addressed; but there are others who are still asking themselves "Where are we to begin?" And to these it is hoped that this humble attempt of a beginner to exchange ideas with other beginners may be of service.

To every true man there comes at some period of his life, sooner or later, a moment when, as it has been said, "he finds himself." It is a revelation that comes for the most part amid the tempest of some crushing sorrow, when the deep waters of affliction seem to rise above our heads and threaten to drown us utterly. At such times, even in the midst of the storm, there will come a flash from the guiding light within, a still small voice which, in accents low, though firm and clear, seems to say:—"thou also art a man;" thou art a man with the human privilege of fighting against obstacles and overcoming, one whose destiny it is to become perfect through suffering, conqueror in the bitter strife waged against the lower nature. As by fire alone the precious metal can be refined, so only through the fire of pain can that perfect thing, a real man, be created, and another unit added to the great army of glorified humanity. This finding of the self is as it were a great initiation,

and like every other initiation it carries its trial with it. Only to the strong is given the word of power; in their hands it is a mighty instrument for good, but in the hands of the weak it is an uncontrollable engine of destruction whose blind force recoils upon its possessor, striking him to the earth with the bolts he was unable to wield. At that supreme moment the man has to choose between the good and the evil; having found himself, he must either be himself, resisting, if need be, a world in arms; or he must once more submit to the chains of circumstance, falling into the old groove whence escape will henceforth be infinitely harder to compass, if indeed another opportunity should ever occur.

There are two other revelations that come to a man from within, unbidden and unexpected, suddenly illuminating the inmost recesses of his soul.

There are moments in all our lives when we are penetrated with a strange sense of our own infinite power and capacity—when we feel as if all things were possible to us; that the one thing wanting is the will to be and to do. The scene before our eyes—the scene of our life's drama with all its familiar accessories,—its canvas background covered with the pictured story of the past—the busy actors of the present in front—is all at once lit up by a sudden rush of magic brightness outshining the glare of the footlights, and behold! the stage is crowded with the glory of what may be, in heightened contrast to the grim mimicry of what is, and, transformed and transfigured, we see the hero of the play, no longer clad in the rags of the lower nature, but enthroned and wearing the ermine of true manhood, king of himself, proof against all temptation, victorious over every foe, while the swelling chorus of an invisible host bursts forth with the words:—"Will only and dare, and thou too mayest reign." Such flashes come in the presence of a problem to be solved or a difficulty to be encountered, like stimulants to exertion and promises of final success. And the third revelation comes, when, stirred by a noble emotion, we feel our hearts swell with a strong and passionate desire to right some wrong or carry out some act of justice.

He who would know himself should learn from these innate revelations. He should learn first of all, that, placed at the head of visible beings, there is also within him a spark of the divine and so the germ of an infinite improvement, but an improvement depending as to its measure solely upon himself. And not only this, but also upon him alone it depends whether there shall be any improvement at all. Improvement against his will there cannot be; he is shown the road, the only road that leads to eternal life, but there is no compelling force to insist that he shall travel along it. Then again he is shown his own power, and that the faith which moves mountains is the faith in human capacity and the lever of Archimedes is the strong will undaunted by opposition. And lastly the emotion tells him that his power must only be used in a right direction, that he must ever be guided by the dictates of love and justice. And the very emotion through which this force is revealed is itself a force most potent; unchecked it may ruin body and soul, but res-

trained and directed it is like the powder behind the shot, hurrying it along its path with irresistible force and lightning rapidity. God made man in his own image, say the Hebrew scriptures; and the candidate for initiation into the ancient mysteries was told that all the gods, even the greater ones, were but men. These are but two sides of one and the same truth; therefore to interpret them aright we should take them together, and then they will read: Man came out from God and to God will he return. Some there are who will object to the use of the term God, but we use it to express that infinite essence, transcending all consciousness, from which all things that are have emanated, that which is at once the beginning and the end, the one life, the universal spirit, and not an omnipotent tyrant capriciously interfering with the workings of the universe. What then is man if he has these vast opportunities within his reach, if he is thus a creature in whom a deity lies latent? Man is something holding a middle position between gross matter and divinity, partaking of the nature of each and able to assimilate himself more and more completely with either, according to the promptings of his own inclinations. Not altogether god and not altogether brute, though he may rise to the level of the one or sink to that of the other. The state of humanity represents as it were a middle stage in the great journey through which all must pass—the inevitable passage of the cycle of necessity. Necessity indeed, yet combined with infinite possibility, a paradox solvable only by what Eliphas Levi has called the analogy of contraries.

Man has it in his power to become more than man—to become god incarnate,—but this he must effect by his own exertions. Hurled at birth into the vortex of matter, he finds himself on the one hand endowed with certain natural gifts and capacities, his weapons in the fight, and on the other limited and enchained by the circumstances amid which his karma has placed him. But leaving aside the doctrine of karma, let us confine ourselves to a study of man as we know him, the ordinary individual we daily meet, and with whom we claim kindred on the grounds of common humanity. We have already pointed out the goal to which he may and therefore ought to aspire, though so few pay any real heed to it. He starts with his capacities and his circumstances; he has to use the one and mould the other. The capacities must be developed, trained to utmost perfection. They are the tools with which he has to work, and the more perfect they are, the better will be the quality of the work produced. The circumstances are there also as limits within which the work is to be accomplished, but although in appearance they are fixed with a fatal inflexibility, they are not so in reality. In this universe of evolution nothing is fixed but the guiding principles by which all things work—the ideas that rule the world. All things else are but their manifestations, not only liable to change and transformation, but of their very nature fluidic and by no means to be mistaken for solids, though their appearance is often such as to deceive the superficial beholder into endowing them with immutable forms. These circumstances are rather to be thought of as so many currents which may be either directed into fresh channels or whose force we may use to aid our designs. Foolish indeed it is to attempt

to stem the swollen torrent, but the wise man is he who so diverts its current as to save his property from destruction, who uses its force as a source of productive power and its waters to irrigate his fields.

But then comes the question as to how all this is to be effected. How is man to know that this is his duty? What guide has he to steer his course by? Whence is he to obtain the initial impulse to start him on the road? The answer to all these questions lies in the fact that in and through every man the one life is ever ceaselessly working, ever urging him forward and, by that directing force that we call the voice of conscience, ever pointing out the right way. For this conscience is something more than a voice, it is a feeling, an impulse in a certain direction. It is the indication of the line of least resistance in morals, just as the craving for sensation indicates the nearest road that leads to the illusive appearance of happiness. Whether we act or whether we forbear, that force is ever within us, never ceasing its restless activity. Who is there that has not felt it? Who is there who does know what it is to take a mistaken step, feeling all the time the impulse of neglected inner warning urging him in a contrary direction? And when the false step has been taken, how strongly is that impulse felt! How easy, it seems after the event, would a contrary course of action have been, sustained as we should have been by the force whose powerful working is now felt, alas! too late.

Unity is the first principle of nature as of numbers; there is one life, one force, one law. All these forces, spiritual and material, to which we give so many names, are but the manifold manifestations of the one; they are but some of its many garments in which it must be clothed before it can become visible to our mortal eyes. But those who have the seeing eye can pierce through these disguises and recognise the unity in all things, and the veils that shroud it seem to become thinner and thinner as we proceed along the upward path of development, until at last the seer is able to gaze unblinded on the naked truth and to see God face to face.

God is that absolute being from whom all things proceed, manifested to men under the guise of an infinity of powers whose correlations and combinations produce the endless variety of things visible and invisible. The old Kabalists compared him to unity, the generator of all numbers, and said that he produced all things by number, weight and measure.

In the beginning was the Word, the Logos, the supreme manifestation of the unmanifested, by Whom all things were made.

The idea of God is conceived by each one in proportion to his individual capacity; it is the highest abstraction his mind is capable of forming, and he endows it with the highest and most transcendent attributes of which his understanding is capable. So we find among human conceptions of deity a regular ascending series ranging from the forces of nature or the heavenly bodies up to the philosophical conception of the Indian Parabrahm, unconscious because without limitations, for consciousness, as we know it, is itself a limiting quality. But in every case a man's God is that which fills his soul—it is the highest and the most vast of his conceptions; if its

attributes are but lowly it is because it is beyond his power to soar higher. In each man there is a saturation point beyond which he cannot progress except by one step at a time, and so the truth has to be broken up that it may be readily assimilated; for just as we cannot assimilate crude food neither can we assimilate crude truth; it must be presented to us in a manner adapted to our receptive powers, or it is to us as an incomprehensible paradox or a contradiction of our experience.

But this receptive faculty, though fixed and confined within certain well-defined limits at any given time, is yet susceptible of extension. At any given time it is the accumulation of our past thoughts, our past actions and our past experience, but fresh thoughts will pass through our minds, fresh actions will be performed and new experiences will be accumulated. So that we ought to regard this receptive capacity of ours as being ever in a varying condition, liable to change and capable of expansion. And thus it is well that we should always keep this fact in mind and always be prepared to allow such a share of the truth as we possess, which share is the absolute truth to us, to increase and multiply; so shall we be able to make real progress in our comprehension of the mysteries by which we are surrounded, and arrive gradually at a more perfect understanding of the hidden causes by which the whole universe is governed and sustained. Woe to those who fail to recognise this immutable law of progress! If they endeavour to solidify, as it were, their receptive capacity, to narrow the vessel that contains the truth for them, their onward course will be checked, and it will be well for them if they do not retrograde, or even add to the number of wrecked lives that strew the shores of human life—sad warnings to the careless and the slothful.

All things, we have said, are the manifestations of the one life, ever working and ever producing fresh manifestations of the unmanifested in never ending variety. So we see in the material world that all colours are produced by the combinations which make up the one white ray, and the forces that form the study of the scientist are conjectured to be but the variants of one single force.

Just as the one life works in the material universe through its ceaseless combinations, so too in the complicated organism we call man are all the changes both of body and mind the products of the same one life. The ever-flowing blood that courses through his veins, the constant throbbing of his heart, the continual decay and renewal of the substances of which he is composed, the thoughts generated in his brain and the actions of his body—all these are due to the one force acting under the one law; but if this be so we are next led to inquire what part there is left for the individual man, if the one life does all. And here we come upon a mystery—a mystery that cannot receive its full solution until on a higher plane, whence, untrammelled by the limitations of this material existence, and endowed with a consciousness that will enable us to cognize objectively what now we can but guess at subjectively, we shall be able to behold things as they really are. This mystery, reserved for those who have passed through the

higher stages of initiation, is the mystery of the human will. All we can know now, though even that is sufficient to guide our course of action, and to enable us to keep in the right path, is that if we trace back the springs of action as far as we can, to find out a starting point in man, at the end of our search we are brought face to face with this mystery of the will. And this is to us the synthesis of the action of the one life. But for the will to live that exists in every human being—though how strongly few know save those who have been in actual peril of losing life—even what are called the involuntary functions of the body could not go on. Even those functions are in the first stages evolved by the action of what we may call will, and though their action has become so habitual as to appear entirely automatic, the fact that some persons are able to check or accelerate them at will proves that this is not really the case. In the action of what are called the voluntary muscles the action of the will is clearly discernible. As to the limits of that will it is not our purpose to speak. The disputes of casuists on this point fill ponderous tomes, and bitter has been the strife over this much vexed question, leading from its very nature to fruitless results. Whatever the actual extent of the freedom of the human will considered in the abstract may be, we know that in the cases of individuals there is at least always a choice as to the adoption or otherwise of any given course of action. When once that course is finally adopted it may doubtless lead to much involuntary action on our part; but the initial choice is ours, and that initial choice is the birth-right *par excellence* of humanity. Nor is man left without a guide to enable him to choose rightly. First he has his reason, that divine attribute which separates him from the lower creation; and this enables him to ascertain the true nature of the circumstances amid which he is placed, to weigh all the causes for and against a given course, as well as to ascertain what possible courses are open. And then he has the consciousness of two abiding principles by which to guide his choice, and these are love and justice. The true path is the one indicated by these; by love, because love is in its essence the realisation of the divine unity of our common humanity, and by justice, because absolute justice is the perfect manifestation of the one law; and these two principles, which have been called the love of man and the fear of God, are the infallible guides of all who would win divinity. Innate in every man, though often clouded and transformed by wilful neglect so that they seem to be angels of darkness rather than light, they are the twin sisters who conduct man to his true goal, and those who follow them unwaveringly will attain at last that perfect divinity that transcends all human power of description, and will be filled with that perfect peace, which, passing all understanding, is the heritage of the elect who have fought and conquered in the great battle.

C. J. WIGMORE.

INTRODUCTION TO ASTROLOGY.

II.

THE nautical almanacs prepared in Europe and America give very correct positions of the planets; and Messrs. Bapu Deva Sastry of Benares, Lakshmana Chatrai of Poona, Raghunatha Chariar of Madras, and Vencateswara Deekshitar and Sundareswara Srouty of Combaconum have started almanacs basing their calculation on the correct modern tables. These tables enable us to ascertain correctly the places of the planets from the *Vernal Equinox*, one of the two points where the ecliptic cuts the equator. This point is the Western first point of Aries. It has a retrograde motion at the rate of about 50" a year. But the Hindu first point of Aries is the fixed star Revati (the Yogatara of the group), which is stated to be on the ecliptic. This star is at present about 20° to the East of the Vernal Equinox. Planetary places from this star are known as the *Nirayana Sphutam*, and places from the Vernal Equinox are known as the *Sayana Sphutam*. The little bit of increasing space between the two points is known as *Ayanamsa*. Now Hindu astrology rests on the *Nirayana Sphutam* of the planets, and modern tables give us the correct *Sayana Sphutam*; so that if the length of the *Ayanamsa* is correctly known, it may be subtracted from the *Sayana Sphutam*, and the remainder will be the *Nirayana Sphutam* required. But the exact length of the *Ayanamsa* is not known, and it cannot be ascertained by direct observation, because the star Revati has disappeared. I have treated of this subject at some length in the April (1883) issue of the *Theosophist*. The several almanac publishers already referred to have arbitrarily assumed different lengths of the *Ayanamsa*, evidently to suit their own convenience. These lengths of the *Ayanamsa* on the 1st January 1883 are:—

(1) Bombay	Almanac	...	18	14	20
(2) Madras	} do	...	22	2	39
(3) Combaconum		...	22	2	39
(4) Benares	do	...	21	58	29
(5) Vakhya	do	...	22	41	44
(6) Siddhanta	do	...	20	46	15

I have discovered the true length to range between 20° 23' 8" and 20° 25' 22" on the 1st January 1883. By adopting the mean, namely, 20° 24' 15" the maximum amount of error will only be 1' 7". Now the difference between the correct *Ayanamsa* and the various *Ayanamsas* above given will be seen from the following:—

(1) Bombay	...	—	2	9	55
(2) Madras	} ...	+	1	38	24
(3) Combaconum		+	1	34	14
(4) Benares	...	+	2	17	29
(5) Vakya	...	+	0	22	0
(6) Siddhanta	...	+	0	22	0

To express the same in other words, the *Ayanamsa* error as it affects the planetary positions in point of time in the first four almanacs will be found to be as follows:—

Planets.	Bombay (before)		Madras and Combaconum (after)		Benares (after)	
	day.	hour.	day.	hour.	day.	hour.
Sun...	2	5	1	16	1	14
Moon	0	4	0	3	0	3
Mars	4	3	3	3	3	0
Mercury	0	13	0	10	0	9½
Jupiter	26	0	19	17	18	21
Venus	1	9	1	0	0	23
Saturn	64	16	48	23	46	20
Moon's Node...	40	21	31	0	29	16

So that it is evident that horoscopes constructed on the planetary positions as found in the existing almanacs are wrong.

Again, in the construction of horoscopes, the following incorrect table showing the *Rasimana* or time of oblique ascension of the Zodiacal signs above the horizon is adopted nearly throughout the land by a great majority of ignorant astrologers.

	Ghatikas.		Ghatikas.
Aries	4½	Libra	5
Taurus	4½	Scorpio	5½
Gemini	5½	Sagittarius	5½
Cancer	5½	Capricornus	5½
Leo	5½	Aquarius	4½
Virgo	5	Pisces	4½

A third cause of failure is ignorance of the local time. The present are days of clocks and watches, but these are luxuries confined to our towns and do not extend to our villages. Besides, they are rarely made to show the local time. In most of the places of Southern India, the clock shows the Madras time, and where there are no clocks the time is ascertained by a rough calculation applied to the length of a man's shadow. The corrections due to the latitude of the place and to the position of the sun on the ecliptic are omitted. At night, if the sky should happen to be clear, the transit of particular constellations over the meridian is observed, and by the application of a rough table beginning with

शोणामेवेरता

"When *Sravana* crosses the meridian, Aries has risen by 2½ Ghatikas," an attempt is made to ascertain the local time. In the first place the table is a rough one, and in the second place it applies to the time when the *Yogatara* or chief star of the group crosses the meridian. The table therefore becomes useless for times lying between the transit of the *Yogatara* of one group and that of

the Yogatara of the next group. Besides, most men are ignorant not only of the Yogatara but of the exact position of the meridian ; and turning towards the star which might be to the east or west of the meridian, they fancy that it is just about to make the transit. If the night happens to be a cloudy one, the time fixed is purely guess-work. So many errors must of necessity lead often to an error in the Lagna ; and when this occurs, it upsets the whole thing. Add to this the errors of the calendar relating to the places of the planets. Most of the horoscopes of the present day are therefore wrong. It is a horoscope of this type that is put into the hands of a person who calls himself an astrologer. In a great number of cases, Indian astrologers are poor men who have betaken themselves to the study of the science as a means of livelihood. The public pay them only if they predict some good fortune ; if they correctly predict an evil, they are not only not paid anything, but are set down as sorcerers whom it is unsafe to approach. Thus the astrologer is induced to conceal any unpleasant truths which he may happen to know, and after this the complaint is that the predictions of such and such astrologers have failed ! For want of encouragement the astrologer pays little attention to the study of his subject, and often has recourse to the help of the black art as already described.

We shall now say a few words regarding a particular branch of the science, known as Prāsna or Arudha Shastra—horary astrology. This differs from horoscopy or nativities in this respect—that while the latter rests on the motions of the visible planets round the sun, the former rests mainly on the motions of certain invisible planets which are supposed to move round the horizon. Their laws of motion are exceedingly simple. These planets, which are eight in number, move in the following order : The Sun, Mars, Jupiter, Mercury, Venus, Saturn, the Moon and Rahu, at the distance of a sign and a half, or 45° from one another : and take one full day or 24 hours to go round the horizon—the sun being at the first point of Aries every day at sunrise, the horizon being their ecliptic and divided into 12 equal parts, each part being known as a sign, and Taurus, Leo, Scorpio and Aquarius being respectively the due eastern, southern, western and northern signs. The remaining eight signs occupy the four corners, two for each corner, one on each side of the corner point—Aries being situated to the right of the north eastern point, the order of the signs remaining the same as in the heavens above. The astrologer forms as it were the sun round whom the planets revolve. The direction of (the sign occupied by) the enquirer is noted down as well as the position of the invisible planets at the time ; but we cannot enter into the details of the process of calculation here. The astrologer proceeds to discover the matter in question and then makes his predictions with the help of his books. In this he is assisted by another department of astrology known as Angavidya or Cheshta Shastra, which rests on the motions of human limbs, casual words and the like. Angavidya rests on the theory that an All-pervading Intelligence is pointing out to the astrologer (who is otherwise unable to know it) the minute events of life in a hundred ways. (Vide chapter 51 of Varaha Mihira's Brihat Samhita).

Horoscopy differs from horary astrology in another important point : while the former enables one to predict even the distant events of life, the latter refers only to events of the immediate future, and while the one deals with events of considerable importance, the latter deals mainly with events comparatively insignificant, such, for instance, as the sort of meal which one would take in the course of a day, the direction of his seat and the like. In such cases the astrologer generally writes out his answers in a bit of paper and folds it up asking the questioner to look into it after the event, for the course of such minor events of life can be easily altered by a previous knowledge. These events of life are the immediate effects of a set of circumstances in which a person has just placed himself, the natural immediate effects of which form matters for the consideration of horary astrology, and do not come within the scope of horoscopy. After a person has begun to apply his axe to a tree, it may be comparatively easy to predict the direction of its fall, but not before. It would therefore be wrong to conclude from these minor predictions of horary astrology that the minutest events of one's life are preordained, and that man has no control over them.

It only remains to say a few words about certain books known as Nadigrandhams. These purport to contain a brief account of the lives of all mankind. It would appear on a superficial consideration of the subject that such books cannot at all exist ; but that they do exist is a fact, and the question therefore is how they were prepared.

The planets occupy particular places on the ecliptic at particular points of time. Every moment their positions are changing. The question then is in what period of time the planets return to their former positions. This is a mere matter of calculation—a question of the least common multiple of seven or eight numbers. These numbers are the periods of orbital revolution of Mercury, Venus, Earth, Mars, Jupiter, Saturn and the Moon, viz.,

Mercury	...	...	87.9693	days.
Venus	...	...	224.7008	"
Earth	...	...	365.2564	"
Mars	...	...	686.9795	"
Jupiter	...	...	4332.5848	"
Saturn	...	...	10759.2200	"
Moon	...	...	27 ds. 7 hrs. 45 m. 11.5 s.	"

Now the least common multiple of the above numbers is the Kalpa of the Hindu Astronomy, which is 4,320,000,000 sidereal years—after which period the planets all return to the first point of Aries at the horizon of Lanka—a place on the equator whose longitude is 76° E. from Greenwich. A Kalpa consists of 1000 Chataryugas. A Chataryuga consists of 4,320,000 sidereal years, 432,000 of which constitute the Kaliyuga.

Dwapara yuga	...	$432,000 \times 2 =$	864,000	years.
Treta yuga	...	$432,000 \times 3 =$	1,296,000	"
Krita yuga	...	$432,000 \times 4 =$	1,728,000	"

A Kalpa forms Brahma's day, at the end of which the Mahapralaya commences. Again, the number of Rasi Chakrams or the

Zodiacal representations of the positions of the planets is also limited. How? Suppose there was only one planet—say the Sun. He might occupy any one of the twelve houses; so might Mars and each of the other planets. The twelve places of the Sun combined with the twelve places of Mars will give us 12^2 or 144 different places for the Sun and Mars. These combined with the twelve places of Jupiter will give $12^2 \times 12$ or 12^3 or 1728 places for the three planets, the Sun, Mars and Jupiter. Similarly four planets will give 12^4 positions and five planets will give 12^5 positions, and so on. Now horoscopy deals with the positions of the five planets Mercury, Venus, Mars, Jupiter and Saturn, as well as the Sun, the Moon and Rahu (Moon's ascending node).^{*} Of these eight so-called planets, all, excepting the inferior planets, Mercury and Venus, will give us twelve positions. Now the greatest elongation of Mercury from the Sun is about 19° , and that of Venus is about 47° ; so that when the Sun occupies a particular sign, Mercury will occupy either that same sign or the one next after it or next before it; similarly Venus will be either in the house occupied by the Sun or in one of the two signs next after it or next before it. In other words, the number already obtained will have to be increased threefold on account of Mercury and fivefold on account of Venus. The number then is $12^5 \times 3 \times 5$. Combine with this the twelve Lagnas. The total number of Rasi Chakrams therefore is $12^6 \times 3 \times 5 \times 12 = 12^7 \times 15 = 537,477,120$. So that while the limit of time is 4,320,000,000 sidereal years, the limit of Rasi Chakrams during that period is 537,477,120. These figures have been stated simply with the object of dispelling certain wrong notions that the number of horoscopic Rasi Chakrams is infinite and that the changes go on for an infinite period of time. On the other hand, it would be wrong to suppose that the scope of a Nadigrandham extends to the period of a Kalpa or that it treats of so many chakrams. The chakrams themselves cannot be so many in reality, for the number given above expresses the possible number of positions in which the planets can be conceived to be placed in the twelve signs of the Zodiac algebraically. But they cannot assume all these positions, for the simple reason that they have motions of their own, and can only come to particular positions subject to such motions. Again, out of the 537,477,120 horoscopic Rasi Chakrams, even when reduced as just pointed out, a very large number refer to animals and plants. Again, it does not appear that the Nadigrandhams treat of any period of time other than the present *Kaliyuga*, and it is probable that those human chakrams that pointed to births in other yugas have been rejected. Now a number of horoscopes, though agreeing in the broad Zodiacal divisions of the planetary places, might show great differences where the divisions are more minute; as the Navamsa, Trimsamsa, Hora, Drekkana, Dvadasamsa and the like divisions, and it might be asked whether the Nadigrandhams recognize these divisions, and if not, on what basis these grandhams are built.

^{*} Uranus, Neptune and other telescopic planets are not supposed to exercise any appreciable influence over human affairs.

The 360 degrees of the ecliptic are divided into twelve equal parts of 30 degrees each, and each division is known as a sign of the Zodiac. Each sign, for purposes of Nadigrandhams, is divided into 150 parts known as *amsas*, and these *amsas* have particular names assigned to them, such as *Vasudha*, *Vyshnavi*, *Brahmi*, *Kala Kuta*, *Ahi*, *Sankari*, and so forth. A degree of the ecliptic contains five such parts, and each part is divided into two halves known as *Poorvabhaga* and *Uttarabhaga*, i. e., the first half and the second half. For each half the Nadigrandham contains a life, and this half represents in space 6', and in time a Vighatika or twenty-four seconds. So that the number of horoscopes treated of in Nadigrandhams as regards the *amsas* is 3,600. Now the first volume of Dhruvanadi gives a brief account of the lives of persons for the many *amsas* already referred to. The sketch is quite independent of the position of the planets, and holds true with some slight alterations from planetary influences. The questions treated of refer to the material points of one's life. Now in the cases of human horoscopy there is a law connecting the *amsas* with the positions of the planets. I long suspected that such a law of connection must exist, for otherwise it would not be possible to describe correctly the positions of the planets several thousand years hence and for such long ages. I examined the pages of the volume already referred to, and found the author writing in one place as follows:—

“We shall now proceed to state the method of discovering the places of the planets for the several *amsas* for human births.” A thrill of joy ran through me which was soon followed by bitter disappointment. For the next cadjan leaf which ought to have contained the information wanted was missing! Some person, evidently seeing the importance of the information, must have carried away the leaf of the book I examined. Our readers are requested to examine other copies of the first volume of the Dhruvanadi.

The author of a Nadigrandham takes up an *amsam* and jots down the positions or the several sets of positions of the planets, taking into consideration especially their Zodiacal divisions, and by slightly altering, or adding to, the brief sketch above referred to, for the *amsas*, finishes his account of a life. The author says that he treats only of about thirty or forty important points in each life. Now under one of these accounts a number of persons will fall whose lives will show differences of a more minute nature which the Nadigrandham does not take into account. The Nadigrandhams therefore are only very brief sketches of human lives, and a really learned astrologer can write out an account of a man's life ten or twenty times their length.

This perhaps is the proper place for a few words regarding a common complaint on the part of persons who have consulted the Nadigrandhams, that these books are under a curse, that they correctly describe the past events of a person's life and err regarding the future. The fault is not that of the Grandham; it certainly would not be possible for the author to ascertain before-hand at what period of one's life the book would be consulted, and then to give a correct account of such life till that period

of time, and then (for such an able astrologer) purposely to err. The fact is that, as already explained, the positions of the planets as shewn in the horoscopes do not agree with any given in the Nadigrandhams. The possessor of a Nadigrandham examines a number of horoscopes in which the planetary positions very nearly approach those shewn by the horoscopes presented to him. The nearer the astrologer approaches the correct horoscope, the more numerous will be the points of agreement between the life suspected as the correct life and the actual life of the person. Now, if while the astrologer reads out from his book, the person consulting it meets with any past events of his life not tallying with the statements of the book, the pages are set aside and other pages examined. But if no discrepancy is noticed, the persons comes hastily to the conclusion that the life picked out is his and goes home satisfied, with a copy of it. In such cases, the chances of disappointment are more numerous than those of success. The best plan would be for a person who wishes to consult the Nadigrandhams to have his horoscope prepared with the help of the correct modern tables and the correct ayanamsa.

As regards the first astrological work taken up for translation, the Brihat Jataka of Varaha Mihira, it is generally considered one of the best works on the science. The author himself speaks of it as follows :

होरातन्त्रमहार्णवप्रतरणेभन्नोदमानामहं ।

खल्पंवृत्तविचित्रमर्थबहुलंशास्त्रपुर्वप्रारभे ॥

“For the benefit of those attempting to cross the ocean of horoscopy, I construct this little boat consisting of a variety of metres with a multiplicity of meanings.” Most of the stanzas are purposely intended to convey several meanings. Four commentaries have accordingly sprung up. A well known one is that of Bhatta Utpala; another is known as Subodhini; copies of both of these are now in my possession; a third commentary is known as Mudraksari, in which it is said that most of the stanzas are interpreted arithmetically—the letters all standing for so many figures, and the figures representing the twenty-seven asterisms, the twelve signs, the nine planets, and so forth. The fourth commentary is known as Sreepateeyan.

The author has written a smaller work on astrology known as Laghu Jataka. Hence the present work is styled the Brihat Jataka. Jataka or horoscopy is one of the three sections of Jyotis-Sastra; and the author has treated of all the three branches. The other two branches are Samhita and Astronomy. Varaha Mihira's work on the former, known as the Brihat Samhita, is now being translated by me. His astronomical work known as Panchasindhan-taka, was long supposed to have been lost, but fortunately two copies of it were recently discovered, and they were purchased by the Bombay Government. M. Thibaut, Phil. Dr. is now preparing an edition and an English translation of the same, assisted by Pundit Suddahkara. Varaha Mihira has also written a work known as Yogayatra, a manuscript copy of which is in the possession of Dr. Kerne, now in Leyden, Holland, N. CHIDAMBARAM IYER.

LONELY MUSINGS.

THOU that art directing thy will to the attainment of perfection—thou that wilt be content with nothing short of the highest, hearken to a description of the road thou must travel.

Think not that thou shalt attain in a day the power even to recognise the illusions of sense for what they are. Many a time shalt thou sink and wallow in the mire, but at each withdrawal it shall seem to thee more hateful than before, and if only thy will be directed aright the God in thee will not long leave thee wandering. And think not that thy road will be a pleasant one. After some few gleams of brightness to refresh thee, it will lead through the torture-chamber, and when thou art led there thou needest not to stir a finger, for all shall be done for thee, and thy soul shall endure searching torture, and of thy loftiest thoughts and most impassioned dreams shall be formed the rack on which thou shalt be stretched.

Nor when one fancy is over and the cords are loosened, imagine that thou art then to be released. Thou mayest spend many years—perchance even thy whole life—in this chamber, and again and again shalt thou be stretched on the rack so soon as thou art able to bear it. And happy is it for thee if between the pangs thou dost not fall away from this high calling—weaving again entanglements of the senses—for then thou dost but repeat the previous torment and dost not advance to the more subtle tortures that await the spirit. But if there be no falling away, then are the intervals filled with a peace and bliss which is a foretaste of the joys beyond, and the soul like one escaped from a dark dungeon revels in the light of day.

To use an apt simile given by St. John of the Cross, this purgative affliction—this subtle torture—is the effect of the divine light on the soul that is being purified, and is analogous to the action of fire on fuel. “For the first action of material fire on fuel is to “dry it, to expel from it all water and all moisture. It then “blackens it and soils it, and drying it by little and little, makes it “light, and consumes away its accidental defilements which are “contrary to itself. Finally, having heated and set on fire its outward surface, it transforms the whole into itself, and makes it “beautiful as itself. Thus fuel subject to the action of fire “retains neither active nor passive qualities of its own except bulk “and specific weight, and assumes all the qualities of fire. It “becomes dry, then it glows, and glowing, burns; luminous, it “gives light, and burns much brighter than before. All this is the “action of fire.”

Thus in the secret chamber of affliction and divine contemplation is the soul consumed away and transformed, though few there are who in a single incarnation are strong enough to endure the complete purging. But blessed are they who are found worthy even partially to undergo this suffering. “Whom the Lord loveth “he chasteneth, and scourgeth every son whom he receiveth.”

One of the first great griefs of this dark night of the soul, which may be compared to the drying of the fuel under the action of the fire, is that thou art no longer able to love or admire any

of thy former friends, who nevertheless remain well worthy of thy love and admiration; nor canst thou any longer take joy in any earthly thing, however innocent, for everything within thee seems to be blasted into aridity, and except for the latent knowledge that thou art set towards the highest, thou feelest as if thy whole life were turned into pain. But this also ought to be a help in thy passage through the dark night, for if thou seest nothing worthy around thee, then shouldst thou the more strenuously set thy soul towards that ideal beauty—that divine wisdom and goodness which already is thy lode-star.

And the passion that was in thee—the unsatisfied desire that was like a serpent gnawing at thy heart, shall now be re-directed. Thou art now set to lift the veil of Isis—not that of any mortal maiden—and thy one and only aim shall henceforth be—call it by what name thou wilt—the mystical marriage of the Hierophant, the at-one-ment of the seven principles of man, the union of the soul with God.

No longer with high drawn sentimental feelings, no longer with hysterical sobbings, shall the spirit make its presence known, but with a face hard set amidst a world of practical men, thou bearest now within thee the hidden life of which the world knows not, but which is now to thee the only life worth living; and as all strong emotion has come to thee not as a binding but as a loosening from the chains of sense, so the thoughts of earthly society and companionship that were so sweet are now merged in the desire to be at one with the life of the whole world, in the intense longing that the thought and aspiration of all Humanity should become the very pulsations of thy being.

A PILGRIM.

LIGHT ON THE PATH.

WRITTEN down by M. C., Fellow of the Theosophical Society, London, 1885; and annotated by P. Sreenivas Row, Fellow of the Theosophical Society, Madras, 1885.

(Continued from page 64.)

Section III. Clause III.

And remember that the threads are living—are like electric wires, more, are like quivering nerves. How far, then, must the stain, the drag awry, be communicated!

AS shown in the preceding clause, the threads of human existence, though colourless and pure in their origin, are yet liable to become coloured and impure, when a man is led away by his passions and desires. The colour of a thread is of itself capable of communicating its stain to the individuals who caused it and to others who come into contact with it; but if it happens that the coloured threads are not inactive, ineffective particles of matter, but are like living and effective electric wires, then the result of their communication to us and others must necessarily be more serious. A piece of charcoal stains our fingers, but if it be a live coal, the

stain would be accompanied with pain and concomitant evil—so it is with Karma. The threads which form the rope of Karma (Karma pasa), being as effective as a living electric wire, their effect, when communicated to the individuals, must certainly be to affect them either for good or evil, according to the nature of the cause which produced that effect.

But in order to be able to realize this great idea, the reader should clearly understand how human action is originated, and what follows after the action is performed. Let him remember that desires are the springs of action; one of the essential conditions of an action is a Will; and the exertion of the Will stirs up the nervo-vital force which is within us. This force thereupon acts upon the nerves; nerves contract the muscles; and the muscles produce the necessary movements, resulting in the performance of the action intended. But the influence of this vital force, when once roused by the Will, does not cease upon the completion of the action. Being an offspring, as it were, of the human Will, and consequently, semi-intelligent and electric in its effects, this vital force flows out of the body as a material emanation, in the form of what we may call Aura, endowed with sound, colour and odour; and spreads itself in the ethereal space, making impressions and radiating the character of the will upon all surrounding objects, animate and inanimate; and then reflects back upon the very individual from whom it first emanated, under the well known mechanical law of action and reaction; either for good or evil, according as the will which rouses the Aura was in itself good or evil. This in brief is the philosophy of Karma; and a great Oriental Adept has described this in lucid and forcible language thus:—

“Every thought of man, upon being evolved, passes into the inner world and becomes an active entity by associating itself—coalescing we might term it—with an elemental—that is to say, with one of the semi-intelligent forces of the Kingdoms. It survives as an active intelligence—a creation of the mind’s begetting—for a longer or shorter period proportionate to the original intensity of the cerebral action which generated it. Thus, a good thought, is perpetuated as an active, beneficent power; an evil one, as a maleficent demon. And so man is continually peopling his current in space with a world of his own, crowded with the offspring of his fancies, desires, impulses and passions; a current which reacts upon any sensitive or nervous organization that comes into contact with it, in proportion to its dynamic intensity. The Buddhist calls this his ‘Skandha,’ the Hindu gives it the name of ‘Karma.’ The Adept evolves these shapes consciously; other men throw them off unconsciously.”

In the following pages I shall endeavour to explain and prove *seriatim* each of the propositions above put forward; and I beg the reader will be pleased to follow me step by step patiently.

To begin with the origin of human action. The motive powers of man’s conscious nature which give impulse and energy to human activity and set him in motion internally and externally, are what are called *Desires*; which include blind impulses, such as various kinds of appetites, as well as impulses accompanied

by knowledge and intention; in fact every impulse which urges man to action. Desires are thus the springs of action, and action is the exertion or exercise of the faculties of man, internal or external, and includes not only an overt act or uttered speech, but also the inmost thought.

One of the essential conditions for the performance of an action is Will. It is the Will that determines the action, and it therefore is the cause of Karma. In the absence of Will, as in the case of infants or idiots, no Karma is generated, as the cause does not exist. So that man's accountability for his actions commences with the Will, irrespective of the commission of the action or otherwise. If the Will be followed by a *corresponding* overt act or speech, then his action would be doubly meritorious or vicious according to the nature and quality of the Will itself; and if the Will be not so followed by deed or word, then he shall have his deserts for the Will alone, for *in foro conscientie*, a mere will to do an act or speak a word is itself commendable or blameable as the case may be. Here it is that the Moralist differs from the Jurist. A vicious will without a vicious act is no offence in the eye of the Public Law, whereas morality takes cognizance of both, separately and jointly. True, the law takes notice of what it calls an "attempt" to commit an offence; but an attempt implies more than a mere will; it is a stage beyond that. "Acts," says a lawyer, "immediately and necessarily connected with the commission of the offence and which constitute the commission of the offence, not being completed only because the offender is hindered by circumstances independent of his will, as by seizure by the police, &c., are attempts." So that it is clear that an attempt is one of a series of small actions necessary to the fulfilment of a great one. It may be asked whether the Law does not look to Will as the criterion for ascertaining whether an offence committed was intentional or otherwise. I know the Law does this; indeed the maxim of the Jurist is, *Actus non facit rem, nisi mens sit rea*. (The action itself does not constitute guilt unless it is done with a guilty intention.) But then, it must be remarked that the means which the Jurist employs to discover the Will, the internal motive, are confessedly *external*; for he says, *Acta exteriora indicant interiora secreta* (external acts indicate internal secrets); and regards only such intentions as are demonstrated by outward actions; and assumes jurisdiction against an *overt act* or against an intention manifested by an *overt act*, in utter disregard of the antecedent, latent will which influenced the overt act. Surely this mode of procedure is not calculated to elicit the truth; and it may and does very often tend to eliminate it, for man is quite capable of covering his foulest deeds and thoughts by parading his innocent ones with simulated candour, and prearranging matters in the manner best suited to prevent the possibility of arousing suspicion in the shrewdest people. The more enlightened a man is the greater is the chance of his proving a consummate cheat, unless his enlightenment has extended to the regions of spiritual purity. But the Jurist is powerless in dealing with such cases. Wherever the Public Law is severed from spiritual matters, there necessarily arises an insurmountable barrier

which confines the Jurist within narrow limits in point of time and scope of inquiry. Nay, it is not, in such a state of things, possible for a Public Tribunal to devote the unlimited time and energy necessary for the divulgence of every immoral act committed within the realm. So that his motto has been, *ne lites immortales essent dum litigantes mortales sunt*; (Let not the strife be immortal while those who strive are mortal); but the reign of psychology begins at this very point; it deals with the *immortal portion* of man principally; and its functions are neither restricted by time nor by any other consideration. It takes cognizance of every action, whether trivial or grave, whether still in the bud, in the mere conception of the individual, or an accomplished fact, and deals out retributive justice, whether the process takes days, centuries or even cycles.

Hence it is an essential condition of the law of Karma that we should dive deep into the human heart, and examine the character of the will in every action, outward or inward. The influence of the will is the cerebral influence, that is, the influence of nerves, or rather the pairs of nerves, emerging from the brain, such as optic nerves, auditory nerves, olfactory nerves. This influence of the will, when exerted, stimulates the vital force which pervades the brain and the nerves; travels to every part of the human system with the speed of lightning, and causes a vibration of the nerves. Then the nerves, acting through the interposition of the spinal cord, the main trunk of the nerves distributed to all parts of the body except the brain, contract the muscles. And lastly, the muscles produce the movement of such part of the body as may be necessary for the performance of the action contemplated by the will. In other words, the vital force, agitated by the Will, flows out, and results in an action, external or internal; for it must be remembered that "besides the mechanical effects produced by our outward actions, there is also an electric influence exerted and propagated by almost every muscular effort, every chemical change, within us, and every variation in the state of health or vigour, and especially by every mental effort; for no thought can arise in the mind, which does not alter the psychological, chemical, and electric condition of the brain, and consequently of the whole system. The stronger the emotion, the greater the change; so that great mental efforts and great exertions of the will bring about important moral effects. If the action is an overt one, as when we raise the hand or utter a word, the action of the vital force is mechanical, but if it is an internal action, as when we do not proceed beyond evolving a thought; then the effect is electrical; and consequently the result in the first case is more palpable than in the second; but in either case it is the vital force that has produced the result; and the question arises whether there exists such a thing in the human constitution as the vital force of which we are speaking.

This subject belongs to the department of Occult science, which from time immemorial has been the peculiar possession of the sacerdotal section of the Aryans; and "into the knowledge of which" Moses was initiated at Heliopolis (in Egypt) where he was "educated, and Jesus among the Essenian priests of Egypt or

"Judea; and by which these great reformers, particularly the latter, "wrought many of the miracles mentioned in the Scripture," as stated by Dr. Williams, a Professor of Psychological science in England, upon the authority of Rebold. These ancient occultists designated the vital force under the name of regenerating Fire, which the Sanscritists call *Têjas*.

Têjas is another name for Agni, who is the source of all that gives light and heat. So that there are different species of Agni, (fire); but "whatever other fires there may be, they are but the ramifications of Agni, the immortal" (Rig Veda I. 59. 1.) The primary division of Agni is threefold. "Agni," says the Vishnu Purana, "has three sons, *Suchi*, *Pavamâna*, and *Pavaka*," (I. x.). *Suchi* means the *Saura*, or Solar fire; *Pavamana* means *Nirmathana*, fire produced by friction, as the friction of two pieces of wood; and *Pavaka* means the *vidyuta* or fire of the firmament, i. e. the fire of the lightning, or electric fire.

The sources of these three fires, I may observe in passing, constitute the three principal deities spoken of in the Veda namely, *Surya*, the sun, representing the solar fire; *Indra* (and sometimes, *Vayu*) the rain-producing deity, representing the fire of the firmament; and Agni, representing the terrestrial fire, the fire produced by friction (Nirukta VII. 4); and all these three, be it remembered, are merely the ramifications of one Agni; which in its turn is an emanation from the Supreme One, as the reader will find from the allegorical description given of Agni as being the mouth-born son of Brahma, in the Vishnu purana.

Now, each of the triple forms of Agni has numerous subdivisions. The solar fire is distinguished by several divisions according to the nature of the rays emitted by the great luminary.

The terrestrial fire, i. e., friction fire, is called by various names, according to the purposes to which it is applied, e. g., the *Ahvani*, the fire into which the sacrificial oblations are poured; the *Garhapatya*, the household fire, and so on. And the fire of the firmament has various names with reference to its functions outside the man, and inside; as, for instance, the function of digesting food, &c.—(See Prasna Upanishat III. 5; Mundaka Upanishat I. II. 4—Also Sri Bhagavat IV. 1—61 and Vayu Purana); and the name given to that form of the fire of the firmament, which is in the body of human beings, is *Vaiswânara*. (Rig Veda I. 59—2); from the roots *Viswa* (all) and *nara* (man); i. e., the element residing in all men. (See also Bhagavat Gita XV. 14.) It is this Vaiswanara fire which concerns us the most in connection with the subject of these annotations. Being the electric fire located in the human body, its functions are very important; indeed it is said to be "the navel of men, supporting them like a deeply planted pillar." (Rig Veda I. 59—1.); i. e., it supports man as a pillar supports a house. The mystical circle about the navel in the human body, which is the prop and support of the whole human body, is called *Mulâdhâra*; and the sphere of *Vaiswana* fire which is just about the navel is called *Agni mandala*, "fanned by the air of the breath" and so on, as beautifully described in the Maitri Upanishat (VII. 11), and other esoteric works.

It is to be remarked here that the same *Vaidyuta* (or firmamental) fire, which, in the form of Vaiswanara, sustains human life as above described, also supports the whole Universe, for the Veda declares it to be equally the prop and navel of the universe (Rig-Veda I. 59—2). That which is abroad in the universe is analogous to electricity, magnetism, light, heat, &c., as those terms are understood by physical science; and that which is in living beings is what may be called the animal magnetism; it belongs to the vital and spiritual portions of man, the microcosm, and is not only endowed with all the qualities of electricity, &c. which the macrocosm possesses, but is also replete with intelligence such as may be communicated to it by the will of the individual who evolves it from time to time.

This fire, called the *Vaidyuta* (electric), or Vaiswanara (residing in all men) "is for obvious reasons called *Surira-agni*, fire of the body, and is the vital force above spoken of as being influenced by the will, and so producing muscular action, &c. "The Will," says the Maitri Upanishat, "stirs up the *Surira-agni* (fire of the body); then the fire agitates the *Maruta* (wind) in the body, and the wind passing through the heart, produces sound, &c." VIII.—11). This fire, this vital force, I propose to call by the name of *Têjas*, which, besides meaning Agni (fire) as above stated, means also light, heat, power, ardour, spirit, energy, bodily vigour, and so on, exactly representing the functions of the electric fire dwelling in the human body. And the English name which some eminent scientists of the West have given to the emanations of this *Têjas* is *Aura*, which Webster defines to be "any subtle invisible fluid, supposed to flow from a body; an effluvium, emanation, or exhalation," &c. Its powers in sustaining men, bodily and spiritually, are very great, and are extensively exercised by the Aryan occultists in reading the thoughts of others and transmitting their own to them, at however great a distance; also in healing the sick, and showering blessings, and various other purposes. Indeed this *Têjas* is a great power in the hands of the Aryan sages. "Brahma-*Têjas* is the power of the powers" was the motto of the great Rishi Viswamitra. Referring to the fact that this emanation or *Aura* is endowed with colours and sounds, a great Oriental Adept says to one of his correspondents,—"How could you make yourself understood by, command in fact, those semi-intelligent forces, whose means of communicating with us are not through spoken words, but through sounds and colours in correlation between the vibrations of the two? For sound, light and colour are the main factors in forming those grades of intelligences, those beings of whose very existence you have no conception," &c.

Now let me assure my readers that the theory of *Têjas*, or bodily fire, or animal magnetism, and of its emanation in the form of *Aura*, is neither fanciful nor novel. It is a stern reality, founded on ages of experience. "Search where we may," says Professor Williams, "this force (magnetism) has been universally acknowledged and used by all tribes and nations; and so far from this being but a science of yesterday, it enjoys the double reputation of being very old and having stood the test of ages; indeed, we maintain that it is the oldest

science extant, and that nothing was practised as a science prior to it." Magnetism as such, then, was the keystone of medicine, or the secret of the physician, and it was the pillar of religion, or the power of the priest. It may be interesting to some of us to know that medicine and her sister the church can pre-eminently claim the greatest antiquity as "professions" (*i. e.*, the former concerning the body and the latter concerning the spirit). And even in the present age, despite the sceptical notions here and there prevailing,—we see the great strides which this sublime science has made; and its reality and importance are being recognised by numerous modern scientists of eminence. I beg to refer my readers especially to the works of Professor Williams above mentioned; to the book of Baron Reichenbach, translated into English by Mr. William Gregory, late professor of Chemistry in the University of Edinburgh; to the Treatise on Light and Colour by Mr. Edwin D. Rabbitt of New York, and lastly to the numerous quotations in the book on the science and art of Organic Magnetism, by Miss Chandos Leigh Hunt of London. All these writers, be it remembered, have founded their works upon their own personal researches, observations and experiments, and upon the testimony of hundreds of other persons, some of whose names and addresses have been given in full.

These Western authors call the Têjas by various names, such as Odyle, Odyle force, Od, Odic force, animal magnetism, animal electricity, Mesmerism, Aura, Magnetic Aura, and so on. One of them, Professor Williams, describes it in these words:—The aura which pervades the brain and nervous system, though electrical in its nature, is something more than mere electricity; hence, for want of a better name, it is frequently called animal magnetism or animal electricity, in distinction to terrestrial magnetism or electricity. The former appears to be charged with an *intelligence*, so to speak; a spiritual essence characteristic of itself and clearly distinguished from the latter. Water may be charged with electricity; and but one result can be obtained from it. However, if animal electricity be used the water partakes of whatever therapeutic virtue the operator desired at the time he charged it."

Another writer, Miss Hunt, thus speaks of the powers and properties of Magnetic Aura:—

"I will now refer to it as it is expressed in name.....A thought makes this emanation active. It flows from the eyes, fingers, toes, and the ends of the hair. It can, by art, be rendered entirely subservient to the human Will, and can be compelled to travel in any direction; how far, is unknown. We might correctly term it elastic in its nature. It carries with it any desired influence, affecting sensitives at a distance as powerfully as though they were in the same room and under the immediate influence of the one who is directing it. It is called animal magnetism.....and it can be directed for curing mental, moral and physical diseases, producing refreshing sleep; rendering the body insensible to pain; *developing spiritual gifts*; artificially causing the phenomena of somnambulism; cultivating plants and fruits; taming animals, &c."

It must be remarked that although we have been speaking of the Magnetic Aura as it emanates from human beings, for the purpose of illustrating the law of Karma, yet it must not be supposed that its flow is confined to human beings. It exists in every animate and inanimate body, and in fact in all known substances and elements.

Having thus seen that such a thing as Têjas does exist, it must next be understood that it does not remain dormant. Designed as it is by the laws of nature to perform the most important functions, this Têjas is ever vigilant; and its influence is constantly spreading itself both within and without the body in which it abides; and, except in cases where a human will commands and transmits it in any particular direction, it flows in all directions widely and indiscriminately, although not generally visible owing to the very subtle nature of the particles composing it. Some idea may be formed of the extreme minuteness of the atoms from the following account, for which I am indebted to Professor Thomas Dick:—

"There are found in various liquids animalcules so small that they appear only like points when viewed through microscopes magnifying several hundreds of thousands of times. The smallness of some of these animalcules is such that a million of them do not exceed the bulk of a grain of sand, and yet each of these creatures is composed of members as curiously organized as those of larger animals. They have life and spontaneous motion; are endued with sense and instinct; are observed to move with astonishing speed and activity; and their motions appear evidently to be governed by choice, and directed to some end. They use food and drink; and are consequently furnished with organs of digestion. They appear to have considerable muscular power, and are furnished with limbs and muscles of strength and flexibility. We must therefore conceive that these living beings have a heart, arteries, veins, muscles, and circulating fluids, with all other parts and organs requisite to constitute an animal being. And if this is so, how inconceivably fine and minute such organs must be! Dr. Reid has calculated that the bulk of one of these animalcules—by no means the smallest—is equal to only $\frac{1}{1,000,000,000,000,000}$ or less than the forty billionth part of a cubic inch; that is, it would require more than forty billions of such minute beings to be equal in size to a cubic inch!"

If the *bodies* of these animals be so small, how infinitely smaller still must be the globules that swim in their blood! And how inconceivably smaller again must be the atoms that compose a solid, inanimate body! Professor Gandin calculates the number of atoms for a large pin's head at about 8,000,000,000,000,000,000,000, which, if measured off at the rate of a million per second, would take over 250 millions of years to complete! But even this must be far below the infinitude of the smallness of the particles of matter, for the subtlest ethers must have atoms quite transcending in minuteness all the measurements and calculations of the human mind!

It is owing to the extreme minuteness of the particles of matter that we are not generally able to see them as they issue from bodies; but it is certain that they do exist, and continue to flow, as the natural result of the constitution of organic bodies, animate or inanimate. As the constituents of those bodies are particles of matter held together by the operation of certain laws of nature, so there are other laws of nature under which particles tend to separate, and complex bodies are resolved into their prime constituents. Besides the great dissolution called the *Naimittika-pralaya* (occasional dissolution) which occurs at the end of each day of Brahma (Kalpa), when the organic bodies are destroyed, but their substance remains intact; and the still greater dissolution, the *maha-pralaya* or *Prākṛita-pralaya* (great elemental dissolution), which occurs at the end of a hundred years of Brahma (*Maha-Kalpa*), when not only the organic bodies, but even their substance,—in fact the whole universe—is resolved into the original source, *Mūla-prakṛiti*; there is a third dissolution, called the *nitya-pralaya* (constant dissolution), which is taking place incessantly and without the slightest intermission, in respect of all organic bodies, in the course of their various stages of growth and decay. Sri Bhāgavata Purana speaks of this constant dissolution in these words:—"The various conditions of beings, subject to change, are occasioned by that constant dissolution of life which is being rapidly produced by the restless stream of time, perpetually taking everything away." (XII, V.) Indeed, nothing in the universe remains the same, without undergoing some change or other, during even the shortest twinkling of an eye. Our inability to perceive this fact, while partly due to the very subtle nature of the change, is principally the consequence of our ignorance and disregard of the laws of nature.

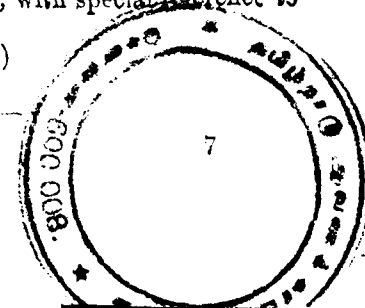
Further, we must remember that were it not for the constant flow of material particles from all bodies, perception of external objects would be impossible, and our faculties of vision, hearing and the like would be but so many useless appendages. It is a scientific fact, recognised by Eastern and Western philosophers alike, that the functions of the eye, nose, ears and so forth are due to stimuli excited by the emanations that issue from all known substances. The particles of matter proceeding from surrounding objects fall upon the eye, and, entering it through the pupil, they are refracted by the different humours deposited in the eye by nature, and thus converge into a focus upon what is called the retina at the back of the inner membrane of the eye. On the retina images of those objects are painted, with all their varieties of form and colour; and these images are thence conveyed to the brain by means of the optic nerve. Similar particles of matter produce the sensation of smell by entering the nasal organ, where a net-work of olfactory nerves is spread over the mucous membrane lining the upper part of the nasal cavity. These nerves are connected with the minute hairlets of the nasal membrane through certain cells. When the vibrations of a material particle, i. e., the effluvia emanating from odoriferous bodies, come into contact with this net-work of nerves, they provoke the sensation of smell. And, in like manner, the particles

proceeding from bodies in a state of agitation produce a vibratory motion; which, acting upon a sort of nerve net-work called the drum, in the cavity of the ear, produces the sensation of sound. There is thus a perfect correspondence between all the vibrations of nature; and such expressions as:—"The fire crackles with the light;" "The sun rises like the cry of a new-born child;" "The sound is heard when the sun is scattering his rays," and so on, are to be found in the Rig-Veda (VI. 3—6 and 7 and IX. 74—1); thus proving that there is an intimate relation between the set of vibrations which communicates to us the impressions of sound, and the other set which gives us the impressions of form and colour. It cannot be otherwise. The human voice (sound) is the means of expressing thoughts, feelings and passions; an adequate expression in words of deep thought and strong, passionate feeling is a poem; if the same sentiments are to be expressed in sounds alone, we must employ music, and if we make a similar appeal to the mind, dumbly addressing the eye as our sole channel of communication, we do so by means of painting. Thus poetry may be called the music of language, and music the poetry of sound, while a picture is an unspoken poem, a silent melody. All three arts are means of expressing our passions and feelings, and they operate upon the mind by sympathy. The mind is likewise affected by odour, an inseparable accompaniment of all bodily emanations, since it is a quality of every substance in which the earthly element is present.

If all this is true—as it must be true according to the teachings of science—in respect of the gross emanations of the body, it cannot be otherwise in the case of the subtle emanations (Aura) which flow from our inmost structure. We are then perfectly justified in holding that this Aura spreads itself in the Ether around us, clothed in appropriate forms and colours, and producing smell and sound, like all other emanations of the body; and that whenever set in motion by the exertion of the human will, it assumes such forms and colours as to render it capable of indicating the real character of every human action, however secret: disclosing the lowest whisper, the inmost thought, and the minutest play of the muscles. In this manner it enables us to communicate our own thoughts to others at any distance however great. This is not all. The *Tejas*, the source of human aura, as already explained, being the immediate result of the conjunction of the soul with the body, will continue to adhere to the soul, even after it vacates the gross body (*Sthūla sarīra*) and merges into the subtle body (*Sukshma Sarīra*) throughout all its various transmigrations. Thus Aura and its modes of manifestation form an important element in the operation of the law of *Karma* to which men are subject during the successive series of their numerous existences.

Hence, the reader will perceive the utility of the following additional particulars on the subject of Aura, with special reference to its colour.

(To be continued.)



A WEIRD TALE.*

(See page 237, Vol. VI.)

THERE are many who cannot believe that I have been prevented from writing the whole of this tale at once, and they have smiled when they read that I would continue it "if allowed." But all who know me well will feel that there is some truth in my statement. It may interest those who can read between the lines to know that I attempted several times to finish the tale so as to send it all in one batch to the magazine, but always found that at the point where the first chapter ends my eyes would blur, or the notes ready for the work became simply nonsense, or some other difficulty intervened, so that I was never until now able to get any further with it than the last instalment. It is quite evident to me that it will not be finished, although I know quite well what it is that I have to say. This part must therefore be the last, as in trying to reach a conclusion much time is wasted in fighting against whatever it is that desires to prevent my going into full details. In order then to be able to get out even so much as this I am compelled to omit many incidents which would perhaps be interesting to several persons; but I shall try to remember particularly and relate what things of a philosophical nature were repeated to me.

As I sat there waiting for the host to come back, I felt the moral influence of another mind, like a cool breeze blowing from a mountain. It was the mind of one who had arrived at least at that point where he desired no other thing than that which Karma may bring, and, even as that influence crept over me, I began to hear a voice speaking as it were through a pipe the end of which was in my head, but which stretched an immense distance into space † making the voice sound faint and far off. It said:—

"The man whose passions enter his heart as waters run into the unswelling passive ocean obtaineth happiness; not he who lusteth in his lusts. The man who having abandoned the lusts of the flesh worketh without inordinate desires, unassuming, and free from pride, obtaineth happiness. This is divine dependance. A man being possessed of this confidence in the Supreme goeth not astray: even at the hour of death should he attain it he shall mix with the incorporeal nature of Brahm. He who enjoyeth the *Amreeta* that is left of his offerings obtaineth the eternal spirit of Brahm the Supreme."

The atmosphere of the room seemed to give the memory great retentive power, and when on returning to my room that night I fell upon those sentences in the Bhagavad Gita I knew that they had come to me from a place or a person for whom I should have respect.

Occupied with such thoughts, I did not notice that my host had returned, and looking up was somewhat startled to see him sitting at the other side of the apartment reading a book. The English

* In answer to inquiries we beg to state that the incidents of this tale are not to be taken as having literally happened in the precise manner described.—Ed.

† There are some Theosophists who will recognize this.

clothes were gone and a white Indian dhoti covered him, and I could see that he wore round his body the Brahmanical cord. For some reason or other he had hanging from a chain around his neck an ornament which, if it was not rosicrucian, was certainly ancient.

Then I noticed another change. There seemed to have come in with him, though not by the door, other visitors which were not human. At first I could not see them, though I was aware of their presence, and after a few moments I knew that whatever they were they rushed hither and thither about the room as if without purpose. They had yet no form. This absorbed me again so that I said nothing, and my host was also silent. In a few more moments these rushing visitors had taken from the atmosphere enough material to enable them to become partly visible. Now and then they made a ripple in the air as if they disturbed the medium in which they moved about, just as the fin of a fish troubles the surface of the water. I began to think of the elemental shapes we read of in Bulwer Lytton's *Zanoni*, and which have been illustrated in Henry Kunrath's curious book on the Cabala of the Hebrews.

"Well," said my strange friend, "do you see them? You need have no fear, as they are harmless. They do not see you, excepting one that appears to know you. I was called out so as to try if it were possible for you to see them, and am glad that you do."

"And the one that knows me," said I. "Can you identify it in any way?"

"Well," said he, "let us call it *he*. He seems to have seen you—been impressed with your image just as a photograph is on a plate—somewhere or other, and I also see that he is connected with you by a name. Yes, it is——"

And then he mentioned the name of an alleged elemental or nature spirit which at one time, some years ago, was heard of in New York.

"He is looking at you now, and seems to be seeking something. What did you have or make once that he knew of?"

I then recollected a certain picture, a copy of an Egyptian papyrus of the Hall of Two Truths showing the *trial of the Dead*, and so replied, regretting that I had not got it with me to show my friend. But even as I said that, I saw the very picture lying upon the table. Where it came from I do not know, as I had no recollection of bringing it with me. However I asked no questions, and waited, as my host was looking intently at the space above my head.

"Ah, that is what he was looking for, and he seems to be quite pleased," he said, as if I could hear and see just as he did. I knew he referred to the elemental.

In another moment my attention was rivetted on the picture. Its surface bobbed up and down as if waves ran over it, and crackling sounds rose from every part. They grew louder and the motion ceased, while from a certain point arose a thin whitish vapor that wavered unsteadily to and fro. Meanwhile the strange visitors I have mentioned seemed to rush about more in the vicinity of the

paper, while now and again one of them took what looked like a flying leap from one end of the room to the other, with a queer faint boom of a metallic character following his rapid motion.

Here I must draw the veil unwillingly. Let me violate the unities and the frame of this tale by just putting down a few sentences, leaving it to the imagination to draw inferences.

"Those strange delineations of form? Quite easily. They were seen by the seeresses in the temple. It is quite true that elementals have no form as such... But there are undoubtedly types, and [those] Egyptians were not the men to do anything unscientifically... There is an occult reason why, although without form, these particular shapes were assumed. And having been once assumed and seen thus by the seer, they always repeated that form to those persons. So the representative of the astral light or of wisdom or the recording angel, is yellow in color, very tall, with a long bill like a stork. Or the one who takes the weight of the soul is always seen with a jackal's head... No, there is no prohibition against telling the occult reason. It is merely this: were it told, only one in a thousand hearers would see any meaning or reason in it... Let your mind reflect also upon the peculiarity that all the judges sitting above there have heads alike, while in color they differ, each one having a feather, the emblem of truth, on his head... No, it is not Hindu, and yet it is the same. They used to say, and I think you may find it in one of their books, that everything is in the Supreme soul, and the Supreme soul in everything."* So the great truth is one, while it can be seen in a thousand different ways. We [Egyptians] took a certain view and made every symbol consistent and of a class consonant with our view... And just as the Hindus are accused of being idolaters because they have represented Krishna with eight arms standing on the great elephant, we, who did not picture an eight-armed divinity, are charged with having worshipped jackals, cats and birds... "Yes, it is a pity, but the sand that buries Egypt has not been able to smother the great voice of that sphinx, the *esoteric doctrine*. But not through us except in some such manner as this, now and then. In India the light burns, and in a living people still resides the key—."

Just then the bobbing of the picture began again and the same whitish column wavered over it. The faint boom of the airy elementals recommenced, and again claimed my attention, and then the picture was still.

I may say that the whole of the conversation has not been given. It is not necessary that it should be. My host had maintained perfect silence all the while, and seemed to await my voice, so I said:

"What could have induced you to leave those peaceful places where true progress may be gained?"

"Well," he replied, "very likely they were peaceful, and quite truly progress was possible, but you do not appreciate the dangers also. You have read Zanon, and perhaps have an exaggerated idea

* Bhagavad-Gita,

of the horrible Dweller of the Threshold, making of her a real person or thing. But the reality is much worse. When you get into what you have called the 'peaceful places,' this power becomes tenfold stronger than it is found to be on the plane in which we now live in London."

"Why, I supposed that there, free from the cankering anxieties of modern life, the neophyte sailed happily on through plain seas to the shores of the fortunate isles."

"Far from that. On that plane it is found that, although from the spiritual sun there falls upon us the benign influence of those great sages who, entering paranirvana, throw off their accumulated goodness for our benefit, the evil influence that is focussed by the dark side of the moon falls as well, and with its power undiminished. The little temptations and difficulties of your life are as nothing compared to that struggle, for then it is realized that the self is the enemy of the self, as well as its friend."*

"But" said I, "was the fault committed a great one, that it should condemn you to this task?"

"No, not great as you term it. But quite great enough; and in consequence I had to take my choice. In Caracas you saw me as an illusion of a certain character. There I did what was required, the illusion being perfect except as to the eyes. Now you see another illusion, and yet at the same time a reality such as is connoted by that word when used by modern scientists. It is a body that lives and will die. The Karma is hard perhaps, but I grumble not. But is it not an illusion in every sense when you know that although this body speaks and thinks, still I the speaker am not visible to you?"

These words are not mine. If some of them seem meaningless or queer to many readers, do not blame the writer. There are those who can understand. There are yet others who have latent thoughts that need but these words to call them into life. I cannot give any greater detail than the above as to himself, because he had reasons for preventing me, although he might perhaps himself tell more to another.

One curious thing of interest he said, which will furnish some with food for thought. It was when I referred to the use of the body he had, so to say, *borrowed*, that he said:

"Don't you know that many experiments are possible in that way, and that some students are taught peculiarly? I have stood aside from this earthly tabernacle many a time to let in those who, notwithstanding that they operated the machine well enough and made quite a respectable use of it, did not know what they did. They were, if you like, dreaming. While here, in this body, they were essentially it, for the time, speaking its words, thinking its thoughts and not able to control it. Not desiring to in fact, because they were completely identified with it. When they waked up in their own apartments either a singular dream whispered a fragmentary song through their brain, or they retained no remembrances whatever of it. In such a case the body, being really master, might do or say that which I would not—or the occupier, tem-

* Bhagavad-Gita,

porarily strong, might say out of real recollection things having relation only to that life of which his hearers would have no knowledge."

Just then some clock struck. The atmosphere seemed to clear itself. A strange and yet not unfamiliar perfume floated through the room, and my host said, "Yes, I will show you a verse some one tells me to show you."

He walked over to the table, took up a queer little book printed in Sanscrit, yellow with age and seeming to have been much used. Opening it he read :

*"This supreme spirit and incorruptible Being, even when it is in the body, neither acteth, nor is it affected, because its nature is without beginning and without quality. As the all-moving Akos, or ether, from the minuteness of its parts, passeth everywhere unaffected, even so the omnipresent spirit remaineth in the body unaffected. As a single sun illumines the whole world, even so doth the spirit enlighten every body. They who, with the eye of wisdom, perceive the body and the spirit to be thus distinct, and that there is a final release from the animal nature, go to the Supreme."**

W. Q. J.

Correspondence.

ESOTERIC BUDDHISM.

SIR,—I feel that you have not done justice to me in your issue of October 1885, Vol. VII, No. 73. You have not published my letter in full, short as it was. You published two communications, one from R. P. and the other from R. B. These gentlemen are no doubt learned, but they have not answered my simple questions, viz., does Esoteric Buddhism, or the religion professed by Mr. Sinnett, Col. Olcott and Madame H. P. Blavatsky, inculcate the existence of one eternal first cause of the universe *which is cognizant of its own existence*. R. P. says, "the 'Esoteric Buddhism' of Mr. Sinnett" "seems to have greater affinity and resemblance to the Adwaita Philosophy of Sri Sankaracharya, and that in more than one point of view. In the first place it resembles Adwaitism in its regarding Nirvana or Moksha as a state in which the individual soul totally merges into the All-Spirit, becoming one with it, and having no separate existence apart from it; and secondly, both Adwaitism and Esoteric Buddhism agree in denying any attribute to the Supreme Spirit." Again "this is essentially distinct from the teaching of the author of 'Isis Unveiled,' in which (1) individual soul is viewed as maintaining its own distinct individuality even after attaining to the condition of eternal beatitude by its absorption into the Supreme Brahma, and (2) the attributes of omniscience and omnipotence are predicated of the Father Spirit and of the individual Spirit." These words perhaps mean that Mr. Sinnett and Madame Blavatsky, two esoteric Buddhists, do not agree in the definition of "the Eternal Cause." R. P. says that "this doctrine of the author of 'Isis Unveiled' seems to be identical with Visishtadwaitism." But

* Bhagavad-Gita, Sect. XIII, last verse.

the latter is opposed to Adwaitism of Sankaracharya who "denies omniscience and omnipotence सर्वज्ञत्व and सर्वशक्तिव to the Parabrahm."

R. B. states that "the esoteric doctrine, that is, I mean Vedantism, does not teach any atheism or materialism," that "no personal God is sanctioned in this doctrine." Some misunderstand that "Parabrahm has no knowledge and consciousness. A pot or inkstand may be said to be unconscious and senseless, but not Parabrahm, because Parabrahm itself is Wisdom and Intelligence."

How much wiser am I after studying the above? Are R. B. and R. P. esoteric Buddhists? Have they removed my doubt whether according to esoteric Buddhism, Parabrahm is a conscious Being? I beg to appeal to Madame Blavatsky, Colonel Olcott and Mr. T. Subba Rao to be so charitable and kind as to enlighten one of their brethren on the point and remove his doubt. My question is whether the eternal cause of the universe knows that it exists.

KRISHNA VILASS,
MYLAPORE, MADRAS,
16th October 1885.

R. RAGOONATH RAO.

Madame Blavatsky being far away, I can only answer for myself. Many years ago, after pondering this problem to the best of my poor ability, I came to the conclusion that it was practically impossible for any one man to decide it for any other man. Each will of necessity settle it for himself. When Malunka asked it of the Lord Buddha, the latter was silent, subsequently explaining—as did Plato to his disciples—that it was idle to enquire into first causes. Still, profound thinkers will always figure to themselves working hypotheses to deduce conclusions from; my learned and ingenious Brother, Mr. Ragoonath Row, is quite as competent to do this as I. And his belief will be no more binding upon the Theosophical Society than is mine, or Madame Blavatsky's, or any other member's.

H. S. OLCOTT.

In answering Mr. Ragoonatha Row's queries about "Esoteric Buddhism," one R. P. observes that the "Adwaitism" of Sankaracharya and Esoteric Buddhism teach alike that the individual soul after attaining Nirvana or Moksha "merges in the universal spirit, becoming one with it and having no separate existence apart from it." This, I think, is the correct view of it; but again R. P. gives a quotation from "Isis Unveiled," Vol. II, pp. 116—7 which seems to mean that the individual soul maintains its separate individuality when it attains Nirvana or Moksha. Now, the author of "Isis Unveiled" here completely differs from the author of "Esoteric Buddhism" and Sankaracharya. Will you please, through your journal, explain what the author of "Isis" meant by the passages which appear in Vol. II, pp. 116—7. If the author's meaning is as I interpret, it admits of objection on all sides.

P. R. VENKATARAMA IYER.

Note.—The author of "Isis Unveiled" meant by the passage referred to the same thing as was meant by the author of "Chandogya Upanishad," whoever he might be when he said that the soul after reaching "Parangyoti" attains its true rupa. (Paranjyoti-rupasampadya Swana rupana abhinishpadyata). The soul is merged in Nirvana in the universal soul as its ideation becomes identical with cosmic ideation; yet its individuality is preserved on account of its past karmic association. Furthermore an individuality as defined in substances may be preserved when individuality and separateness in consciousness cease to exist.—Ed.

DOUBTS ON VEDANTA PHILOSOPHY.

DEAR SIR,—I am exceedingly glad that Mr. Piari Lal (See *Theosophist* September 1885, pp. 308-309) has addressed you on the above subject, and I beg to supplement him from another stand-point, namely, that of the *Bhagavadgita*. This word means: verses by *Bhagvān*, i. e., God; more correctly (if this is objected to), God as Krishna (one of the incarnations of Vishnu). If, as I believe the Advaites acknowledge the *Bhagavadgita* as authoritative in the interpretation of their doctrine, they should read Stanza 12, Adhyaya 2; addressed by Sri Krishna to Arjuna.

“నత్యేవాహం జారునాసం । నత్వం నేమే జనాధిపాః॥
Natnevaham jatu nasam, natvam neme janadhipah;

“నచైవనభవిష్యామి స్మ రైవయమతఃపరమ్॥౧౨॥
Nachaiva nabhavishyamassarve vayamathahparam.

“I, (Lord of all), (in the past to the present, in time without beginning), did not non-exist, but exist; these princes (facing you) (the governed, the *Kshetragnas*) did not non-exist, but exist. Also I, you and all of us, in the future to the present, will never non-exist, but will exist.”

Or in other words: “I, Lord of all, Paramatma, am ever-existent,—there is no doubt of this—so, all of you, *Kshetragnas*, *Atmas*, are also ever-existent.” Thus it appears as a truth averred by *Bhagvan* himself: (1) That *Bhagavan* (Paramatma) differs from the *Atmas*, and (2) that *Atmas* are different from one another since such expressions *I, you, all these, we*, are used at a time of imparting true knowledge, to one (*Arjuna*) deluded by ignorance. If it is replied that duality as thus seen is through *Upadhi* (*Maya*), then, because *Atma*-duality is an untruth, dual designations (*I, you, &c.*) at a time of teaching truth, do not hold good; the *Atma*-duality, uttered by *Bhagvan*, is natural, the *Sruti* itself expounds in:—

“నిత్యోన్మిత్యానాంచైత నశ్చైతనానాం ఏకాదహనాం యోవిదధాతికామామ్”

Nityo nityanam Chetanaschitananam, éko bahúnām, yo vidadhāti kāmān. i. e., “of the ever-existing, many, and intelligent, he who, one, ever-existing, and intelligent grants wishes.” The doctrine of “duality through Ignorance,” † (“through *Upadhi*,” disposed of above), attributing dual designations (as *I, you, &c.*), in consequence of Ignorance and its teaching, to *Paramapurusha*, the truth-knower, does not hold good, by reason of his being non ignorant, not involved in the effects of ignorance, without attributes, immovable, ever-existing, and intelligent. On this it may be said that to *Paramapurusha*, who knows the non-dual (Advaitic) knowledge, the dual knowledge, though dispelled, yet lingering like a burnt cloth, does no harm; this reasoning is not conclusive because the knowledge of water in a mirage, dispelled by the knowledge of the mirage but still lingering, does not involve one in the act of fetching (that) water. Thus here also (in the *Gita*), the dual-knowledge, dispelled by the non-dual, and although lingering, and by reason of the certainty of its (dual-knowledge) falsity, cannot be a subject for imparting true instruction, &c. Also, it cannot be said that to *Iswara*, who was before ignorant, but now enlightened by *Tatwa* (truth)—know-

* { *Bhagvan* is underlined to exclude the Atheists.

† { Himself is underlined to exclude those who suppose the *Gita* human.

‡ i. e., duality appearing dual on account of ignorance, to disappear as soon as knowledge breaks on one.

ledge, the dispelled (dual-knowledge) still remains, for, to say so is against such texts as:

“యస్మదక్షా స్మర్యవిత” *Yassarvagnassarvavit.*

(He who is all-knower and all-understander, &c.)

Again, it may be asked, to whom did *Paramapurusha*, and the line of Gurus up to date, while there was the certainty of the non-dual characteristic of *Atma* (the lingering of the dual-knowledge, may be neglected) teach the true non-dual knowledge? If it be replied, that it is taught to such as *Arjuna*, appearing as his own reflections; that reasoning does not hold good; for no sane person will teach anything to his own reflection in a gem, sword, or mirror, knowing its identity with himself. By them, the (Advaites) *continuance* (lingering) of the dual knowledge cannot be asserted, for that (dual knowledge) must be considered as utterly destroyed by the non-dual knowledge of *Atma*.

I stop here for the present with one more hard nut for the Advaites to crack:—

Define *Atma* and *Avidya*. You say that by *Avidya*, *Atma* (*Brahma*) appears as the Universe. Do you assert two different substances as implied by *Atma* and *Avidya*? If so, where is your non-dualism? But if you by *Atma* and *Avidya* is *Mithya* (false), then are there two *Avidyas*, the contest that *Avidya* is *Mithya* (false), then are there two *Avidyas*, the false and the true? Supposing there is only the false one, then in order to support non-dualism, *Brahma* must be identified with *Avidya* or *vice versa*. Is *Brahma* then *Avidya*? And *Avidya* being *Mithya* (false), *Brahma* must be pronounced false, *reductio ad absurdum*; but *Brahma* is not false, but is true, and intelligent.

A. G., F. T. S.

28th October 1885.

BHAKTI.

A Brahmin F. T. S. asks through your Journal whether *Bhakti* Yoga is not essential. Mr. Sinnett's views were formed on the following grounds:—The *Visishtas* Advaitis believe in the “Interpolation of a personal Deity,” and hence in personal works too; and *Bhakti* or devotion to that Deity would simply mean a sort of pious feeling and admiration in the carrying out of his commands. Mr. Sinnett is of the opinion that whether the deity is abstract or personal, *Bhakti* alone sufficient to attain that deityhood. But if *Bhakti*, according to the definition of the correspondent, means an attempt at concentration, it is noble indeed; but Mr. Sinnett would say that mere wish to attempt alone is not everything. But as far as my personal experience goes, the *Vishtadwaitis* never admit any form of Yoga as an “Avenue to spiritual training.” If our correspondent views *Bhakti* as a sort of Yoga, Mr. Sinnett would be the last man to find fault with his views.

13th October 1885.

PATTAINADAI,
 W. S.

S. VAITHIANADHA IYER.

INDIAN SORCERY.

In illustration of the laws of Black Magic as defined in the article entitled “The Left Hand Path” (*Theosophist*, May 1885) I believe the following story will be of value. Unlike many of the sort, it is perfectly authentic and connected with the records of the Bellary Cantonment Magistrate's Court,

In the year 1872, there lived at Bellary one Earada Basapah, a Hindu of Lingayet caste and a man of local influence and consequence. He was a Government Abkari contractor for a number of years and his uniform success over all other bidders excited the cupidity of his competitors. One of them finally had recourse to a Black Magician (Soonyagadu in Telugu) and the contractor died suddenly in great pain.

The usual method is to prepare a puppet intended to represent the victim sticking pins or nails into it and invoking curses after a prescribed formula upon him. The sorcerer then takes the puppet to the burning ground, and spreads before it the several sorts of vegetables, flesh and other eatables prepared and kept ready for the occasion, in leaves placed upon chakrams drawn out on the ground in chunam, and goes through a horrid ceremony, after which he buries it.

If the whole of the ceremony is efficiently performed, the victim expires the moment the puppet is buried, suffering until then from the most excruciating pains in those joints wherein pins and nails had been, as said before, stuck in the puppet.

I have casually visited in person several places in the cremation ground devoted to such ceremonies, and dug out from underneath the ground several puppets of this kind and without fail found in their stomachs seven pies tied up under seven knots in thin white cloths dyed in saffron. The above incident, I chose from amongst them for special mention as it was brought before a Government tribunal; but unfortunately, as is often the case, the offence was brought home to nobody.

The crowning act of the sorcerer is to obtain one or two of the front teeth or the skull bone of the victim, without which, it is said, the victim's spirit cannot be set up against the Magician by the friends or relations of the deceased.

The body in the case under reference was found, the next morning, to have been exhumed and to the great amazement of the townsmen, the two front teeth had disappeared.

BELLARY,
9th November 1885.

V. SOOBARAYA MOODALIAR.

THE PRIESTLY CASTE OF THE HINDU NATION.

PANDIT Bishan Narayan is hard on the priests in his able article on "Modern Science and Ancient Religion" in the November *Theosophist*. He admits that there are "beautiful allegories symbolising profound truths," that there is "a veil over the doctrines of our religion," and that there is an apparent "mass of absurdity, in reality a mine of most glorious truths." If these allegories, if this veil and if this mine are necessary, and if it is not every man that is capable of explaining the allegories, lifting the veil and working the mine without teachers and guides, then it follows that as modern science has its teachers so has Religion its priests. All schoolmasters and professors are not Darwins and Spencers or Huxleys and Tyndalls. Neither are the priests of all religions Yogis and Rishis. The Hindu masses, according to their receptive powers, have Brahmins of different standards of learning. The Brahmins have Gurus or Acharyas of different degrees of knowledge, and Gurus and Acharyas have Mahatmas of different degrees of occult-power. In a family the parents are the priests of the children and the husband the priest of the wife. "Rahos and Kaitos" of some kind or other necessarily exist as well as "clouds of superstition" always and for all, except for the Yogi in Samadhi, and I do not understand Brother Narayan's protest against "Religion being the special profession of a certain class." It is a most abstruse and illimitable study, requiring

particular training and qualifications in the student. The principles of natural selection and heredity operate here as elsewhere. The Brahman caste requires (a) to be purified of the black sheep (b) to be strengthened by the accession of rising worthies, and (c) to be encouraged to cultivate and spread true religion. None but materialists or priests of other religions would deny to the Hindu religion its priests. I believe Brother Narayan's object is simply to rouse the Brahmins to do more justice to their religion and community. Mere dogmatic condemnation is certainly not enough for this object. The Theosophical Society is doing much by encouraging Sanskrit literature and Sanskrit schools. I have petitioned the Government and the Director of Public Instruction and the Graduates' Association of Madras to promote the education of the masses in the vernaculars through the village sastries and to limit the expenditure of public money on education in the English language.

A. SANKARIAH.

Reviews.

"ZOROASTER." BY F. MARION-CRAWFORD.*

IN 1883 it will be remembered that there appeared in this Journal a review of "Mr. Isaacs," a romance by Mr. F. Marion Crawford. At that time Mr. Crawford evidently included in his story the first, (and somewhat crude) ideas he had formed of Esoteric Philosophy. The result was "a clever story cleverly told," but so far as the author's ideas of occultism in its higher development were expressed, it would seem,—despite that rather enthusiastic review—that his reading had led him to form certain conclusions which had but scanty warrant from our teachings; and which, as pointed out a month later, if stamped "with the seal of your" (the editor's) "approbation, however qualified, besides giving it a character which the author himself is perhaps far from claiming for it, is calculated to mislead the general reader." At the same time, however, that work touched upon more than one important fact, and showed a kindness towards our modes of thought that has been found sadly wanting in other works, which have approached the same subjects. In the book now before us, we find that the author's ideas, while still in our opinion mistaken on some points, have in the main been modified and refined in a manner alike creditable to his fine sense of intuition and his love of truthful expression.

Whether our Parsee brethren will recognise in the hero of this story a likeness of their great Master we know not; but we feel sure that few of them will find fault with the noble and dignified personage described by Mr. Crawford, nor will they, we hope, find any reason to be dissatisfied with his stately and picturesque treatment of their venerable faith.

Zoroaster is introduced as a young Persian prince, a pupil of the Hebrew Prophet Daniel, under King Nebuchadnezzar; for which monarch, in the opening chapters, that Prophet interprets the celebrated writing on the wall. In reward for this service, the Prophet was made Governor of the province of Media, and Prince Zoroaster a short time later was placed under him in command of the soldiery. Also under protection of the Prophet were a few of his own countrymen who had

* London: MacMillan & Co., 1885.

followed his fortunes. Chief among them, was his young relative and ward the Princess Nehushta, last scion of the Royal Hebrew line of Jehoiakim.

Zoroaster was greatly beloved by the Prophet, for he was learned in all the wisdom of the Prophet himself, and of his contemporary *savants* at the brilliant court of Assyria. Even when the Prophet was nearly a hundred years old, "and only left his own habitation when he caused himself to be carried down into his garden for an hour," to breathe the perfume of his flowers and the savour of the earth, the Prince was in the habit of going daily to "sit at his feet." At this period the Prince had attained the age of about thirty and was singularly strong and handsome and indeed had become or remained a soldier only from mere force of circumstances, his inclination and learning tending to make him a mystic philosopher and prophet, like his aged master. And "to attain by a life of rigid ascetic practice to the intuitive comprehension of knowledge, to the understanding of natural laws not perceptible by the senses alone, and to the merging of the soul and higher intelligence in the one universal and divine essence, were the objects Daniel proposed to his willing pupil" (p. 55). But the venerable Prophet evidently omitted to remember that his ward, the Princess Nehushta, had by this time grown up into a very beautiful woman, so much so that the Prince, his pupil, with all his learning, and in spite of his noted repugnance to ladies' society, fell violently in love with her. The Princess on her part reciprocated the feeling, but from the fear that the Prophet would be displeased and not sanction their betrothal, their mutual passion was concealed, though they contrived to meet frequently in private.

In the course of one of these meetings, which is very beautifully described, they define to each other their ideas of "love." The Prince's definition partly ran, "Before earth was for us, we were one, before time was for us, we were one,—even as we shall be one, when there is no time for us any more" (p. 41). As will be observed from these words, the prince's ideas were coloured in no slight degree by the Hebrew lore of his master, while at the same time it reminds us strongly of some of the remarks of "Ram Lal" in Mr. Crawford's former work. He too, if we mistake not, spoke of an after state of love and union which we think is scarcely traceable to the philosophy which "Ram Lal" was there intended to represent; although it may not sound so much amiss from the mouth of a student of Hebrew esoteric learning.

The death scene and final prophetic peroration of the aged Prophet is dramatic and grand in the extreme (p. 6 *et seq.*), and the prediction that his pupil would fall away from his philosophic ideal through a woman, and again return through a woman, is admirably worked out to fulfilment in the story.

We pass over the portion of the work which tells how Zoroaster and Nehushta were summoned to attend Darius, the new king, and how subsequently, through the jealous treachery of Atossa, his fair and false queen, the lovers were separated, and Nehushta taken to wife by the king: till we arrive at the part, where, three years after that event, Zoroaster is described sitting beside a mountain (spring) absorbed in profound meditation. "His tall figure was wasted almost to emaciation by fasting and exposure; his hair and beard had turned snow white, and hung down in abundant masses to his waist, and his fair young face was pale and transparent. But in his deep blue eyes there was a light different from the light of other days—the strange calm fire of a sight that looks on wondrous things, and sees what the eyes of men may not see, and live.....and he was but three and thirty years of age. But between him and the past there was a great gulf—the interval

between the man and the prophet, between the cares of mortality and the divine calm of the higher life." His food was "every month a bag of parched grain and a few small hard cheeses of goat's milk." He had in fact become a Yogi—let us follow him to his "ashrum".

"And when at last the night was come, Zoroaster arose and went to the spot where the rocks, overhanging together, left a space through which one might enter; and the white-haired man gave one long look at the stars overhead, and disappeared within.

"There was a vast cave, the roof reaching high up in a great vault, the sides black and polished, as though smoothed by the hands of cunning workmen; the floor a bed of soft black sand, dry and even as the untrodden desert. On the midst a boulder of black rock lay like a huge ball, and upon its summit burned a fire that was never quenched, and that needed no replenishing with fuel...There was no smoke from that strange fire, nor any heat near it like other fires."

"Then Zoroaster bent and put forth his forefinger, and traced a figure upon the sand, which was like a circle, save that it was cut from north-west to south-east by two straight lines, and from north-east to south-west by two straight lines, and at each of the four small arcs, where the straight lines cut the circumference of the great circle, a part of a smaller circle outside the great one united the points over each other. And upon the east side, towards the altar, the great circle was not joined, but open for a short distance." (This figure represents the ground plan of the modern Parsi Tower of Silence,—the Mazdayasnyan Dakhma, or place of death.)

"When the figure was traced, Zoroaster came out from it and touched the black rock whereon the fire burned; and then he turned back and entered the circle, and with his fingers joined it where it was open on the east side through which he had entered. And immediately, as the circle was completed, there sprung over the whole line he had traced a soft light, like that of the fire, but less strong. Then Zoroaster lay down upon his back, with his feet to the west and his head towards the altar, and he folded his hands upon his breast and closed his eyes. As he lay, his body became rigid and his face as the face of the dead; and his spirit was loosed in the trance and freed from the bonds of earth, while his limbs rested.

"Lying there, separated from the world, cut off within the circle of a symbolised death by the light of the universal agent," (Astral light) "Zoroaster dreamed dreams and saw visions.....and so night after night, he lay upon the floor of his cavern, rigid and immovable; his body protected from all outer harmful influences by the circle of light he had acquired the power of producing. For though there was no heat in the flame, no mortal breathing animal could so much as touch it with the smallest part of his body without being instantly destroyed as by lightning. And so he was protected from all harm in his trances; and he left his body at will and returned to it, and it breathed again, and was alive."

Scarcely ever, we think, has such a poetic and at the same time true description of the projection of the double been written. The author's "Zoroaster" comes by very many degrees nearer the likeness of an adept than his "Ram Lal." Of course when Zoroaster's "spirit was loosed," &c., astral body is to be understood, in place of spirit. We are inclined to think it a pity that the author in giving his very simple and intelligible summary of the "Septenary Constitution" of man, has not pointed out to the general reader what particular parts of the Yogi's constitution were "loosed!"

One of the results of Zoroaster's meditations was that "he became aware of the chief cause—of the universal principle of vivifying essence, which pervades all things, and in which rises motion as the original generator of transitory being. *The great law of division became clear to him—the separation for a time of the universal agent into two parts, by the separation and reuniting of which come light and heat, and the hidden force of life, and the prime rules of attractive action; all things that are accounted material.*" This is one of many great facts touched upon by the author.

Not less worthy of note is the description of "Dhyán Samadhí," which runs thus:—"As his perishable body became weakened and emaciated with fasting and contemplation, he was aware that at times the universal agent ceased to be decomposed and recomposed in the nerves of his material part, so that his body became as though dead, and with it the fourth element which represents the sense of mental desires; and he himself, the three highest elements of him,—his individuality, his intelligence and his soul,—became separated for a time from all that weighed them down; and his mind's eyes were opened and he saw clearly in the astral light, with an intuitive knowledge of true things, and false." In short, he realized the existence of his seventh principle.

Well, too, the author expresses the strong disinclination of the once liberated ego to return to its mortal tenement, and earthly life. Verily, well might Zoroaster think "it was but a weariness to take up the flesh and wear it, when it was so easy to lay it down." But while his Ego thought in that fashion it was addressed by a voice, and we venture to think that the following short quotations from the sayings of that voice will go far to prove that the author's ideas as to Esoteric Philosophy have arrived at an immensely higher stage than that at which they seemed to rest three years ago.

"Think not that by wilfully abandoning the body, even though you have the power and the knowledge to do so, you will escape from the state in which it has pleased God to put you.

"Rather shall your pain and the time of your suffering be increased, because you have not done with the body that which the body shall do.

"The life of the soul while it is in the body has as much value as when it has left it. You shall not shorten the time of dwelling in the flesh....

"There are other men put into the world besides you. If you leave the world what does your knowledge profit other men? and yet it is to profit other men that God has put you into the world....

"All things that are not accomplished in their time, shall be left unaccomplished for ever and ever....

"Wisdom is this. A man shall not care for the things of the world for himself, and his soul shall be lifted and raised above all that is mean and perishable; but he shall perform his part without murmuring. He shall not forget the perishable things, though he soar to the imperishable.

"For man is to man as one portion of eternity is to another; and as eternity would be imperfect if one moment could be removed, so also the earth would be imperfect if one man should be taken before his appointed time.

"If a man therefore take himself out of the world, he causes imperfection, and sins against perfection, which is the law of God.

"The imperfect spirit shall be finally destroyed, for nothing that is imperfect shall endure. To be perfect all things must be fulfilled, all deeds done, in the season while the spirit is in darkness with the body. The deeds perish, and the body which doeth them, but the soul of the

perfect man is eternal, and the reflection of what he has done abides for ever in the light." (p. 65, Vol. II.)...

"Hasten, for one moment is as another, and there is no difference between the value of one time and of another time.

"The moment which passes returns not, and the thing which a man should do in one time cannot be done in another time."

"The voice ceased, and the spirit of Zoroaster returned to his body in the cave, and his eyes opened. Then he rose, and standing within the circle, cast sand upon the portion towards the East; and so soon as the circle was broken, it was extinguished, and there remained nothing but the marks Zoroaster had traced with his fingers upon the black sand."

Whether the Mazdayasnian priests ever made use of Haoma juice in the way portrayed by Mr. Crawford in the succeeding chapters, or not, is a thing we may leave to our Parsi brethren to settle; as likewise the correctness of the descriptions of the ancient ritual: if there are errors in these, they are such as do not mar—at least for European readers—the vivid beauty of the chapters in which Zoroaster reappears as the prophet and reformer of their religion; and that in which he and his priests meet their death at the hands of the barbarian horde, before the very altar of their violated temple.

There is much in these volumes that must of necessity remain unnoticed in this short paper, but we may briefly remark that the hero's bearing towards the rival queens is very finely handled; and we also think the picture of Zoroaster as an adept is one that compares very favorably with that of Lord Lytton's "Zanoni." Yet it seems to us that the final scene, in which the queen Nehushta is killed in his arms, happy in hearing him say that they will be together "beyond the stars and for ever, in the light of the glory of God the most high" is but the continuation of the same,—in our view, mistaken,—idea, expressed in "Mr. Isaacs;" viz., "Eternal communion with the bright spirit" (of his deceased sweetheart); although it may be that this idea is necessary as a finishing touch, to suit the picture to the sentimental requirements of European romance readers.

The book is so well worth reading that we have no hesitation in advising our friends to accord it a prominent place on the same shelf as Lord Lytton's works.

MIAD HOYO-RA KORA-HON, F. T. S., &c.

THE SPIRIT OF THE NEW TESTAMENT, BY A WOMAN.*

In this book the writer displays intuitive power of a high order, and she ought to find many readers in England and America. Her conception of the mission and character of Christ is lofty and noble, and the story of his life, as here told, will invest it with a fuller and more living meaning to many. The book also includes an account of the later doings of the Apostles, of St. Paul's letters, and the visions of St. John.

We are however unable to agree with her when she says that "none have ever disputed that Palestine was the special religious nation of the earth," and the finality which she attaches to the mission of the historical Jesus of Nazareth is hardly borne out by the analogies of what is known of the operations of cyclic law and the original doctrines of the great religious systems other than Christianity. The leading idea throughout the book is the divinity of woman's position and her equality with man

* London: E. W. Allen, 1885.

as complementary to his nature, and the writer claims a fuller recognition of the female principle, so often ignored in Protestantism, while liable to exaggeration in the Romish communion.

While however many will dissent from some of the opinions expressed in this work, few Christians will peruse it without enjoying its many beautiful passages and feeling that their own realization of the depth and beauty of the pure inner Christ principle has been strengthened and enhanced.

PHALICISM. BY HARGRAVE JENNINGS.*

PRIMITIVE SYMBOLISM. BY HODDER M. WESTROPP.†

MR. JENNINGS, author of "The Rosicrucians," has in the work before us given a learned and elaborate account of a tabooed subject, but one that cannot but force itself on the attention of all who deeply study the various religious symbols throughout the world. These emblems are to be found, more or less disguised, in every region of the globe from China to Peru, from England to India. The author, however, does not push his enquiries far enough, and does not assign sufficient antiquity to the human race. He seems to start with the tower of Babel, quite forgetful of the two great religions preceding the Chaldean, and his view of the deluge does not seem to have any relation to the destruction of Atlantis. We also think that Mr. Jennings gives too much importance to the exoteric side of the worship which he says was the origin of all religions. Rather it would seem that this worship was the origin of the exoteric developments of various religions, representing the primitive working of *Purusha* or *Prakriti* from a microcosmic standpoint in a way that, while easy of comprehension, was equally liable to abuse. He seems in fact to have attached too much importance to the garment, and not enough to the truth it clothes.

The work of Mr. Westropp is a smaller book on the same subject, full of examples taken from all sources, and will be found very useful to those who merely want facts without long theoretical disquisitions.

Literary Notes.

M. Louis Vossion, the well-known French litterateur and diplomat, has acquired from Mr. Redway the exclusive right of translating into the French language Col. Olcott's "Theosophy, Religion, and Occult Science," and the work will shortly be published at Paris. A new preface has been supplied by Col. Olcott to this authorized translation.

Col. Olcott and Judge P. Sreenivasa Row are preparing a series of Catechisms, upon the model of the former's *Buddhist Catechism*, of the principal systems of Hindu religious philosophy, beginning with the Dwaita, of Sri Madhavacharya, which will perhaps be ready this month. Col. Olcott has long had this in contemplation, and it is his intention to complete the series with a Catechism of Islam.

Mrs. Sinnett's little work "The Purpose of Theosophy," is highly valued in India. Mr. Tukaram Tatya writes that it is just what was wanted, and should be translated into all the vernaculars and sold in all the bazaars.

* London: George Redway, 1884.

† London: George Redway, 1885.

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सत्त्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OCCULTISM IN MODERN LITERATURE.

PART V.

THE late Mr. F. J. Fergus,—more generally known by his *nom-de-plume* of Hugh Conway,—was perhaps in no way a believer in the occult, but it is nevertheless true that he looked upon occult psychology as his most valuable source of romantic inspiration. His pen,—alas! all too soon fallen from his hand—first won him fame in his widely successful novel "Called Back;" but before that it had made him known to the readers of Blackwood's Magazine as the author of some of the most deeply interesting tales of the supernatural and weird kind ever written. So much did his dependence on that source predominate, that in "Bound Together" no less than five out of his twelve shorter tales published under that title are grounded upon incidents wholly psychological; and to them I first wish to draw the attention of my readers.

It may be remembered that in the first paper of this series,—in speaking of "John Inglesant,"—a slight reference was made to clairvoyance "being excited by the charmed sound of music," and to "figures that live in sound, and pass before the eyes, only when evoked by.....melodies." Conway's story of "The Secret of the Stradivarius" to which I am now about to refer is in some sort an example of this power of music. But it may be as well for me to attempt, in preface, a few words of explanation as to that power.

Most of our members are aware that the effect of a Mantra, or of a so-called magical incantation, is to produce by a rhythmic modulation of syllables or sounds a series of sound-vibrations which so act upon the molecules of the astral light, that a current of power is induced (through the elemental forces residing therein) of sufficient strength to effect the required purpose; so—though many of my European friends seem to think differently—Mantras

and magical runes or incantations must by no means be looked upon as mere syllabic nostrums propounded as an easy mode of inducing *auto-trance* through their long continued repetition.

There are specific formulæ known to all initiates of a certain grade; (and even to many who have not attained that grade, a number have become known and are used,—sometimes in ways that result in no good to the insufficiently instructed user), some one or other of which is specially adapted to produce nearly every possible effect that can be imagined. Among others, there are those used to excite clairvoyance in all its phases; and even one powerful enough, when properly adjusted, to summon by aid of a determined will the astral form of the person against whom it is directed, while that person may never know more of the operation than that on a particular occasion he slept very soundly; or, if waking, had a (to him) unaccountable fainting fit, accompanied in some cases by the sensation of having dreamt of being in other places, and seeing persons there, &c.

Well may "Isis Unveiled" (p. 514) tell us that "sounds and colours are all spiritual numerals;" nor is that all, for odours, metals and planets are equally spiritual numerals. Each planet (or spiritual plane) has relation to a metal and a colour. These again are in co-relation with a corresponding odour and sound.

The sphere of *aura* that surrounds every human being has one very important "fold" or "layer," which invariably bears the colour of the metal and planet to which that particular individual has most affinity; and it is on this layer that the magnetic part of odours and all sound-vibrations impinges.

Perhaps there is scarcely a living person who does not find, on hearing music, that certain notes affect him more than others, that some particular sounds "set his teeth on edge," or that certain tunes,—apart from mere association with or liking for them, picture more or less vividly to his mind's eye scenes in his life or places and persons he has known. There are people on whom the simple touching of a particular note on the piano for thirty or forty consecutive seconds has the effect of exciting severe nervous pains, resembling "tic douloureux." But if those persons were only aware of it, there is always a note which, if touched in a similar way, would have directly the opposite effect. In a more extended application the power may be thus exemplified:—A friend of the writer, when a boy of six or eight years of age, used, when asleep, to be attracted from his bed in the somnambule state to the room where the piano was, like a moth to a candle,—on a certain tune being played. But when awake, the same tune if played in his hearing, made him turn pale, and either run from the room or roll upon the floor endeavouring to cover himself: he complained that *it made him see frightful animals flying through the room*. It may be conjectured what the result would have been if this had been projected against him with a will.

The violin by Stradivarius, on which the tale of "The Secret of the Stradivarius" was founded, was in possession of an Italian violinist,—an excitable and superstitious man, who had obtained it through an agent in London. This agent in accounting for its

history, traced it back to an old house that at one time had been a lodging-house: but nothing more could be learnt regarding it.

The Italian, who was called Luigi, was one day going over his collection of instruments,—for he was a collector as well as an artist,—when his friend, the teller of the story, came into the room, and by chance took up this old violin, but was told rather abruptly to put it down. He then asked several questions about it, and elicited the statement that the musician "dare not play upon it again"—why, he would not explain. Again taking it up, he peeped through the *f*'s to ascertain if any maker's name appeared inside, but could distinguish nothing; if one had ever been there, it was completely obliterated by a dark stain which covered the greater portion of the inside of the back. Now, a strange thing occurred. After holding the violin for a few minutes, he felt a wish—an impulse—growing stronger each moment, till it became almost irresistible—to play upon it; he was not a musician, he had never learnt to play, but somehow he was filled with the conviction, odd as it was, that all at once he was possessed of the power of bringing forth rare music though the strings were cut, and, heedless of Luigi's presence, he fell into position, lifted a bow, and—noticed the cut strings. At this juncture, Luigi, who had been watching him attentively, sprang up, and snatching the fiddle from his hands, replaced it in its case and closed the cover; remarking, "Oh, so you felt it also, my friend?"

"Felt what?"....."The—I don't know what to call it, the power, the sorcery of it." He felt, though he knew nothing about music, that he could have drawn exquisite harmony from that fiddle. Luigi then told him there was something so strange about the instrument that he had only played it twice, and the second time he drew his knife across the strings, that he might never be tempted to play it again without due consideration. "And if it were not for the varnish, that fiddle would be stained both outside and inside. That stain is from a man's heart's blood. And the fiddle can tell you how and why he died." And then Luigi promised to play it some day, to see if its music would move his friend as it had moved him.

Some weeks after, Luigi invited his friend to dinner to hear that violin played. Dinner over, the friend lay down on a sofa, and prepared himself to listen. Before playing, Luigi said that he must not be interrupted, and he asked his friend not to blame him if the playing agitated him (the listener); for, after beginning, he must continue to the end, because in doing so he ceased to be his own master. The player soon began; the music was weird and eccentric, and Luigi played as one in a trance, and his eyes were ever directed with a fixed look towards the end of the apartment. At last, with a sort of impulse, the listener turned his eyes from the player, and looked in that direction. Fully awake and conscious as he was, he found himself looking into a strange apartment,—even as one looks into the representation of a room on the stage. Then, with the music continually telling him the story of what passed, he saw, first, a music-lesson; secondly, the writing of a challenge; thirdly, a duel; and fourthly the suicide

of a young man who had been the hero of these scenes. The young man was a musician, the Stradivarius had been his, and it was his story it told. In the final scene the musician, hopeless and despairing, tore up the score of an opera he had been composing, opened a vein in his arm, and, seizing the violin, played until he fell dying on the floor. And the violin falling under his wounded arm, received the last drops of his blood.

The listener fainted, and when he recovered he found Luigi in the act of sponging his forehead, and assuring him that the violin would tell its story no more, as he had destroyed it.

These few lines, conveying the gist of the story—but omitting all the author's beautiful descriptions—serve but to tell us of a old instrument of music that exercised a certain impulsive power over any one who handled it for a few minutes: if held long enough the holder was impelled,—musician or not,—to draw from its strings a series of sounds which produced clairvoyance in a set direction. The story, however, gives no hint as to whether the man whose blood and *Aura* had impregnated it had endued it with that power intentionally: so, as far as the occult interest is concerned, there is a link in the story wanting.

We may suppose that, as the young musician played himself to death, he was identifying the notes he played with the tragic scenes which had filled him with despair and impelled him to *felo-de-se*. In all likelihood Luigi (and perhaps his friend) may have been at least psychometrically sensitive; and Luigi's playing did for his friend the same office as the touch of a second-sighted person is said to have done often, in conveying the scenes passing before him at the moment to the inner vision of non-sensitives.

In the same volumes, "The Bandsman's Story" also brings in music used in an uncommon way. A tune composed by a young man is made after his death to torment his murderer, and lead his friends to where his body had been concealed. This story with two that follow it,—"*My First Client*," and "*Our Last Walk*,"—are all founded on the performances of that class of elementaries that have been denominated 'earth-bound spirits.' The *Linga Sarira* of the 'First Client' appeared about the moment of death at the lawyer's office, and there spoke, and signed an important codicil to his will before a number of witnesses. In "*Our Last Walk*," the ghost of a husband who had disappeared leads the bereaved widow in a semi-somnambulant state to a rock whence he had fallen, and where his body was found. Of these latter cases I have only to remark that in two of them the deaths were violent and sudden, which from an occult point of view greatly increases the probability of such events taking place; and the natural anxiety of the sweet-heart and the widow induced in them a state very suitable for receiving impressions from such entities: so that it is not surprising that there are a number of very similar real cases on record. With regard to "*The Bandsman's Story*," it is not to be denied that earth-bound spirits sometimes do very curious things, and there seems no reason to doubt that such a thing is possible, or even—if we may take séance room records as evidence—that it is a comparatively common occurrence.

My readers may like, after seeing how the music of the Stradivarius evoked and interpreted clairvoyance, to read a case where a series of sounds were employed *with a will* by a living person in order to bring about a wholesale murder. For this purpose I prefer to quote a European story which I discovered some time ago in an old journal. My reason for this preference is that at present a number of students of Occultism seem to incline to the idea that no occult lore exists, or ever did exist, save in the East. The writer believes that should this idea be persisted in many valuable facts and clues to facts in the native languages of those students will be scornfully passed by, and the facts, if learned at all, will have to be learned by the unnecessary expenditure of much time and trouble, and through the medium of difficult foreign languages. The story is as follows:—"About thirty years ago a woman of the parish of Dunrossness, known to have a deadly enmity against a boat's crew that had set off for the Haaf, took a wooden basin called a "cap," and allowed it to float on the surface of a tub of water; then, to avoid exciting suspicion, went on with her usual domestic labours, and, as if to lighten the burden of them, sang an old Norse ditty. After a verse or two had been recited, she sent a child to the tub, and bade him tell her if the cap was "whummilled" (capsized). The little messenger soon returned with the news that there was a strange swell in the water which caused the bowl to be sadly tossed about. The witch then for the second time sent the child to the tub to report the state of the basin, and he hastened back with the information that the water was frightfully troubled, and that the cap was whummilled.

The enchantress, on hearing the fate of the cap, ceased her song, and said, with an air of malignant satisfaction, "The turn is done!" On the same day news came that a fishing yawl had been lost in the roust and that the whole of the crew had been drowned."

The last story in "*Bound Together*" to which I wish to refer is "*The Daughter of the Stars*;" and in it the author soars for his inspiration into quite another plane. Here, too, he approaches the occult from an entirely different side, and instead of illustrating the doings of elementaries, as in his last mentioned tales, or in showing "psychic powers" at work, as in "*Called Back*," he describes, among other interesting things, his idea of an adept. This adept, it is quite clear, is not any of those with whom some members of the Theosophical Society have the honour to be more or less intimately acquainted. The only person with whom I am at all able to compare him at present is Mr. Laurance Oliphant, before he was delivered of "sympneumata," and at that period of his residence in the Himalayas—narrated in his "*Sisters of Thibet*,"—when he had become an adept and only required a lady adept like the fair Ushas, to complete his bliss.

Mr. Philip Beauvais was a young man of a solitary disposition and a dreamer of dreams. He had just taken his University degree, and had settled down to live the life of a recluse in his country house, which rejoiced in an unusually well stocked library. One day while botanising in the neighbourhood he met with a gentleman who, in introducing himself, said that he lived close by. After

some conversation, Beauvais asked his new friend to spend the evening with him, and see his library. He was much struck with the brilliancy of his guest's talking powers; each and every subject seemed alike to him, and "my interest and wonder at his resources grew and grew, till they culminated when, as the night wore on, our talk turned upon supernatural subjects and the mystical relation between body and spirit. Then it seemed to me that his eyes dilated, his intellectual face glowed more brightly, whilst he spoke as I have never heard human being speak before or since...

"One of his lighter diatribes, I remember, was in ridicule of the so-called spiritualism of our day. 'Not,' he said in conclusion, 'that its disciples are without an inkling of the truth. Take away the absurdity of tables and tambourines, and the bare fact of a spirit being summoned by a more powerful spirit-force is reasonable enough'..... 'You believe then in the power of will?' I asked..... 'I believe in the power of strong will over weak will, as I believe in the power of strong body over weak body. If by physical force I can make a body captive, why by excess of spirit power should I not enthrall a spirit? You look incredulous, but I may perhaps give you a proof. But now, Beauvais,' he continued with a rare smile and a complete change of manner, 'I am sure I have tired you with my wild talk; let us turn to lighter subjects.'

"Recalling the conversation of that evening, I can see now that he appeared to prompt me in what I told him concerning myself, and shortly he knew as much as I could tell him." In bidding his host good night, he exacted a promise that he would pay a return visit on the morrow, when they might resume their conversation. "And you can give me the proof you promised of the power of will, or spirit as you term it?" "Nay, I can give you that now. See, it is just twelve o'clock; at one o'clock you may retire to rest, not before."

"As he spoke, he fixed his deep, lustrous eyes on mine. It seemed to me that his glance only rested on me for a second, but I saw the courteous smile fade from his face, which became calm and stern. I suffered no inconvenience: I did not even, I believe, lose consciousness, for I remember I fancied I heard him close the door as he left the room, and then, in a second, as it seemed, I turned in my chair, and the clock on the mantelpiece struck one." He found his watch recorded the same time; and, greatly puzzled, he retired to rest. The address left by his guest bore these words: "Pedro Cardenas, the Hermitage."

Beauvais found on inquiry that Cardenas had lived at "The Hermitage" for about five years, was reputed rich, and nothing was known about him except that he lived in the strictest seclusion. On visiting "The Hermitage" he found it a small sized villa surrounded by an extensive garden; he spent the evening with Cardenas, and in the course of conversation did not fail to ask about the trance or whatever it was that he had been thrown into the night before. Cardenas smiled and said, "That is nothing; I will show you greater wonders than that, some day. That is," he added, as though speaking to himself, "should I find you worthy." Several other sayings like this, whether dropped intentionally or by chance,

served to raise the curiosity of Beauvais to the highest pitch. But for the present he could not learn or guess anything.

That visit was the commencement of an almost daily intercourse, and they became very intimate; "in short he was my instructor, my counsellor, my all but father. I cannot say our confidence was reciprocal. He told me little or nothing concerning himself; and upon my asking him some questions as to his early life, and how he had obtained his wonderful accumulation of wisdom, he replied 'Some day—soon it may be—you shall know all, but the time is scarcely come yet.'" Beauvais was now convinced that this wonderful man had some strange revelation to make when he might think proper.

Sitting together one summer evening, and looking more through the open window at the star-studded and cloudless sky than conversing, Beauvais fell into a reverie, and Cardenas appeared to fall into "a strange mood, and as he looked upwards to the heavens, was whispering words in some language unintelligible to me—I fancied it was Arabic. My placid reverie was at length broken by my companion, who thrilled me by saying in deep impressive tones:—

"Philip Beauvais, the time has now come when I choose to tell you why I sought you, why I have made you my friend and companion,—I, who have spoken to few men for many years. To-night," he continued, "at my bidding a new life opens to you. Moreover, to-night you shall see one who is destined to share it with you—the being who shall hold the love of your body through this life, and the love of your spirit for ever."

Beauvais' surprise at this mysterious communication kept him from speaking. But the thought flashed through his brain that the man was a charlatan after all, and would probably produce a magic crystal or some such device. Cardenas then rang a bell, and a lamp was brought. When the servant left the room, he pressed a button in the wall which rang a bell that they could hear in the distance. "Wait," said Cardenas, "and say nothing until you behold what I would now show you." He appeared to be labouring under some unusual excitement. Beauvais fixed his eyes on door, with the intensest feeling of curiosity, and kept silence as commanded.

The door opened, and a maiden, more beautiful than ever poet dreamed, entered. Cardenas advanced, and, taking her by the hand, said "Astræa, my daughter, know him and speak to him even as you would to me."

What struck Beauvais most "was the unearthliness of her beauty," and he promptly fell in love with her. In about half an hour she left them, and Cardenas extinguished the lamp, announcing that he was going to tell the history of her birth. What follows is the principal part thereof:—

"Years ago, Philip Beauvais, I stood among the mountains of Spain, my native land. Night after night I gazed alone at the stars. I watched them from their first faint gleam at eve till their last faint gleam at morn and I, who by that time had proved that my spirit—my will—was stronger than any mortal's, said, as I

watched, 'amid that shining space there are myriads of spirits, free or embodied, and among those myriads there may be one whose power is not equal to mine; as I have swayed the spirits of men, so may I perchance influence one spirit in the outer space and draw it unto me.' The thought may have been the thought of a madman, but nevertheless it took full possession of me, and day and night I concentrated every faculty of my mind to compass this one desire. To all objections my sober reason raised, I said, 'as there are weak minds with mankind, so there may be weak spirits in space, whose powers, although far above the average of mankind, may be below my own, and one of these I may command.' So I waited and watched, until one night, when—having sent my will forth with such a sustained effort that I had well nigh fainted,—a thought spoke to my thought and said, 'I am here. What wouldst thou have with me?' I knew I had conquered, and that one of the spirits of the stars was at my command. Then, in thought, I said, 'Come unto me in earthly shape, take the garb of mankind, and we will be for ever together.' And I knew that the spirit said, 'I obey!' and left me for the time.

Two nights afterwards there came to me, as I sat alone in my room, a beautiful woman, dressed after the manner of the peasants of Spain. She stood before me, crossed her hands upon her breast, and said, 'Master, I am come.' And I said to her, 'You will be mine, and abide with me for ever, and teach me many things.' Then the woman wreathed her arms round me, and said, 'Not for long, O love, but until this earthly frame is fretted away by the spirit it imprisons—till then I am thine.'

Cardenas' spirit-wife did not live long, but before she departed she bore him a daughter. He regarded this event as an era in the history of the world, and he brought up his daughter in utter seclusion, with the divine thoughts given by her origin as companions. He resolved when she grew up to marry her to a man of pure and spotless character, free from worldly taint, and clear of crime or bloodshed; and their offspring were to be the salt of the earth that was to leaven the whole.

After enjoying the acquaintance of Miss Astræa for some time, Beauvais asked her father to allow their marriage. But he was told, "You must wait a year at least, and during that time be my pupil." Beauvais objected every strongly to this delay, and, after some argument Cardenas said he would "wed them in spirit,—a bond that is stronger than any earthly marriage or tie that man can make." So that night the young couple were taken to a curious room at the top of the house, a portion of the roof of which had been removed and replaced by a sheet of glass, through which the stars were visible. At one end of the room was a small altar, and at the other a couch, a lamp on a bracket being the only other article of furniture. Astræa was seated on the couch, and Beauvais on the floor beside her, his head resting against her arm, and their fingers interlaced. "Cardenas then extinguished the lamp, and placed a chafing dish on the altar; it threw only enough light to make the outlines of objects visible.....I saw him sprinkle something on the flame. This, whatever it was, made little difference

in its brilliancy, but soon a sweet odour gradually permeated the air, and Cardenas turned and fixed his eyes upon us with the same calm, stern glance that had so strangely affected me on the night when we first met. I felt the maiden's fingers close with a soft pressure round mine; I seemed to be sinking into a delicious sleep—nay, I can even remember closing my eyes; when suddenly all grew radiant around me, and I knew as if by inspiration that my spirit and my thoughts commingled with another spirit and another's thoughts. Words fail in giving an idea of the blended existence. It seemed that we were near the altar, yet had the power of seeing the whole room in one glance; and there, as I live, I could gaze upon our bodily forms lying as Cardenas had placed them, and wrapped in the deepest and most placid sleep. I heard marvellous strains of music; I heard mighty words of song meet for those harmonies; I saw the heavens above teeming with brilliant stars—stars as yet undreamt of—and it seemed that above the music and song a deep voice said, 'For ever and for ever.'

When Beauvais came back to his bodily senses, he found himself in the same position, the strange smell of the incense in his nostrils, and Cardenas bending over them waiting for their awakening. "Children," said Cardenas, as he joined our hands once more, "remember that your spirits are as one. You may be parted on earth, but not in space. Sin by one is sin by the other. One cannot rise or fall without the other."

"I saw her now less than before, as Cardenas insisted upon my company for some hours every day. He was engaged, he said, in developing the full powers of my mind, and everything this strange man taught me at this period seemed to tend to one goal; the improvement of the human race. If his ideas were erratic, they were colossal; if his theories were false, they were magnificent. Men were eventually to become a race of demi-gods. Time he counted as nothing." Among other things he expected that the descendants of this marriage were to alter the whole tone of mankind, and be the poets, statesmen and thinkers of the future.

After some months, Beauvais was obliged to go abroad on family affairs; and there he had a duel fixed upon him in which he had the misfortune to kill his antagonist. When he returned to England and to his home, he found Cardenas waiting for him in the library; and much to his astonishment the latter refused his hand, saying "There is blood on it; you have shed human blood in anger. A man's life lies at your door, and with that life passes the lot for which I had destined you; you are no mate for the daughter of the stars."

Finding all other pleading useless, Beauvais reminded him of the spirit-marriage, "Our spirits are one, linked together by your power, and your own lips said that nought could ever sever them."

"I think not," said Cardenas, "my power may be waning with increasing years, but it may yet be strong enough to keep your souls apart."

After this rupture Beauvais found that Cardenas, to avoid him, suddenly gave up his house and went abroad with his daughter, leaving no trace behind them. Beauvais spent much money in

employing detectives, and travelling about himself with a view to finding them. The search was fruitless, till one day Beauvais met Cardenas in a street in Rouen. The latter made no attempt to avoid him, and after some conversation was persuaded to admit Beauvais to an interview with his daughter. But though unchanged in appearance, she did not know him, and said she had never seen him before. At the end of the interview, Cardenas explained as follows:—"Listen, Philip; when I found you were no longer fitted to be my son, I bade you leave me, and I bade her forget the past. You who know my power of old will believe me when I say that at my command that portion of her life vanished from her memory; that all those months we spent together are a blank. Do you doubt?"

"No," I replied, "but give me oblivion likewise." "I cannot," he said. "I have not power over you to that extent." "But our spirit union?" I asked. I fancied he looked troubled as he replied. "All nonsense; a mesmeric trance, they call it, in which no doubt you dreamed strange things."

That night as Beauvais lay sleepless, the recollection of the mysterious ceremony came vividly to his mind; he even seemed to smell the perfume of the strange incense, and as the scene rose before him he cried, "Oh sweet! my bride, come to me, for are not our souls for ever united?" And then I knew that her spirit was with me, and mine went forth to meet it. We were together once more, her thoughts my thoughts, and my thoughts hers. Let our bodies be far apart,—our spirits, free from the trammels of the flesh, could meet and wander forth at will.

"Let science now or hereafter attempt to explain the mystic intercourse we held; for me it is sufficient to know that in the depth of that night her soul sought mine, and in some mysterious way I read each thought of hers, and as I read it knew that my answering thought was clear to her."

He was unable to tell how long their intercourse lasted that night, but he knew it was no dream. And he wondered if he had the power to summon her at will, yet he was afraid to try; she might suffer if a stronger will than his withstood her. On his going again to the house they had departed.

This visit was only the prelude to many others, and Beauvais began to think that the power which parted them was waning, for she paid him frequent visits at all hours of the twenty-four. "And then I am told that I have lain for hours in a trance, motionless and scarcely breathing, and men look upon me as one that death may claim at any moment—I, who laugh at their fears and pray that the same sweet trance may be mine again tomorrow."

This extraordinary story—the most extraordinary perhaps of all Conway's productions, seem to have two leading ideas; the first to give shape to what his musings lead him to think the adept,—or perfected man—ought to resemble: and secondly, to illustrate in a manner the working of a certain occult axiom, that 'the perfect soul is bisexual.'

Cardenas is the most curious figure ever invested with the character of an adept. There is no oriental sage to whom he can

be compared, and even the quasi-European character of Zanoni has little about it to which Cardenas bears any likeness. Wherever Conway may have caught the suggestion for his picture of an adept, it can scarcely have been where the groundwork of Cardenas' peculiar mode of obtaining a wife came from; for it is a mere change of locality to make him summon a spirit-bride from a star, instead of from one of the higher grades of elementals, as the Rosicrucians are said to have done, or from a similar state of existence, like the Leanna-in-shi (fairy-sweethearts) of the Scottish highlanders. It furthers the resemblance to the latter to read that "these mistresses are believed to be very kind to their mortal paramours, and to reveal to them the knowledge of many things both present and future which are concealed from the rest of mankind." However, if any of such tales be true, there was no need of Cardenas' excessive care in the choice of a husband for his daughter; because the results of hundreds of such unions must have long before filled the rather ambitious place he desired for his descendants. But it may be that the star his wife came from was a "sun;" and as a solar angel—at least in the estimation of "the recorder" of "Angelic Revelations,"—I fancy there is nothing impossible or even unlikely in such a union, nor in the expectation that the descendants of it would mentally dominate mankind. This may give the readers of that aforementioned voluminous work a little food for reflection thereon, and they will perceive—not perhaps without some slight surprise—that Mr. Conway has provided them with the seeds of a scheme of 'ultimation,' which, however much contemplated by the author of the said "Angelic Revelations," has not yet been promulgated by them in this form, either as a suitable mode of renovating society, or as one of the easiest, and altogether most desirable ways of investigating the 'love-spheres' in particular, and the 'arcana of life' in general.

It will be noticed that the description of the soul becoming bisexual is worked out on the lines of a theory which does not correspond to that of Indian occultists on the subject.

It was the theory of certain Rosicrucians that the androgyne entity, having become differentiated by the descent into matter, could only accomplish perfection, or reascent, by actual union with a differentiation of the opposite sex. If we take "The Daughter of the Stars" as an allegory, that seems to be what it is meant to illustrate. And it is no doubt the theory adopted by most Christians who know of the axiom.

An Indian theory holds that the soul re-attains its androgynous powers through experiencing successive incarnations in bodies of different sexes. And yet another theory is that the soul becomes bisexual or dual when, in the course of self-development, it can divide its power into two currents, both active at the same time. To the writer the latter appears to have the merit of being the most practical.

In Hugh Conway's best known story, "Called Back," there is one scene I shall mention, and then I shall bid adieu to the writings of one, who, had he survived for some time longer, had all the inclination and much of the intuition necessary to give us other and

more beautiful and correct tales of how "spiritual law" acts "in the natural world."

Was it only a coincidence that "Called Back"—itself depending on a psychic incident,—should have been the precursor of a daily increasing shoal of shilling novelettes, two out of three among which have a like dependence? I may mention that some of Conway's shorter tales, such as "The Bichwa" and "Paul Vargas," are worthy of attention for the same reason.

The scene to which I wish to draw your attention is perhaps from an occult point of view the most accurate effort of his pen. It is in Chapter VII of "Called Back." The hero had entered the room where the murder had been committed with his wife, who there fainted or become entranced. He says:—"I held my wife's hand for a few seconds, and then a strange undefinable feeling crept over me—the kind of feeling sometimes experienced in a dream in which two persons appear, and the dreamer cannot be certain with which one's thoughts and acts he identifies himself. For a while I seemed to have a dual existence. Although perfectly aware that I still occupied the same seat, still held Pauline's hand in mine, I was also seated at the piano, and in some way gazed through the half-opened doors into the other room, and that room was full of light!

"Light so brilliant that in a glance I could see everything the apartment contained. Each article of furniture, the pictures on the walls, the dark curtains drawn over the windows at the end, the mirror over the fireplace, the table in the centre, on which a large lamp was burning—I could see all this, and more: for round the table were grouped four men, and the faces of two of the party were well known to me.

"And the object at which they all looked was a young man, who appeared to be falling out of his chair, and whose hand grasped convulsively the hilt of a dagger, the blade of which was buried in his heart,—buried I knew by a blow which had been struck downwards by one standing over him.

"All this I saw and realized in a second. The attitude of each actor, the whole scene surrounding was taken in by me as one takes in with a single glance the purport and meaning of a picture. Then I dropped Pauline's hand and sprang to my feet.

"Where was the lighted room? Where were the figures I had seen? Where was that tragic scene which was taking place before my eyes? Vanished into thin air! The candle was burning dimly behind me, the front room was in dusk. Pauline and I were the only living creatures in the place."

Again and again he took her hand, and each time after a few seconds the same scene became visible in equal intensity. It is the same effect of the auto-clairvoyant's touch that I have mentioned in another place. The law I cannot explain, but its action seems to be that the polarized aura of the clairvoyant, seconded by the will of the non-sensitive, mingles with the latter's aura, and for the time excites in it a like polarization.

This effect is one that might be easily made the subject of experiment, and I hope the experimental committees of Branches will take it into consideration, as, if found successful, it is almost

needless to say its value would be manifold. Should two or three successful and attested experiments in this direction be soon reported to the *Theosophist*, the writer will begin to think that this series of papers is being of some use to students of practical occultism,—the section of the Theosophical Society with which he avows the strongest affinity.

MIAD HOYO-RA KORA-HON, F. T. S.

THE BHRATRI-DWITIYA.

THIS Hindu holiday is the second day after the new moon in the month of Kartik. Yama, Yamuná and Chitra Gupta are worshipped on this day, and in order to propitiate these deities (especially Yamuná,) it is the custom for sisters to put *tilak* marks on the forehead of their brothers, and also to give a feast to the latter; the brothers in return gratify their sisters with presents of cloths and money. This is one of the most joyful holidays in the Hindu year, and I wish now to point out some probable significations of the ceremonies of the day.

Yama is the deity that presides over death, Yamuná is his sister, and Chitra Gupta is the record-keeper of Yama. Through the worship of these a Hindu endeavours to conquer death, to make the passage out of this life smooth and easy, to transform the horrible idea of death into a beautiful and a pleasant one.

Bhratri-Dwitiya tells brothers and sisters to unite in fraternal love, as Yamuná will be pleased thereby and death will be smooth.

Man floats along the river Yamuná, and is very often drawn into its violent currents without power to control them, until at last he is dragged headlong into the gulf of death.

Yamuná means the currents of the Akás, which present themselves to man in the shape of feelings.

One impulse in the Akás brings a man to one state of existence and another impulse brings him to a second state. Death is nothing but a sudden change from one state of existence to another. *Tál* and *Rágini* in music correspond with the impulses and currents in the Akás. Man is able during his life-time to produce minor impulses in the Akás through his will, but owing to his ignorance he generally produces such as are not in harmony with the primary impulses that divide the period of his existence into different states, hence the change from one state into another becomes sudden, and this change is called death. Free will is the fruit of

That forbidden tree whose mortal taste
Brought death into world and all our woe.

That power in the Akás, owing to which the karma of man are impressed in it, is Chitra Gupta, the secret recorder.

If any man wishes to penetrate into the mysteries of these three deities, i. e., into the mysteries of Akás, and thereby to conquer death, he must always remember that he is the brother of his sister,—that the relation between man and woman is that between a brother and a sister.

Since the development of free will man has become a creator; he then tastes the sweets of conjugal love and begets sons.

Through ignorance he divides himself amongst his sons, and hence all the sorrows and miseries of this world. Conjugal love splits a man into many parts, while fraternal love unites many into one.

If any man wishes to know the mysteries of the universal Akás, he must realize that he is sum of all living beings in this universe; and the cultivation of fraternal love is the means by which he may attain this end. This is the teaching of the Bhratri-Dwitiya.

KRISHNADHAN MUKERJI, F. T. S.

SOME ASPECTS OF MEMORY: ASTHAVADHANAM.

WHAT is Memory? Will some one who can speak with authority be good enough to give us an answer in terms that we can all understand, so that we may learn his book by heart, and never be compelled to open any other upon the same subject? "I have," says Mr. J. S. Mill, "the susceptibility of being poisoned by prussic-acid;" and this most of us may supplement with the confession that we are also susceptible of being driven mad by metaphysics. Mr. Mill contradicts Sir Wm. Hamilton; Mr. Huxley, M. Comte; and so on to the end of the chapter. Without going to the lengths of Shelley's despair, who found German philosophy

"A world of words, tail foremost, where
Right, wrong—false, true—and foul and fair—
As in a lottery-wheel are shook,"

the common practical reader is so upset and confused as to be almost ready to draw a parallel between the metaphysicians and those Catholic theologians of whom Draper relates that the great critics who appeared at the Reformation "brought them to their proper level, and taught us to look upon them all with contempt"* by the simple process of comparing their works with one another. This is certainly the feeling of Asiatic occultists, who know experimentally that the basis of the mind can never be comprehended save by the development of a certain percipient faculty that is not part of the Physical Intelligence (*Manas*), and hence not limited by it. Without that, metaphysics is but clever guess-work. The truth can never be reached upon a theory of mental unity, nor even of mental duality: there must be a set of cognitive faculties adapted to each plane or state of conscious existence. How many of these there are, only the Eastern esoteric adepts can teach us. Hamilton, Mill, and all the Western metaphysicians at least agree that there are mental hoards of stored-up knowledge, of which but a fractional portion is at any given moment in use, and the remainder latent. So far all is easy, but their contention is as to the nature of the state of latency of these past mental impressions, and its relation to the mental energy resulting in active consciousness. Whither sink the recollections of this very instant when superseded by those of the next: what is this 'latency,' and how does one pigeon-hole, as it were, keep all facts relating to one subject apart from all which relate to every other? "Is.....memory," asks Draper, "the Mind contemplating such pictures of past things and events as have been

* *Conflict*, p. 66.

committed to her custody? In her silent galleries are there hung micrographs of the living and the dead, of scenes that we have visited, of incidents in which we have borne a part? Are these abiding impressions mere signal-marks, like the letters of a book, which impart ideas to the mind? or are they actual picture-images, inconceivably smaller than those made for us by artists, in which, by the aid of a microscope, we can see, in a space not bigger than a pinhole, a whole family group at once?" The sensory organs in vigorous operation are constantly bringing in new impressions, which speedily—sometimes instantaneously—pass into the state of latency—are forgotten: yet never obliterated—for, under favourable conditions, any one or a whole sequence of them may be recalled in a flash, in utmost vividness and with every detail complete. Recalled from whence? Ay, there's the rub. Professor Draper's words, as above quoted, are as beautiful and appropriate as any writer's, but after all what have we learnt from them? What are these "silent galleries," these "micrographs," these "picture-images" of past mental states? It is all very well to call the 'never-sleeping' mind, "that pensive, that veiled enchantress," but occultists are not afraid of sorcerers, enchanters, and magicians, and would like to see propounded some theory of Mind and Memory that will cover all observed facts of human consciousness. They are more likely to-day to be gratified than they were awhile since, for the Positivist D'Assier and the Buddhistic Von Hartmann, to silence the Spiritualists, have both accepted the hypothesis of a clairvoyant or somnambule memory and consciousness, while the former actually concedes the existence and separability of the conscious human Double. The Asiatic philosophers have only to wait patiently, and they will see the ablest of the Western metaphysicians, after vainly struggling within the 'vicious circle' of Theory, return once more to the old Esoteric Doctrine, as the only firm ground upon which to plant their feet.

Our theme being Memory, we are interested in the solution of the problem whether Professor Draper's 'silent galleries' of the mind are intra or extra-ganglionic. Are they latent cerebral impressions of past experiences, awaiting the favorable instant to re-enter the domain of consciousness, micrographic picture-images upon our brain-stuff; or are they imprints in larger size upon the person's psychic aura and the astral light, with a practicable, sympathetic connection with our mental thought-mechanism? Buchanan's imperial science of psychometry has already, in his hands, (and still more clearly in those of the two Dentons,) revealed to us the awful fact that we shall find, not in the perishable pictures in the cerebral matter of a man's brain, but in the eternal folio of the astral light, the imperishable registration of our every action and thought. "The oracles"—says an ancient fragment of the *Chaldean Oracles**—"assert that the impression of thoughts, characters, men, and other divine visions, appear in the æther. In this the things without figure are figured." Professor Jevons supports the theory that the evolution of thought displaces the particles of the brain, scatters

* "The Chaldean Oracles," Cory; also see "Isis Unveiled," Vol. I, p. 178 et seq., for very valuable hints.

them throughout space, and hence that each particle of existing matter must be a register of all that has happened.* But how then can Draper's idea of ganglionic pictures be true? If brain-atoms are thrown off in thought-birth, brain micrographs are improbable; and if existing matter registers all the past, then the silent galleries of the mind must be in the everlasting astral light and not in the brain at all except as excitable nerve-centres. Any other deduction is impracticable. Fortunately for us, psychometry is discovered—or re-discovered—and we can experimentally demonstrate the truth of the above hypothesis. Memory, then,—when it is not the mere repetition of a past impression under the law of “association of ideas”—must be exactly what it is described as being by the author of “Isis Unveiled”—“merely a name to express that power which man unconsciously [why not also consciously?] exerts, to look with inner sight into the astral light, and there behold the images of past sensations and incidents.” [Vol. I., p. 179]. Besides the metaphysical aspect of the case, there is a seeming common-sense view to take of it. Does it not appear absurd to postulate the materialistic idea of turning the cerebral ganglia into a compacted mass of photographic negatives, when one recalls what a bewildering multitude of nerve-energies the thoughts of an ordinarily intelligent man's life-time represent; and especially how incomparably more numerous must be those of the men of phenomenal memories whom the world has known? Lord Macaulay, for example, who could recite the whole of *Paradise Lost*, “re-write the bulky novel of Sir Charles Grandison from beginning to end without a single blunder,” and after a leisurely walk down a crowded London thoroughfare tell you the name and trade of every shop he had passed and merely glanced at.† Person could repeat thousands of lines from the Greek poets, entire plays of Shakespeare, very long English poems, and huge masses of English and classic prose. Carneades could recite the contents of a book after reading it through once. The great Napoleon is said to have been able to repeat the name of any one whom he had once met, and his memory for details was so remarkable that he said his mind was like a chest of drawers, any one of which he could open at will, remember all the contents, and, when he shut it up to open another one, lay by all recollection of that subject until he chose to recur to it, when everything would come up fresh again. I have met several persons of prodigious memories and shall describe one or two very recent examples; but the most singular instance of the kind I ever had the opportunity to study was that of Mr. Sidney Woollett, a gentleman of English birth and a professional “recitationist.” Not only was he able to recite at a moment's notice either one of seven entire plays of Shakespeare, including the whole dialogue and the stage business, but his repertoire includes—if I recollect aright—more than two thousand five hundred poetical compositions, among which were such extended works as *Evangeline*, *Miles Standish*, *The Hanging of the Crane*, *Lalla Rookh*, *Manfred*, etc. I asked Mr. Woollett

* “Principles of Science,” Vol. II., p. 455.

† See an interesting article in *May Fair*, for 30th July, 1878; also Stokes's “Rapid Drawing,” 3rd Ed., Pref. xxii.

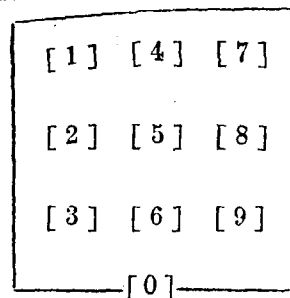
to describe, if possible, the mental process of memorizing. He said that whenever he read or heard read anything that pleased him much, without effort the next morning upon awakening he would find a portion of the composition “coming back to him;” the second morning he would recollect most of it; the third, he would have it all and, once fixed clearly, he would never forget it. Now this is a very suggestive case. Does it not show a great capacity for receiving into the external consciousness (*Manas*) unusually deep and permanent impressions from the “latent memory,” as Mr. Mill terms it, the “masked somnambule memory” of Herr Von Hartmann? The partition-wall between these two chambers of human consciousness must be very thin here, for one might almost say there was a double mental *osmosis*, or transfiltration, going on: as though this mind were objectively as tenacious as others are subjectively.

There is a memory largely if not mainly dependent upon an association with visible objects, and another connected with abstract ideas. Of the former, perhaps the most astonishing example was that of Magliabecchi, the Italian scholar of Florence, librarian of Cosmo III; who, though his “library was large, and always in such disorder, that it was often necessary to remove a hundred books to get at one, yet if any person came to consult him about a passage, he could both tell the very page of the work where it was to be found, and point out the very place in the pile where the volume lay buried.” He was termed “the universal index and living cyclopædia.” On the other hand, my old teacher of classics, Mr. Wm. McGeorge, recollected his scholars neither by their names nor personal appearance, but by the qualities of their minds—as I found upon visiting him many years after I had left his school. One of the most interesting works of Mr. Francis Galton, F. R. S., who occupies a front rank among the most original and able scientific experimentalists of the day, is his “Inquiries into Human Faculty and its Development,”* and I should be glad, were I near enough London to ask his permission, to copy one or more of his diagrams, illustrating the association of ideas in certain minds with forms and colours. There are persons, for example, who whenever they hear a word immediately see mentally either a geometrical figure, in outline or shaded, or a patch of colour. He quotes from a letter the experiences of Baron Von Osten Sacken respecting the association of numerals with colours. “In my mind's eye” says the Baron “the figures appear in front of me, within a limited space. My peculiarity, however, consists in the fact that the numerals from 1 to 9 are differently coloured; (1) black, (2) yellow, (3) pale brick red, (4) brown, (5) blackish gray, (6) reddish brown, (7) green, (8) bluish, (9) reddish brown, somewhat like 6. These colours appear very distinctly when I think of these figures separately; in compound figures they become less apparent.”† (p. 146.) Many other examples are given in the work, which I highly commend to all students of mental phenomena. Sometimes (see the case of Miss Stones, p. 149) the vowels appear as possessing certain colours, while conso-

* Am. Cyc. Vol. XI, p. 57.

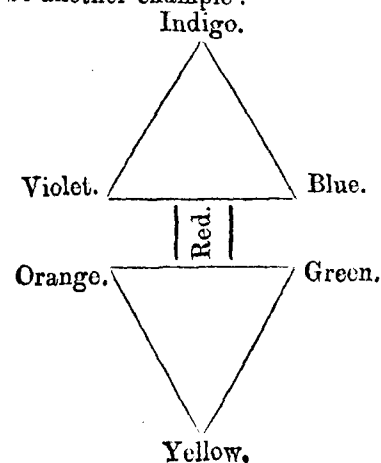
† Macmillan and Co. London, 1883.

nants, if standing alone, seem of a purplish black, but when thought of as parts of a whole word "the colour of the consonants tends towards the colour of the vowels." Colour and word associations vary with each individual, but the same individual always retains the same set of associations. Of individuals who mentally and spontaneously associate form but not colours with numerals or sounds of any kind, the number is so large that Mr. Galton puts it roughly at one in every thirty adult males or fifteen females. This is very striking, and I shall be glad to hear from any of the readers of this article who have any such experiences to communicate. "It consists in the sudden and automatic appearance of a vivid and invariable 'Form' in the mental field of view, whenever a numeral [or other thing] is thought of, and in which each numeral has its own definite place. This form may consist of a mere line of any shape, of a peculiarly arranged row or rows of figures, or of a shaded space." (p. 119.) Without copying either of Mr. Galton's real forms, I may illustrate the fact thus:—



An individual habituated to associating the above form with the idea of each numeral, might, upon thinking of, say the number 5, always see it as occupying the central point of a square inclosing the nine numerals, each bracketed, and arranged in columns by threes, with the cipher, also bracketed, in the centre of the lower side of the frame.

Or this might be another example:—



Here the person, upon thinking of either of the prismatic colours, would invariably picture it mentally to himself as occupying its particular angle of the six angles in the two triangles, or, if red, in the bar which connects the two triangles.

Or, again:—We have here sixteen equal squares, each containing a letter of the alphabet. These letters may either stand in the

A	B	C	D
E	F	G	H
I	J	K	L
M	N	O	P

subject's mind for the letters themselves, or be form-associations for sixteen different subjects, say as many different languages, or countries in which the person has travelled, or departments of his factory, shop, warehouse, or bank; or anything else. By habit, he instantly calls up to his mind some one of these squares when he has to think of the thing with which it is mentally associated, and never either of the others.

Thus, if square K is associated by him with the steam-hammer room in his engine-works, the mention of a Nasmyth hammer will immediately make him see a square with K in its centre, and occupying the third place, vertically, in the column headed by square C, and the third, horizontally, in the line which begins with square I. The square K then becomes in his memory the steam-hammer room, and every detail of the picture comes out into "the antechamber of consciousness," as Mr. Galton pertinently terms it, from the penetralia of latency where it lay hidden behind the *pardak*. Fit any form-picture you choose to any idea or group of ideas, and as soon as you hear that "memory-peg" mentioned, there will rush into the plane of consciousness the entire group of ideas to which it belongs.

We have been here describing the automatic or unpremeditated association of form or colour with certain thoughts. But the same thing may be done with design; and this is what is called "artificial memory," "mnemonics," or "mnemotechny." It is an art whose origin is lost in the night of time, and in some form or other has, doubtless, been practised ever since mankind began to have any teachings worth transmitting from generation to generation. The Vedas were orally transmitted for ages—so the Orientalists say—upon guess-work—and the teachings of Gautama Buddha now collected into the *Tripitaka*, we are told, were not reduced to writing until the time of king Devanam Piya Tissa, or about four centuries after the Master's death. The light thus thrown upon

the resources of memory may be estimated by the fact that the Buddhist scriptures contain about 1,752,800 Pali words—nearly double the number in the Bible—and that if rendered into English they would make a volume containing four times as many words as the Christian Scriptures. There are many living Sanskrit pandits who are able to start with any word, in any *sloka* of a Veda, and repeat the whole work forwards or backwards, as you please: I have had it done for my own edification. The Rik Veda contains 10,000 verses, and the other three Vedas about as many in all. Prof. Rhys Davids truly says* that

“Even at the present time, if all the printed copies of the Vedas were destroyed, the Vedas would still be preserved in the memory of the priests, as they have been for certainly more than 3,000 years, and those priests look upon the Veda, thus authenticated, as the test to which all printed or written copies must give way.”

The Koran has, of course, been a veritable scripture, or writing, from the first, yet the written text is sedulously guarded against alteration, not only by the precise enumeration of its very words and even letters, but also by its oral transmission from master to pupil, after the Oriental fashion. Mohammedan Moollahs are to be found by the hundred who can repeat the entire Koran, with its 77,639 words, without a mistake.†

I have not yet discovered that there is in India any comprehensive system of mnemonical artifices such as are known in the West, for packing rapidly away into the memory these huge masses of Oriental literature. It is otherwise however in the construction of a ‘magical square,’ an arrangement of figures in sixteen adjacent squares so distributed that the sums of each vertical column and horizontal line shall be identical; so also, for the sequence of moves of a knight that must be observed to make it occupy every square on the chessboard contained within the figure of a rearing horse whose ears, feet, and tail touch the four sides of the board. From an unknown antiquity there has been handed down a separate Sanskrit couplet, or ‘peg,’ for each of these mnemonic feats. Possibly other things of the same kind may exist, in which case we may hope to hear of them from our correspondents. I have often heard Hindu gardeners while drawing water from a well or tank chanting a rhythmical refrain, and this, as I am told, enables them at any moment to know just how many bucketfuls they have drawn.

The Greeks, true to their Aryan blood, personified Memory in their goddess Mnemosyne, daughter of Cœlus and Terra (Heaven and Earth), and mother of the nine Muses. To her, according to Diodorus Siculus, is ascribed the art of reasoning, and of giving suitable names to things, so that we may describe and converse about them without seeing them. And she is also said to have been the originator of helps for the memory.‡ Simonides of Cos (500 B. C.) is credited by Cicero with the first suggestion of a regular system of mnemonics, and both the latter and Quintilian recommended and improved it. The artifice put forth by Petrus

* “Buddhism,” p. 234-5.

† Sale’s “Koran,” p. 45. Others reckon them at 99,465, and 330,113 respectively. Reland’s Rel. Moh. p. 25—D’Herbelot, Bibl. Orient. p. 87.

‡ Lemprière’s “Dict.” Am. Ed. p. 520.

Ravennas, of Padua, in the year 1491, was to make the most beautiful maidens of the town to symbolize in his mind the letters of a mnemonic alphabet; and his success was so great that “under the head of but nineteen letters of his alphabet he preserved ready for quotation 20,000 passages of civil and canon law, 7,000 of scripture, 1,000 from Ovid, and many others from various authors.” The plan of John Romberch de Krypse (*Congestorium Artificiose Memoriae*, 1533) was to divide the walls of a series of rooms into separate spaces, each of which was to be marked with numerical, literal, and symbolical alphabets. “Thus for learning grammar he had a naked man to typify the singular number, and each of the cases was to be placed on a particular part of his body. A clothed man personated the plural with a similar disposition of the cases.” Many other curious and more or less fantastic devices have been and are still resorted to as aids to memory. Marafortius (1602) grouped all necessary reminiscences around the palms of the two hands. One teacher of the same century made his pupils construct a series of imaginary theatres with walls variously coloured, and into each put a distinct group of subjects, not necessarily associated. But I cannot venture further into details; those who care to read them can easily be gratified by consulting the “Encyclopædia Britannica,” or any other similar authority; or they may enter themselves as pupils under Mr. Stokes, Monsieur Loissette, or some other reputable teacher of Mnemonics.

Every one of us Anglo-Saxons, no doubt, constantly thinks of that blessed doggerel of his school-days, when he is in doubt as to the number of days in the current month:—

“Thirty days hath September,
April, June and November;” etc.

There is also a capital thing of the same sort that makes grammar as easy as singing, but I have forgotten it, and now the parts of speech are hopelessly jumbled together in my memory. According to Herbert Spencer, the revivability of past feelings varies inversely as the vividness of present feelings. Thus some sudden shock of sight, sound, smell, or taste can always be recalled with the greatest vividness; and if with that shock be associated a certain group of ideas, they will naturally come back to the mind with the recollection of the thing which gave the shock. For example: a crowd in the pagoda or theatre is assisting at some ceremonial or spectacle, when a man in a red turban or coat shoots another dead. Thenceforth, in the cases of the more impressible spectators, throughout the whole life either the sight of a red garment or the report of a fire-arm at an unexpected moment will bring the whole scene of the shooting—the building, the colours, the crowd, the ceremonial or play, the pistol-crack, and the murderer and victim—to mind. This is the principle of artificial memorising—that the more latent idea shall be recalled by the more external suggestion. A simple system of helps to memory is of the highest value in every walk of life; so high in fact, that thousands of cases might be found in history where not merely fortune but even life has been at stake upon the recollection of things by eye-witnesses. To the student of esoteric perhaps more than to the

student of exoteric science is a tenacious memory indispensable; for what he must learn is not so much written in books as conveyed by the living voice, and if forgotten will not be repeated, but must be fished out of the waters of Lethe by oneself.

The above general consideration of certain aspects of memory serves as an introduction to the narratives now to be related.

Though, as above remarked, no fixed system of mnemonics is current in India, yet there is and has ever been great attention paid to cultivating the memory. In the *tols*, or private schools of Brahman pandits, the training of pupils is very strict and arduous. From the earliest age they are obliged to commit to memory hundreds of *slokas*, the number being graduated according to years and capacity. In the strictest schools it was—and may still be, for aught I have heard to the contrary—the custom to attach the *çikha*, (in Hindi, *choti*) or long scalp-lock left on a Brahman's head (the rest of the scalp being close-shaven), by a cord to the exposed rafters of the low-roofed room in the evening lesson, to prevent the pupil from falling asleep or nodding. Only after this memorising has gone on for a certain number of years, does the master begin to expound the text and show its applications: the sensible theory being that it is but a waste of time to reason with an empty head. Naturally, therefore, one finds throughout India more examples of book-learned men among the Brahman caste than could be found in an equal number of educated persons in any other country. There was a time—before foreign conquest had interfered with Aryan tastes and customs—when the land was full of pandits who thought as well as memorized; and when the names Pandit and Brahman had a far nobler significance than in these degenerate days. Now, we may be astounded by their displays of book-learning, but few command reverence for their spiritual insight and psychical powers.

Among the acquirements now exhibited by Brahman pandits is that of *Asthâvadhânam*, literally, the art of fixing the mind upon eight things at once. We elders all recollect the sensation caused throughout Western countries by the feats of Paul Morphy, the Louisianian youth, who played eight games of chess blindfolded with an equal number of the best chess-players of the world. It was regarded as something so phenomenal as to provoke great discussion upon the possible resources of the human brain. Whatever amount of general intelligence Morphy may have had, I believe his whole mind was seriously weakened by excessive indulgence in this exhaustive cerebral overstraining. The same result is found to happen among the Brahmans who practice *Asthâvadhânam*, as I am told by two of their number who have kindly shown me their powers. There lives at Bombay the blind Vaishnava poet-pandit Gatulaljee, one of the greatest of living Sanskrit scholars, who gave, on the 15th of October, an exhibition of this sort in the presence of Sir William Wedderburn and a large and distinguished company. As his feats did not materially differ from those of two pandits whom I shall presently mention, I shall simply refer my readers to the detailed reports in the *Bombay Gazette* of the 19th October, and other local papers, and proceed. On the 14th of Sep-

tember the progress of my late official tour had brought me to the Nizam's Hyderabad, and among my visitors was a Brahman gentleman who was said to be a proficient *Asthavadhani*. My request for an illustrative example was complied with, and the results are embodied in the following certificate, which the participators in the experiment gladly handed him:

HYDERABAD (DECCAN):
the 14th September 1885.

The undersigned have much pleasure in certifying to the following remarkable intellectual achievement by Vedanta Dasigacharya, of Theruvellur, Madras Presidency, of which they were eye-witnesses:—

The Acharya, having arranged ten of us in two lines, simultaneously kept in mind and did the following eleven things:—

- I. Played a game of chess, without seeing the board.
- II. Carried on a conversation upon various subjects.
- III. Completed a Sanskrit sloka from the first line given him.
- IV. Multiplied five figures by a multiplier of four figures.
- V. Added a sum of three columns each, of eight rows of figures.
- VI. Committed to memory a Sanskrit sloka of sixteen words—the words being given to him out of their order, and at the option of the tester.
- VII. Completed a "magic square" in which the separate sums in the several squares added up to a total named, whether tried horizontally or vertically.
- VIII. Without seeing the chess-board, directed the movements of a knight so that it should make the circuit of the board within the outline of a horse traced on it, and enter no other squares than those.
- IX. Completed a second "magic square" with a different number from that in the above-named.
- X. Kept count of the strokes of a bell rung by a gentleman present.
- XI. Committed to memory two sentences of Spanish, given on the same system as No. VI, and correctly repeated the same.

As a study in mnemonics this was a most instructive experiment. The Acharya has, it seems, acquired the power of creating in his mind for each of the several things he does a separate mnemonic point, or thought-centre, and around this forces the ideas relating to it to cluster and group themselves.

It is well worth the while of all who are interested in the study of mental phenomena to engage the Acharya's services.

(Signed) H. S. Olcott, P. T. S., Bezouji Aderji, F. T. S., G. Raghoonauth, F. T. S., J. M. Raghunayakaloo, F. T. S., A. T. Muthukistna, F. T. S., Darabji, F. T. S., Hanmunt Rao, F. T. S., Bhimaji Raojee, F. T. S., Iyaloo Naidu, F. T. S.

There are men who can do fifty things at once, and while we lived at Bombay an exhibition was made at the house of a Hindu gentleman of rank, by a pandit who was credited with the power to keep no less than one hundred things in mind simultaneously. But those who know assure me that only twenty-four actually different things can be thought of by a person, all beyond that being cheating—i. e., the exhibitor merely repeating verses, etc., that he already knew, not composing new ones or taking in from dictation sentences or verses until then unfamiliar.

The other example to be described is a performance made in the library of our Society on the 1st of November last. The exhibitor was Sriman Sreenivas Acharya, Head Pandit of the Theosophical Society's Sanskrit School at Triplicane, a gentleman of course thoroughly well known and trusted. Seven persons, besides the Pandit, took part in the experiment, and three or four more dropped in while it was going on. The programme drafted by Judge P.

Sreenivasa Row and handed me before we commenced, showed that the Pandit was to do the following things simultaneously:—

I. Write a sentence of about twelve English words on a paper; number each word consecutively; and then give to the Pandit one word at a time *out of order* (for instance, give him first the word No. 9, then 2, then 5, then 1, and soon, skipping here and there at your pleasure) at different intervals. At the end of the performance, he will give you the sentence complete, repeating the words in their proper consecutive order.

II. Ditto.

Latin sentence.

III. Ditto.

Sanskrit sentence.

IV. Let some one take some fixed number of grains (say 32 or 40), and continue to throw each grain, at different intervals, upon the Pandit's back, so hard as to make him feel the same upon his skin. He will mention the total number, at the end of the performance.

V. Give the Pandit any fixed number (say 32 or 40) at once. He will form a diagram of some squares, with a number in each square, so arranged that when the numbers in each line of squares, from any point to any point, are added up, the total would be the same and correspond with the given number. This diagram he forms mentally, and gives out at the end of the performance.

VI. Ask him to compose a Sanskrit verse *extempore* upon any subject you shall select then and there. He will compose the poem mentally, and dictate the same to a writer, bit by bit, at different intervals; and when those bits are read at the end of the performance, they will form one beautiful poem upon the subject indicated.

VII. He will mentally do a sum in addition of four lines of figures with six figures in each line; giving you the total at the close of the performance.

VIII. While the Pandit is thus occupied in receiving words and figures, constructing "magical squares," and keeping count of the number of grains or seeds that hit his body, another gentleman is to engage him in a running conversation upon different subjects, so as to prevent, if possible, the concentration of his mind upon the work he is doing with the other persons or either of them.

Note.—These are the several parts of the proposed impromptu mnemonic performance, but if only a few day's time were granted, the Pandit would be ready to undertake more things and the routine of the whole series might be varied.

A large draft, this, upon the memory, and the sort of thing to break it down utterly in the long run. We must make our Pandit read the sage counsel of old Thomas Fuller, himself renowned in his day for uncommon powers of memory: "Overburden not thy memory to make so faithful a servant a slave. Remember Atlas was weary. Have as much reason as a camel, to rise when thou hast thy full load." But the sage doctor at least agrees with the Pandit in one respect, that of methodising one's learning. "Marshal thy notions into a handsome method," he remarks. "One will carry twice more weight trussed and packed up in bundles, than when it lies untoward flapping and hanging about his shoulders. Things orderly fardled up under heads are most portable."

Our Pandit had been out of practice some eight or nine years, having discovered that indulgence in these titanic tests was impairing his working mnemonic capacity; so he begged us to excuse any failures that might occur on this occasion. Avoiding details, which so general an article as the present does not exact, I shall summarize results by saying that, while he made one or two mistakes in nearly all of the separate tests, yet these were plainly attributable to want of practice, and the company were satisfied that he actually did about ninety per cent. of the work set him. It must be added

that this result was the more striking, since the gentleman whose task it was to keep him in conversation did his part so well that the Pandit was frequently in a roar of laughter at the questions put to him, and we outsiders thought his head must be like a locked burglar-proof safe to keep in all the incongruous bits of this kaleidoscope of memory.

H. S. OLCOTT.

PERSONAL RECOLLECTIONS OF ELIPHAS LEVI.*

ELIPHAS LEVI was the son of a poor shoemaker in Paris, who naturally was unable to give the boy any education, but his aptitude for learning and his avidity for picking up stray bits of knowledge were so great, that at last the neighbours used to talk of him as "the clever lad." The Curé of the Parish hearing of this appellation sent for the boy, and after questioning him on many subjects was much surprised to find him so intelligent. With the consent of his parents he placed him in the Seminary of Saint Sulpice in Paris, where he was brought up to be a priest, and became well versed in Latin and Greek, as well as a first-rate Hebrew scholar. As he advanced with his studies great doubts presented themselves to his mind; he penetrated into the mysteries of occult science and felt that he could not with a clear conscience embrace the tenets of the Catholic Church.

Before his last vows were taken he was sent as a punishment to an old out-of-the-way monastery, it having been discovered that he had on several occasions, while preaching in some country villages, given expression to opinions which were not considered consistent with the Catholic faith. He was kept a prisoner in this monastery for some months. His food was very scanty, consisting of little more than bread and water. He had a large room allotted to him on the ground floor; the roof was vaulted, bare cold stones formed the floor, and the furniture consisted of a pallet bed, one chair and a table.

This part of the monastery was said to be haunted, and he once related a very curious anecdote in connection with it. One night being in the dark (for he was not allowed a light) he heard sounds as if an immense number of people were marching across the end of the room; they seemed to come in at one door and go out at the other, though in the day-time he had never found any second mode of ingress or egress, no trace of a door being visible.

After passing many agitated and unpleasant hours he slept, and on awakening towards dawn saw the figure of a monk sitting by his side. He was startled, thinking it was a ghost, when the apparition said to him, "Do not fear; I am not a denizen of the other world, but a real living man." This monk proved a good friend to him, for from that day he was better treated, received sufficient food, was given a smaller and more comfortable room, and had even books lent to him and writing materials placed at his disposal.

On leaving the monastery he returned to the world, where he made the acquaintance of a beautiful young girl of sixteen, with

* Alphonse Louis Constant.

whom he fell in love. Her parents of course would not hear of her marrying him, as he was looked upon as an apostate priest. Young Louis Constant cut the matter short by running away with her. On hearing of the escapade of the young couple the parents relented and gave their consent to the marriage. The union unfortunately was not a happy one; they lost their two children at an early age; and one morning Eliphas woke up to find that his wife had left him for ever. He sought consolation in books and gave himself up altogether to the occult sciences.

I met Eliphas Levi in Paris when he was living in a small apartment in the Rue de Sevres. He was of a short and corpulent figure; his face was kind and benevolent, beaming with good nature, and he wore a long grey beard which covered nearly the whole of his breast. His apartment resembled a bric-a-brac shop, with specimens of the most beautiful and rare old china, tapestry, and valuable paintings. In one of the rooms there was an alcove in which stood a bed covered with a gorgeous quilt of red velvet heavily embroidered with gold; the curtains were also of red velvet bordered with massive gold fringe, and a red velvet step stood before this magnificent couch having a soft cushion also of red and gold laid upon the top.

Eliphas Levi lived a quiet and retired life, having few friends. Those who had the privilege of constant intercourse with him were his devoted admirers, and deemed themselves most fortunate when they could prevail on him to come out of his retirement. His habits of life were simple, but he was no vegetarian. In fact he was almost an epicurean, and this weak point, which showed itself on many occasions, was often to me a matter of wonder. When I knew him his health was already broken and he was suffering from dropsy, which eventually killed him. Personally, I knew but little of him, our intercourse being principally carried on in writing, although I tried to make a point of visiting him twice a year. He always received me as a daughter, for he was of a kind and genial disposition. I found in him what I have never met in any other individual since—a profound knowledge on occult subjects; I believe there was not a book on mysticism that he had not read. He had a wonderful memory and a marvellous flow of language, his expressions and illustrations being of the choicest and rarest character. One could sit for hours listening to his eloquent discourses on the occult side of nature. With all these wonderful gifts he combined a benevolent, noble, and truthful nature. Never did I leave his presence without feeling that my own nature had been uplifted to nobler and better things, and I look upon Eliphas Levi as one of the truest friends I ever had, for he taught me the highest truth which it is in the power of man or woman to grasp. He had a horror of spiritualism, and used to say that mediums and spiritualists were like children playing with lighted matches near a barrel of powder which any moment might explode and destroy them.

His death occurred in 1875, and he was deeply regretted by the few friends and pupils who had learned to love and admire him.

MARY GEBHARD.

HAVE ANIMALS SOULS?

I.

"Continually soaked with blood, the whole earth is but an immense altar upon which all that lives has to be immolated—endlessly, incessantly".....
—COMTE JOSEPH DE MAISTRE. (*Soirées* 1. ii, 35).

MANY are the "antiquated religious superstitions" of the East which Western nations often and unwisely deride: but none is so laughed at and practically set at defiance as the great respect of Oriental people for animal life. *Flesh-eaters* cannot sympathize with total abstainers from meat. We Europeans are nations of civilized barbarians with but a few milleniums between ourselves and our cave-dwelling forefathers who sucked the blood and marrow from uncooked bones. Thus, it is only natural that those who hold human life so cheaply in their frequent and often iniquitous wars, should entirely disregard the death-agonies of the brute creation, and daily sacrifice millions of innocent, harmless lives; for we are too epicurean to devour tiger steaks or crocodile cutlets, but must have tender lambs and golden feathered pheasants. All this is only as it should be in our era of Krupp cannons and scientific vivisectioners. Nor is it a matter of great wonder that the hardy European should laugh at the mild Hindu, who shudders at the bare thought of killing a cow, or that he should refuse to sympathize with the Buddhist and Jain, in their respect for the life of every sentient creature—from the elephant to the gnat.

But, if meat-eating has indeed become a vital necessity—"the tyrant's plea!"—among Western nations; if hosts of victims in every city, borough and village of the civilized world must needs be daily slaughtered in temples dedicated to the deity, denounced by St. Paul and worshipped by men "whose God is their belly:"—if all this and much more cannot be avoided in our "age of Iron," who can urge the same excuse for sport? Fishing, shooting, and hunting, the most fascinating of all the "amusements" of civilized life—are certainly the most objectionable from the standpoint of occult philosophy, the most sinful in the eyes of the followers of these religious systems which are the direct outcome of the Esoteric Doctrine—Hinduism and Buddhism. Is it altogether without *any* good reason that the adherents of these two religions, now the oldest in the world, regard the animal world—from the huge quadruped down to the infinitesimally small insect—as their "younger brothers," however ludicrous the idea to a European? This question shall receive due consideration further on.

Nevertheless, exaggerated as the notion may seem, it is certain that few of us are able to picture to ourselves without shuddering the scenes which take place early every morning in the innumerable shambles of the so-called civilized world, or even those daily enacted during the "shooting season." The first sun-beam has not yet awakened slumbering nature, when from all points of the compass myriads of hecatombs are being prepared to salute the rising luminary. Never was heathen Moloch gladdened by such a cry of agony from his victims as the pitiful wail that in all Christian countries rings like a long hymn of

suffering throughout nature, all day and every day from morning until evening. In ancient Sparta—than whose stern citizens none were ever less sensitive to the delicate feelings of the human heart—a boy, when convicted of torturing an animal for amusement, was put to death as one whose nature was so thoroughly villainous that he could not be permitted to live. But in civilized Europe—rapidly progressing in all things save Christian virtues—*might* remains unto this day the synonym of *right*. The entirely useless, cruel practice of shooting for mere sport countless hosts of birds and animals is nowhere carried on with more fervour than in Protestant England, where the merciful teachings of Christ have hardly made human hearts softer than they were in the days of Nimrod, “the mighty hunter before the Lord.” Christian ethics are as conveniently turned into paradoxical syllogisms as those of the “heathen.” The writer was told one day by a sportsman that since “not a sparrow falls on the ground without the will of the Father,” he who kills for sport—say, one hundred sparrows—does thereby one hundred times over—his Father’s will!

A wretched lot is that of poor brute creatures, hardened as it is into implacable fatality by the hand of man. The *rational* soul of the human being seems born to become the murderer of the *irrational* soul of the animal—in the full sense of the word, since the Christian doctrine teaches that the soul of the animal dies with its body. Might not the legend of Cain and Abel have had a dual signification? Look at that other disgrace of our cultured age—the scientific slaughter-houses called “vivisection rooms.” Enter one of those halls in Paris, and behold Paul Bert, or some other of these men—so justly called “the learned butchers of the Institute”—at his ghastly work. I have but to translate the forcible description of an eye-witness, one who has thoroughly studied the *modus operandi* of those “executioners,” a well known French author:—

“Vivisection”—he says—“is a speciality in which torture, scientifically economised by our butcher-academicians, is applied during whole days, weeks, and even months to the fibres and muscles of one and the same victim. It (torture) makes use of every and any kind of weapon, performs its analysis before a pitiless audience, divides the task every morning between ten apprentices at once, of whom one *works* on the eye, another one on the leg, the third on the brain, a fourth on the marrow; and whose inexperienced hands succeed, nevertheless, towards night after a hard day’s work, in laying bare the whole of the living carcass they had been ordered to *chisel* out, and that in the evening, is carefully stored away in the cellar, in order that early next morning it may be worked upon again if only there is a breath of life and sensibility left in the victim! We know that the trustees of the Grammont law (*loi*) have tried to rebel against this abomination; but Paris showed herself more inexorable than London and Glasgow.”*

And yet these gentlemen boast of the *grand* object pursued, and of the *grand* secrets discovered by them. “Horror and lies!”—exclaims the same author. “In the matter of secrets—a few localisations of

* *De la Resurrection et du Miracle.* E. de Mirville.

faculties and cerebral motions excepted—we know but of one secret that belongs to them by rights: it is the secret of torture eternalised, beside which the terrible natural law of *autophagy* (mutual manducation), the horrors of war, the merry massacres of sport, and the sufferings of the animal under the butcher’s knife—are as nothing! Glory to our men of science! They have surpassed every former kind of torture, and remain now and for ever, without any possible contestation, the kings of artificial anguish and despair!”*

The usual plea for butchering, killing, and even for legally torturing animals—as in vivisection—is a verse or two in the Bible, and its ill-digested meaning, disfigured by the so-called scholasticism represented by Thomas Aquinas. Even De Mirville, that ardent defender of the rights of the church, calls such texts—“Biblical tolerances, forced from God after the deluge, as so many others, and based upon the decadence of our strength.” However this may be, such texts are amply contradicted by others in the same Bible. The meat-eater, the sportsman and even the vivisectionist—if there are among the last named those who believe in special creation and the Bible—generally quote for their justification that verse in Genesis, in which God gives *dual* Adam—“dominion over the fish, fowl, cattle, and over every living thing that moveth upon the earth”—(Ch. i., v. 28); hence—as the Christian understands it—power of life and death over every animal on the globe. To this the far more philosophical Brahman and Buddhist might answer; “Not so. Evolution starts to mould future humanities within the lowest scales of being. Therefore, by killing an animal, or even an insect, we arrest the progress of an entity towards its final goal in nature—MAN;” and to this the student of occult philosophy may say “Amen,” and add that it not only retards the evolution of that entity, but arrests that of the next succeeding human and more perfect race to come.

Which of the opponents is right, which of them the more logical? The answer depends mainly, of course, on the personal belief of the intermediary chosen to decide the questions. If he believes in special creation—so-called—then in answer to the plain question—“Why should homicide be viewed as a most ghastly sin against God and nature, and the murder of millions of living creatures be regarded as mere sport?”—he will reply:—“Because man is created in God’s own image and looks upward to his Creator and to his birth-place—heaven (*os homini sublime dedit*); and that the gaze of the animal is fixed downward on its birth-place—the earth; for God said—“Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind,” (Genesis I, 24). Again, “because man is endowed with an immortal soul, and the dumb brute has no immortality, not even a short survival after death.”

Now to this an unsophisticated reasoner might reply that if the Bible is to be our authority upon this delicate question, there is not the slightest proof in it that man’s birth-place is in heaven any more than that of the last of creeping things—quite the contrary;

* *De la Resurrection et du Miracle.* E. de Mirville.

for we find in Genesis that if God created "man" and blessed "them," (Ch. I. v. 27—28) so he created "great whales" and "blessed them" (21, 22). Moreover, "the Lord God formed man of the dust of the ground" (II.—7): and "dust" is surely earth pulverized? Solomon, the king and preacher, is most decidedly an authority and admitted on all hands to have been the wisest of the Biblical sages; and he gives utterances to a series of truths in Ecclesiastes (Ch. III) which ought to have settled by this time every dispute upon the subject. "The sons of men... might see that they themselves are beasts" (v. 18)... "that which befalleth the sons of men, befalleth the beasts... a man has no pre-eminence above a beast,"—(v. 19) "all go into one place; all are of the dust and all turn to dust again, (v. 20)... "who knoweth the spirit of man that goeth upwards, and the spirit of the beast, that goeth downward to the earth?" (v. 21) Indeed, "who knoweth?" At any rate it is neither science nor "school divine."

Were the object of these lines to preach vegetarianism on the authority of Bible or Veda, it would be a very easy task to do so. For, if it is quite true that God gave *dual* Adam—the "male and female" of Chapter I of Genesis—who has little to do with our henpecked ancestor of Chapter II—"dominion over every living thing," yet we nowhere find that the "Lord God" commanded that Adam or the other to devour animal creation or destroy it for sport. Quite the reverse. For pointing to the vegetable kingdom and the "fruit of a tree yielding seed"—God says very plainly: "to you (men) it shall be for meat." (I, 29).

So keen was the perception of this truth among the early Christians that during the first centuries they never touched meat. In *Octavio* Tertullian writes to Minutius Felix: "we are not permitted either to witness, or even hear narrated (*novere*) a homicide, we Christians, who refuse to taste dishes in which animal blood may have been mixed."

But the writer does not preach vegetarianism, simply defending "animal rights" and attempting to show the fallacy of disregarding such rights on Biblical authority. Moreover, to argue with those who would reason upon the lines of erroneous interpretations would be quite useless. One who rejects the doctrine of evolution will ever find his way paved with difficulties; hence, he will never admit that it is far more consistent with fact and logic to regard physical man merely as the recognized paragon of animals, and the spiritual Ego that *informs* him as a principle midway between the soul of the animal and the deity. It would be vain to tell him that unless he accepts not only the verses quoted for his justification but the whole Bible in the light of esoteric philosophy, which reconciles the whole mass of contradictions and seeming absurdities in it—he will never obtain the key to the truth;—for he will not believe it. Yet the whole Bible teems with charity to men and with mercy and love to animals. The original Hebrew text of Chapter XXIV of Leviticus is full of it. Instead of the verses 17 and 18 as translated in the Bible: "And he that killeth a beast shall make it good, beast for beast" in the original it stands:—"life for life," or rather "soul for soul," *nephesh tachat*

nephesh.* And if the rigour of the law did not go to the extent of killing, as in Sparta, a man's "soul" for a beast's "soul"—still, even though he replaced the slaughtered soul by a living one, a heavy additional punishment was inflicted on the culprit.

But this was not all. In Exodus (Ch. XX. 10, and Ch. XXIII. 2 *et seq.*) rest on the Sabbath day extended to cattle and every other animal. "The seventh day is the sabbath... thou shalt not do any work, thou nor thy... cattle;" and the Sabbath year... "the seventh year thou shalt let it (the land) rest and lie still... that thine ox and thine ass may rest"—which commandment, if it means anything, shows that even the brute creation was not excluded by the ancient Hebrews from a participation in the worship of their deity, and that it was placed upon many occasions on a par with man himself. The whole question rests upon the misconception that "soul," *nephesh*, is entirely distinct from "spirit"—*ruach*. And yet it is clearly stated that "God breathed into the nostrils (of man) the breath of life and man became a living soul," *nephesh*, neither more or less than an animal, for the soul of an animal is also called *nephesh*. It is by development that the soul becomes *spirit*, both being the lower and the higher rungs of one and the same ladder whose basis is the UNIVERSAL SOUL or spirit.

This statement will startle those good men and women who, however much they may love their cats and dogs, are yet too much devoted to the teachings of their respective churches ever to admit such a heresy. "The irrational soul of a dog or a frog divine and immortal as our own souls are?"—they are sure to exclaim: but so they are. It is not the humble writer of the present article who says so, but no less an authority for every good Christian than that king of the preachers—St. Paul. Our opponents who so indignantly refuse to listen to the arguments of either modern or esoteric science may perhaps lend a more willing ear to what their own saint and apostle has to say on the matter; the true interpretation of whose words, moreover, shall be given neither by a theosophist nor an opponent, but by one who was as good and pious a Christian as any, namely, another saint—John Chrysostom—he who explained and commented upon the Pauline Epistles, and who is held in the highest reverence by the divines of both the Roman Catholic and the Protestant churches. Christians have already found that experimental science is not on their side; they may be still more disagreeably surprised upon finding that no Hindu could plead more earnestly for animal life than did St. Paul in writing to the Romans. Hindus indeed claim mercy to the dumb brute only on account of the doctrine of transmigration and hence of the sameness of the principle or element that animates both man and brute. St. Paul goes further: he shows the animal hoping for, and living in the expectation of the same "deliverance from the bonds of corruption" as any good Christian. The precise expressions of that great apostle and philosopher will be quoted later on in the present Essay and their true meaning shown.

* Compare also the difference between the translation of the same verses in the *Fulgata*, and the texts of *Luther* and *De Wette*.

The fact that so many interpreters—Fathers of the Church and scholastics,—tried to evade the real meaning of St. Paul is no proof against its inner sense, but rather against the fairness of the theologians whose inconsistency will be shown in this particular. But some people will support their propositions, however erroneous, to the last. Others, recognizing their earlier mistake, will, like Cornelius a Lapide, offer the poor animal *amende honorable*. Speculating upon the part assigned by nature to the brute creation in the great drama of life, he says: "The aim of all creatures is the service of man. Hence, together with him (their master) they are waiting for their renovation"—*cum homine renovationem suam expectant*.* "Serving" man, surely cannot mean being tortured, killed, uselessly shot and otherwise misused; while it is almost needless to explain the word "renovation." Christians understand by it the renovation of bodies after the second coming of Christ; and limit it to man, to the exclusion of animals. The students of the Secret Doctrine explain it by the successive renovation and perfection of forms on the scale of objective and subjective being, and in a long series of evolutionary transformations from animal to man, and upward.....

This will, of course, be again rejected by Christians with indignation. We shall be told that it is not thus that the Bible was explained to them, nor can it ever mean that. It is useless to insist upon it. Many and sad in their results were the erroneous interpretations of that which people are pleased to call the "Word of God." The sentence "cursed be Canaan; a servant of servants shall he be unto his brethren" (*Gen. IX. 25*),—generated centuries of misery and undeserved woe for the wretched slaves—the negroes. It is the clergy of the United States who were their bitterest enemies in the anti-slavery question, which question they opposed *Bible in hand*. Yet slavery is proved to have been the cause of the natural decay of every country; and even proud Rome fell because "the majority in the ancient world were slaves," as Geyer justly remarks. But so terribly imbued at all times were the best, the most intellectual Christians with those many erroneous interpretations of the Bible, that even one of their grandest poets, while defending the right of man to freedom, allots no such portion to the poor animal.

"God gave us only over beast, fish, fowl,
Dominion absolute; that right we hold
By his donation; but man over man
He made not lord; such title to himself
Reserving, human left from human free."

—says Milton.

But, like murder, error "will out," and incongruity must unavoidably occur whenever erroneous conclusions are supported either against or in favour of a prejudged question. The opponents of Eastern *philozoism* thus offer their critics a formidable weapon to upset their ablest arguments by such incongruity between premises and conclusions, facts postulated and deductions made.

* *Commen. Apocal.*, ch. v. 137.

It is the purpose of the present Essay to throw a ray of light upon this most serious and interesting subject. Roman Catholic writers in order to support the genuineness of the many miraculous resurrections of animals produced by their saints, have made them the subject of endless debates. The "soul in animals" is, in the opinion of Bossuet, "the most difficult as the most important of all philosophical questions."

Confronted with the doctrine of the Church that animals, though not soulless, have no *permanent* or immortal soul in them, and that the principle which animates them dies with the body, it becomes interesting to learn how the school-men and the Church divines reconcile this statement with that other claim that animals may be and have been frequently and miraculously resurrected.

Though but a feeble attempt—one more elaborate would require volumes—the present Essay, by showing the inconsistency of the scholastic and theological interpretations of the Bible, aims at convincing people of the great criminality of taking—especially in sport and vivisection—animal life. Its object, at any rate, is to show that however absurd the notion that either man or brute can be resurrected after the life-principle has fled from the body for ever, such resurrections—if they were true—would not be more impossible in the case of a dumb brute than in that of a man; for either both are endowed by nature with what is so loosely called by us "soul," or neither the one nor the other is so endowed.

H. P. BLAVATSKY.

(To be continued).

ZOROASTRIANISM.

THE Avesta of the Zoroastrians is the only document they possess in which one may expect to find the true principles upon which the Zoroastrian philosophy is based. The Pehelvec and the Pazand texts of later days contain little, if any thing at all, to elucidate the esoteric interpretations of the Avesta; on the other hand, they appear to have been composed without any knowledge of the true philosophy, and much more with a view to make Zoroastrian theology plainer and more easily understood than the other perverted systems prevailing at the time of their composition. There is some reason to suppose that the Pehelvec Bundaish, which professes to be an exposition of the original revelation, namely, the Avesta, contains writings which can be made, to some small extent, to throw a little light on difficulties of the Avesta, but the rest of it appears to be too mystical and hence too unintelligible to be comprehended without a key. Even if such a key be found, it is not certain that it will explain the *true* Zoroastrianism and not the perverted Zoroastrianism as affected by subsequent doctrines at subsequent stages.

The Dabistan of Moshan Fani and the Desatir represent the doctrines of the Iranian Platonists, which do not appear to be materially different from Hinduism, Buddhism, Platonism, or Christianity as interpreted in that well-known book "The Perfect Way." But the books belong to the sect called the Sabians or the star-worshippers, and they, therefore, cannot assist much in explaining the Zoroastrian mysteries.

There is no English translation of the Avesta save that by Bleek from the German of Spiegel, which is strictly literal. In Spiegel's version there may be many errors; but on the whole it may for the present be taken as the safest book for esoteric students, inasmuch as it has been compared with the Huzvareh and the Goojeratee translations. Such a book is the only one from which we can infer what the Zoroastrian translators and believers understood the meanings to be, and it is from such alone that one can expect to trace out a proper key. But to be carried away by those translators who have tried to force out meanings by bringing philological skill to bear upon them, will be tantamount to whirling round the world to no purpose. It would take pages to explain at length the reasons of a fact now admitted to be true and which we can but briefly mention, viz., that although Oriental scholars have rendered invaluable services to Aryan literature, they have not been able to understand Aryan philosophies in their true light. Some have written under the conviction that Christianity, as explained in the current Bible, is the only true doctrine and hence none others contain any truth, and that Aryan doctrines must therefore either be false or else formulated in a haphazard way, without any knowledge on the part of the formulators of the science of existence which we call Philosophy. Other writers have been guided by various views,—rationalistic, theistic, philological and philosophical. Their minds have never been disturbed by the thought that there existed any truth underlying the apparently absurd doctrines, and they have therefore taken no trouble in that direction, but have given out opinions in favour of one view or another as their fancies directed them. Such being the case, their writings have no practical value for students.

The Avesta is divided into parts as under:—

I. The *Vendidad*, which contains precepts for bodily purifications from impurities. These purifications do not appear to be inconsistent with the requirements of other mystic schools, and cannot be so with Zoroastrianism,—the ceremonies and the writings of which contain similar mystic principles. The *Vendidad* is capable of being interpreted by the aid of the science of animal magnetism, and by admitting that agency of astral beings which is recognized by all schools. There is much in the *Vendidad* as well as in all other parts of the Avesta which is not likely to be satisfactorily interpreted for some time, but a little perseverance ought to remove those difficulties.

II. The *Vispered*, the *Yasnas* and the *Gathas*. The two former are invocations, and appear to be intended for the lesser ceremonies, while the *Gathas* are for the greater ceremonies.

III. The *Khordeh Avesta*. This may be divided into two parts; the smaller *Khordeh Avesta* and the larger *Khordeh Avesta*. Both these contain some portions written in Pehelvec. These are distinctly marked in Bleek's translation of Spiegel. These Pehelvec writings in the *Khordeh Avesta* are composed, as stated above, in agreement with the Pehelvec and the Pazand books; not in harmony with the altered doctrines of subsequent periods. A student therefore, ought always to be careful not to confound these doctrines with the Zend writings of the Avesta.

The only proper prayer book for the laity is the smaller *Khordeh Avesta*.

The larger *Khordeh Avesta*, which consists mostly of the *Zashts* and of writings in Pehelvec, is of no practical use. The *Zashts* appear to be enlargements of the doctrines contained in the second part of the Avesta, but they are allegorical and mystical, and have no force either as invocations or as prayers, and consequently must be considered as a sealed book with no prospect of ever being rightly interpreted. Those Zoroastrians who make use of the *Zashts* as prayers are very much mistaken in so doing. No doubt there are passages to be found in the *Zashts* which may prove useful to students, but here their importance ends. One may ask whether the above remarks are also applicable to the *Farvardin Zasht*, which is intended for the invocation of the *Farvaslies*. It may be said in reply that the invocations contained in the *Vispered* and *Yasnas* appear to be the only proper invocations requisite in ceremonies, and that therefore the *Farvardin Zasht* has no significance. On the other hand, this *Zasht* is, in common with the others, an enlargement of an invocation, and it is not easy to say that the original principles have not been overstrained in the *Zashts*. But, as said above, these have no practical value, as they are too allegorical ever to meet with a solution.

In the absence of other books, the *Vendidad*, the *Vispered*, the *Yasnas* and the *Gathas*, combined with the knowledge of Hinduism, Buddhism, and Platonism, must of necessity be considered as sufficient for the purposes of students of Zoroastrianism.

No religion can be true which is not founded upon sound principles of the science of existence. Buddhism, Hinduism, Platonism and Christianity, although varying in outward forms, have one and the same philosophy underlying them. This science of existence, explaining how the universe came into existence, how it will end, whence man has come, whither he goes after death and what guides his destiny, was known to all the mystic schools, but it was kept secret and sacred under the garb of mystic ceremonies. The founders of religious doctrines were persons thus initiated and perfected, and not the so-called wise men of the world, who, merely by exercising their imagination, framed such doctrines as best suited their fancies. Buddhism, Hinduism and Christianity are not based upon such absurd imaginations, and while Plato and a host of his followers are stated to have derived their knowledge from Zoroastrianism, it would be the very height of absurdity to say that Zoroastrianism has no sound philosophy as its base. This absurdity becomes more evident when one understands the esoteric meaning of the Avesta and of the Zoroastrian ceremonies.

Eubulus affirms that Zoroaster "consecrated a natural cave, in the mountains near Persia, in honor of Mithra, the King and Father of all; and by the other things disposed within it, at right distances, the elements and quarters of the world." The cave of Mithra is mentioned by many others.

"In the Mithrean rites the two-fold motion of the stars, fixed and erratic, was represented, and the passage of the soul through them. To symbolize this there was set up a high pair of stairs

having seven gates, each of different metal, signifying each one of the seven planets."

The above description is very imperfect, but it will enable one to see that the cave and its internal organization were meant, like other mysteries, to symbolize the truth of the science of existence.

The doctrines of the Mah-Abadians, as related by Moshan Fani, are generally in agreement with the other philosophies. The doctrines contained in the Chaldean philosophy and in the Zoroastrian Oracles, and the doctrines of the Platonists (who make constant references to Zoroastrianism) are similar, and what reason is there to suppose that the Zoroastrianism of the Avesta alone had no philosophical basis or had one of a different kind? But those who rightly understand the Avesta and the Zoroastrian ceremonies can see plainly that Zoroastrian philosophy is not different.

As the object of this paper is to enable Zoroastrian students to know what literature they must study to obtain the most fruitful results, I may add that such students should study, over and above the entire Theosophical literature, the following: "The Perfect Way," "The Rosicrucians," by Hargrave Jennings; "The Eleusinian and Bacchic Mysteries," by Thomas Taylor; "The Platonic Philosophy."

It will be asked, what necessity is there for Zoroastrian students to study the Platonic philosophy after they have read the Hindu and Buddhist philosophies? The answer is, that Plato and his followers appear from their writings to have derived their knowledge more from Zoroastrianism than from any other source. They make constant mention of Zoroaster and of his writings. Another reason is that the books of Plato carry a student through a very rigorous exercise of mental powers, raising difficulties of all sorts and then solving them all by strict adherence to his dialectics. By an exercise of this sort the student is taught to overcome very subtle difficulties, ultimately arriving at the truths of the science of being, or philosophy.

There is no translator in English, save Thomas Taylor, who rightly understood Plato. Taylor is not a very clear writer, but his extensive introductions to his translations of Plato's dialogues are a key to the philosophy of Plato, without mastering which one cannot expect to understand that prince of philosophers. Taylor's works are out of print, but his masterly introductions to the *Parmenides* and to the *Timæus* tempted me lately to reprint these two dialogues. These two introductions, if properly understood, will go a great way towards giving one a very satisfactory idea of the Platonic philosophy. In connection with Taylor, the Platonist magazines published in the United States of America should be read from the beginning.

It is a matter of no small regret that there is so little Zoroastrian literature to fall back upon, yet I have been convinced from long and continuous study that, if we are not able at present to put forth a completely satisfactory interpretation of the little that remains of the Avesta, the difficulties in the way are not so insurmountable as those presented by the too allegorical character of the *Zashts* and of the *Bundaish*, and will perhaps not require a

very lengthy period for solution. But much will depend upon the earnestness and the perseverance of those who take up the study.

It is a matter of no small wonder and surprise that not only is there no metaphysical book in Zoroastrian literature, but that there is no indication of there having ever existed a Zoroastrian metaphysical philosopher since the establishment of the religion. This is more evident from the *Pehelvie* writings of the Avesta, the writers of which even appear to have had no knowledge of the real doctrines, and to have been guided by very rough modes of thinking. We may suppose that the Zoroastrians have been as a rule warriors, hunters and agriculturists, but seldom philosophers. In spite, however, of the past, I am confident that great metaphysical geniuses will come forward at no distant date to save Zoroastrianism from being wrecked on the shores of bigoted ignorance, and put it abreast of Hinduism, Buddhism and Platonism. In what words can be expressed the extreme regret one experiences at the supine indifference of the Parsees towards the rehabilitation of their religion? Is it very difficult to realize the fact that, as at present existing, the days of their religion are numbered? Do they not see that the thousands they have hitherto spent have not enabled them to secure the co-operation of those educated Zoroastrians upon whom depends the life of their religion? But if they are still unable to see beyond the popular ignorance—if they still go on enriching sycophants and favouring books which can do nothing towards placing their religion upon a sound philosophical basis—if they still continue to waste money upon superstructures while the foundations are sandy and unsafe—if they still persist in their indifference to removing the burdens of those who are labouring on, though at considerable disadvantage to themselves—let them bear in mind that by their so doing their responsibility has not been lessened, and posterity will make them answerable. Fortunately, however, Zoroastrianism does not appear destined to die.

DUNJIBHOY JAMSETJEE MEDHORA.

THE CREST-JEWEL OF WISDOM.

Being a translation of Sankaracharya's Viveka Chudamani

(continued from page 65.)

THE pupil said :—

50. O Lord, in mercy hear! I am proposing a question, and when I have heard the answer from your own mouth, I shall have accomplished my end.

51. What is bondage? Whence is its origin? How it is maintained? How is it removed? What is non-spirit? What is the supreme spirit? How can one discriminate between them?

The Master said :—

52. Thou art happy, thou hast obtained thy end, by thee thy family has been sanctified, inasmuch as thou wishest to become *Brahm* by getting rid of the bondage of *Avidyá*.

53. Sons and others are capable of discharging a father's debts; but no-one except oneself can remove (his own) bondage.

54. Others can remove the pain (caused by the weight of) burdens placed on the head, but the pain (that arises) from hunger and the like cannot be removed except by oneself.

55. The sick man is seen to recover by the aid of medicine and proper diet, but not by acts performed by others.

56. Brahm must be perceived by the eye of knowledge (spiritual intuition) not by the teachings of a wise man; the form of the moon must be known through one's own eye, how can it be known through (the medium of) others?

57. Who but oneself (*atman*) is capable of removing the bondage of *Avidyá*, *Kama* and *Karma* (ignorance, passion and action) even in a thousand million of Kalpas?*

58. Liberation cannot be achieved except by the direct perception of the identity of the individual with the universal self, neither by *Yoga* (physical training), nor by *Sankhya* (speculative philosophy), nor by the practice of religious ceremonies, nor by mere learning.

59. The form and beauty of the lute (*vina*) and skill in sounding its strings are for the entertainment of the people and not for the establishment of an empire (in the hearts of subjects through the good government of the king).†

60. Good pronunciation, command of language, exegetical skill and learning, are for the delectation of the learned and not for (obtaining) liberation.

61. If the supreme truth remains unknown, the study of the scriptures is fruitless; even if the supreme truth is known the study of the scriptures is useless (the study of the letter alone is useless, the spirit must be sought out by intuition).

62. In a labyrinth of words the mind is lost like a man in a thick forest, therefore with great efforts must be learned the truth about oneself from him who knows the truth.

63. Of what use are the Vedas to him who has been bitten by the snake of ignorance? (Of what use are) scriptures, incantations, or any medicines except the medicine of supreme knowledge?

64. Disease is never cured by (pronouncing) the name of medicine without taking it; liberation is not achieved by the (pronunciation of the) word Brahm without direct perception.

65. Without dissolving the world of objects, without knowing spiritual truth, where is eternal liberation from mere external words having no result beyond their mere utterance?

66. Without the conquest of enemies, without command of the treasure of a vast country, by the mere words "I am a king," it is impossible to become one.

67. Hidden treasure does not come out at (the utterance of) the simple word "out," but there must be trustworthy information,

* One day of Brahma, i. e., one period of cosmic activity.

† To understand the purport of this sloka it must be remembered that the etymological derivation of the Sanskrit word for king (*Rājā*) is from the root *rāj* to please. The king was the man who pleased his subjects most. A comparison of this derivation with that of the word king from *cunan*, to know, will bring out a striking difference between the old Aryan and the Teutonic minds.

digging, and removal of stones; similarly the pure truth, itself transcending the operation of *maya* (*maya* here meaning the force of evolution) is not obtained without the instruction of the knowers of the supreme, together with reflection, meditation, and so forth, and not by illogical inferences.

68. Therefore wise men should endeavour by (using) all efforts to free themselves from the bondage of conditioned existence just as (all efforts are made) for the cure of diseases.

69. The excellent question now proposed by thee should be asked by those desirous of liberation, like a sage aphorism it is in agreement with the scriptures, it is brief and full of deep import.

70. Listen attentively, O wise man, to my answer, for by listening thou shalt truly be freed from the bondage of conditioned existence.

71. The chief cause of liberation is said to be complete detachment of the mind from transitory objects; after that (the acquirement of) *sama*, *dama*, *titikshā*, and a thorough renunciation of all *karma* (religious and other acts for the attainment of any object of personal desire).

72. Then the wise student (should devote himself) daily without intermission to the study of the scriptures, to reflection and meditation on the truths therein contained; then (finally) having got rid of ignorance the wise man enjoys the bliss of Nirvana even while on this earth.

73. The discrimination between spirit and non-spirit which it is now necessary for thee to understand, is being related by me; listen carefully and realise it in thyself.

74, 75. The wise call this the gross body which is the combination of marrow, bone, fat, flesh, blood, chyle and semen and is made up of feet, breast, arms, back, head, limbs and organs. It is the cause giving rise to ignorance and the delusion "I" and "my." The subtle elements are *akasa*, air, fire, water and earth (the higher principles of these elements are to be understood here).

76. By mixture with one another they become the gross elements and the causes of the gross body. Their functions are the production of the five senses and these are intended for the experience of their possessor.

77. Those deluded ones who are bound to worldly objects by the bonds of strong desire, difficult to be broken, are forcibly carried along by the messenger, their own karma, to heaven (*swarga*), earth and hell (*naraka*).

78. Severally bound by the qualities of the five (senses) sound and the rest, five (creatures) meet with their death, viz., the deer, elephant, moth, fish and black bee;* what then of man who is bound by all (the senses) jointly?

* It is said that music exercises a powerful fascinating effect on the deer. We are told that ancient Indian hunters used to take advantage of this fact and attract deer by playing soft music on the flute and thus lure the animals to their death. The elephant is constantly surprised and killed by hunters while in a state of stupefaction caused by the pleasure the animal derives from rubbing its forehead against the pine tree. Sanskrit writers frequently mention this circumstance. The moth, fish and bee are respectively attracted by sight, taste and smell.

79. In point of virulence sensuous objects are more fatal than the poison of the black snake (*Naja Trapidianus*); poison only kills one who imbibes it, but sensuous objects can kill (spiritually) even by their mere outward appearance (literally: by the mere sight of them).

80. He who is free from the great bondage of desires, so difficult to avoid, is alone capable of liberation; not another, even though versed in the six systems of philosophy.

81. Those only sentimentally desirous of liberation and only apparently free from passion, seeking to cross the ocean of conditioned existence, are seized by the shark of desire, being caught by the neck, forcibly dragged into the middle and drowned.

82. He only who slays the shark of desire with the sword of supreme dispassion, reaches without obstacles the other side of the ocean of conditioned existence.

83. The mind becomes turbid of him who treads the rugged path of sensuous objects death awaits him at every step like a man who goes out on the first day of the month (according to the saying of the astrologers);* but whoever treads the right path under the instruction of a guru or a good man who looks after his spiritual welfare, will obtain by his own intuition the accomplishment of his object; know this to be the truth!

84. If the desire for liberation exists in thee, sensuous objects must be left at a great distance as if they were poison, thou must constantly and fervently seek contentment as if it were ambrosia, also kindness, forgiveness, tranquillity and self-control.

85. Whoever attends only to the feeding of his own body, doing no good to others and constantly avoiding his own duty, and not seeking liberation from the bonds caused by ignorance, kills himself.

86. He who lives only to nourish his own body, is like one who crosses a river on an alligator thinking it to be a log of wood.

87. For one desirous of liberation, desires pertaining to the body etc. lead to the great death; he who is free from such desires is alone fit to gain liberation.

88. Conquer the great death—desire for the (sake of) the body, wife, and so on. Having conquered it the ascetics (*munis*) attain the supreme state of bliss (union with the Logos).

89. This gross body which we condemn is made up of skin, flesh, blood, nerves, fat, marrow and bones, and is filled with filth.

90. This gross body, produced out of the five gross elements, themselves produced by the quintupling process, through previous karma, is the vehicle of earthly enjoyments. In the waking state of that body gross objects are perceived.

91. The ego embodied in this through the external organs enjoys gross objects such as the various forms of chaplets of flowers, sandal-wood, woman and so forth.† Therefore it is conscious of the body in its waking state.

* There is here a play on the word *pratipada*, which means both "the first step" and "the first day."

† Typical of all sensuous objects.

92. Know that this gross body, on which depend all the external manifestations of the *purusha*,* is but like the house of the householder.

93. The products of the gross (body) are birth, decrepitude, and death. Its stages of development are childhood† and the rest. To the body, subject to diseases, belong the innumerable regulations concerning caste and condition,‡ as do also honour, disgrace, adulation and the like.

94. Intellect, hearing, touch, sight, smell and taste (are called) senses by reason of their conveying perceptions of gross objects. Speech, hands, feet, etc., are called organs of action because through them acts are performed.

95, 96. The *manas*, *buddhi*, *ahankriti* and *chitta*, with their functions, are called the internal instruments. *Manas* is (so called) by reason of (its) postulating and doubting; *buddhi* by reason of (its) property of (arriving at a) fixed judgment about objects; *ahankriti* arises from egotism, and *chitta* is (so-called) on account of its property of concentrating the mind on oneself.

97. Vitality (*prāna*, the second principle), by the difference of its functions and modifications becomes like gold, water§ and so on, *prāna*, *apāna*, *vyāna*, *udāna*, *samāna*.

98. The five (faculties) beginning with speech, the five (organs) beginning with the ear, the five (vital airs) beginning with *prāna*, the five (elements) beginning with *akāsa*, *buddhi* (intellect) and the rest, *avidyā*, (ignorance) whence *kāma* (desire) and *karma* (action) constitute a body called *sukshma* (subtle) body (fourth, fifth, and sixth principles).

99. Listen! This body produced from five subtle elements is called *sukshma* as also *linga* (characteristic) *sarira*; it is the field of desires, it experiences the consequences of *karma* (prior experience); it (with the sixth principle added) being ignorant, has no beginning, and is the *upadhi* (vehicle) of *atman*.

100. The characteristic condition of this body is the dreamy state; this state is distinguished from the waking state by the peculiar manner in which its senses work; in the dreamy state mind itself revives the conditions created by the desires of the waking state.

101. This body having attained the condition of the actor manifests itself. In it shines the absolute self (seventh principle) which has as its vehicle intellect (higher fifth principle) and which is unaffected by any *karma* as if an independent witness.

* This word is not to be understood here as the absolute self, but merely the embodied self. *Purusha* literally means the dweller in the city, that is in the body. It is derived from *pura* which means the city or body, and *usha* a derivative of the verb *vas* to dwell.

† According to the Hindus the body passes through six stages,—birth, existence, growth, change, decline and death.

‡ There are four conditions of life: *bramacharya*, houseless celibacy; *grihasthya*, family life as a householder; *vanaprastha*, religious life in the forest; and *bhaikshya*, mendicancy. Hindu legislators have prescribed rules applicable to persons in each of these conditions.

§ As gold is transformed by modifications of form into bracelets, earrings, etc.; and water, by change of function, becomes steam or ice or modifies its form according to the vessel in which it is contained, so vitality receives different forms in accordance with the different functions it assumes.

102. Because it (seventh principle) is free from all union it is unaffected by the action of any *upadhi*. This *linga sarira* performs all actions as the instrument of *atma* just as the chisel and other tools (perform the actions) of the carpenter; for this reason the *atma* is free from all union.

103. The properties of blindness, weakness and adaptability exist on account of the good or bad condition of the eye; similarly deafness, dumbness and so on are properties of the ear and are not to be considered as belonging to the self.

104. In-breathing, out-breathing, yawning, sneezing and so forth are the actions of *prāṇa* and the rest, say the wise men; the property of vitality is manifested in hunger and thirst.

105. The internal organ is in communication with the path of the eye and the rest, and by reason of the specialising (of the whole) the ego* (*ahankara*) is manifested.

THE TRUE PRAYER.

THE necessity of prayer has almost been denied by many writers in the columns of the *Theosophist*, but I venture to think that it is from the standpoint of the Christian or Mahomedan form of prayer that it has been condemned. The "Upāsana" or prayer of the Hindus is certainly not what it is ordinarily supposed to be—a flattery to a personal God for his kindness in bestowing either earthly or spiritual benefits. To know what we are and what relations we bear to the Infinite is the ultimate aim of all sorts of Hindu prayer. The acquirement of this knowledge is called *Brahma Gnyanam*. To know God man must himself be a god. So long as he considers himself a separate individual apart from the supposed personality who, he considers, has created him, he cannot attain this end. To consider that all objects are in him and he himself is in every thing, is the only way of acquiring this knowledge, and all the Hindu ceremonies known as prayer are intended to foster the development of this idea of universal brotherhood. Krishna said to Arjuna: *Sharva Bhutasthamātmānam Sharva Bhutānichātmāni Ikshate yogayuktātmā Sharvatra Shamadarsana*; (*Bhagavad Gita*) "The true Yogi sees everything with an equal eye in the idea that *Atma* is in everything and everything is in *Atma*." To pray therefore is not to mutter a collection of words or hymns or to ask a god to deliver us from sin or not to lead us into temptation, but to be active, and positive to all sorts of malignant influences, the passions and emotions of the mind. It is in other words the strengthening of the will for the subjugation of the earthly desires connected with self-interest. To pray is

* The corporeal eye by itself is incapable of seeing, otherwise it would not cease to see at the death of the body. In reality the eye sees by reason of its connection with the self through the egotism (*ahankara*) by the concept or object which may be described as "I am the seer." That this object is different from the egotism itself is clear from the fact that there exist other objects of a similar nature strung together or connected by the egotism such as "I am the hearer," etc.; here it is plain that the abovementioned concepts are none of them the egotism itself, for the disappearance of the concept "I am the seer" does not involve the disappearance of the egotism which manifests itself through other similar concepts.

not to be negative and helpless and ask the mercy of a mighty being to save us, but to regulate our own actions by our own exertions so that all evil thoughts and selfish material desires may gradually vanish, leaving the mind in that perfectly peaceful state in which alone the true knowledge of what "I am" signifies can be obtained.

The ceremonies of Hindu prayer commence with the worship of 'devatas'—not as personal deities, but as forces of nature that regulate the karma of a man. To pray to the goddess *Saraswati* is not to place a collection of flowers on the feet of the image of the goddess, but to practice such duties of life as will tend to render a man wise and learned. One who devotes his undivided attention to his studies is the true worshipper of the goddess of Learning. We in our worldly life are only the worshippers of *Lakshmi*, the goddess of Wealth, for in all our worldly duties our principal aim is the acquirement of riches; and although we do not actually construct the image of the goddess and worship her with flowers and incense, we are in reality her true devotees. A man addicted to carnality is similarly a worshipper of 'Kandarpa deva-mara' or Cupid. These devatas are thus both good and evil, and we ought by our daily actions and thoughts to try to be the devotees not of the malignant deities, but of the good ones like *Dharma*, &c., and so we shall be led gradually to our goal. The so-called prayers to these good devatas are nothing more than regulating our duties in life and freeing ourselves from lusts of all sorts, whether selfish or material, and unless this is accomplished the worship of the true God, *Brahma*, cannot be performed. To worship God is not to ask the mercy of a personal God for our evil deeds, but to free ourselves from the bond of *Avidya* (illusion or ignorance of self) and so gradually to arrive at the true knowledge. There is no word which signifies a personal God in the whole of the Hindu vocabulary. What we understand by *Iswara* is then merely a collection of attributes ascribed to the Infinite, and thus we hold *Iswara* to signify, not the first cause but a conditioned self-existent Being, like the *Dhyanchohan*, the first conscious and intelligent being who commenced the works of creation at the beginning of this *Manvantara*. This typical idea of the godhead is only assumed in order to worship him, that is to approach him, or in other words to develop all the good qualities we can conceive as belonging to an *Iswara* (*Shaguni*), our highest ideal of true manhood in its perfected condition. The highest *Jivan Mukta Yogi*, or *Mahatma*, like *Buddha* or *Sreekrishna* is, therefore, the only *Iswara* we have to worship. The form of prayer that has been adopted by our *Brahmo* friends is after the fashion of the Christian prayer, and is therefore no *Upāsana* at all as defined by the Hindus. To the Hindus such a prayer is unnecessary; but what we call prayer is the only way of obtaining the *Brahmagnyanam*, the knowledge of the absolute truth; theosophy, or the idea of universal brotherhood.

K. P. M.

LIGHT ON THE PATH.

WRITTEN down by M. C., Fellow of the Theosophical Society, London, and annotated by P. Sreenivas Row, Fellow of the Theosophical Society, Madras.

(Continued from page 113.)

Section III. Clause 3. (Continued.)

I SHALL now attempt to show how Aura endowed with colours emanates from human bodies, and how colours represent the character of human actions.

Form is an essential property of matter. All bodies—even the elementary particles of which the commoner substances are composed—are extended in space of three dimensions, that is, they have length, breadth, and thickness. “Quantity,” says Kānāda, the great author of the *Nyāya* Philosophy, “is the universal quality common to all substances. It is fourfold; great and small, long and short. Extreme smallness and shortness are eternal; and extreme greatness and length—termed infinite—are likewise eternal. Within these extremes is the inferior magnitude or finite quantity, which is non-eternal; and this is of various degrees from the mote or tertiary atom, upwards to any magnitude short of the Infinite. The finite magnitude of products or effects results from number, size or mass. Infinity transcends the senses; i. e., an object may be too great or too small to be distinguishable.”

Now, almost every body that has form, has also colour. Colour, it must be remarked, is not a distinct principle, existing separately from the body whence it is thrown off; but it is the inherent property of reflecting particular rays of light, which property is possessed by the constitutional elements of the body. “Colour,” says the *Nyāya* of Kānāda, “is a peculiar quality, to be apprehended by sight; and it abides especially in earth, water and light; and it is a characteristic quality of the last. It is perpetual in the primary atoms; but not so in their products.”

So we find that colour is present throughout Nature, animate as well as inanimate. The earth is clothed with a mantle of delightful green, interspersed with the brilliant hues of flowers and fruits. In like manner fire and water have colours of their own. Indeed colour is an essential requisite in every world inhabited by sentient beings. Were the objects of nature destitute of colour, or were one single unvaried hue alone spread all over the face of the universe, we should be at a loss to distinguish one object from another. Hence, by a peculiar adaptation of nature, all bodies are so constituted as to reflect one or more classes of rays of light and colour; and the eye is so exquisitely formed as to be differently affected by the different kinds of reflected rays, and is thus the faithful organ of the mind in discriminating between them and thereby giving rise to all the delights and benefits of vision. But all bodies do not reflect all colours, nor do all those reflecting the same colours do so in equal proportions. One body, for instance, absorbs all the rays of colour except the green one, which it reflects; and this body is consequently green; another body reflects the red

rays, absorbing all others, and is therefore red; and so on. And sometimes the colours apparently possessed by a body are not natural to it, but are borrowed from other bodies. “The blue colour of a clear sky is derived,” according to Patanjali, “from the southern peak of the great mountain Mēru, which is composed of sapphire. On the other sides of the Mēru, the colour of the sky is said to be different, being borrowed from the hue of the peak which overlooks that quarter. Others suppose that the black colour of the pupil of the eye is imparted to the sky, (blue and black being reckoned tinges of the same colour) just as to a jaundiced eye every object is yellow.” Some of the Western scientists attribute the blueness of the sky to the fact that particles of air and the minute globules of moisture constantly floating among them, reflect blue rays. And it is also suggested that of all the rays reflected from the earth into the atmosphere, the blue ones being the most refracted, have the least momentum, and are consequently more liable to be reflected back to the eye. In the same way the colour of the ocean is said to vary considerably from local circumstances. Its generic colour is generally believed to be dark blue; but in different places the sea is known to be green, and even red and yellow; this discoloration being due to the nature of the bottom, the weeds and insects on the surface, and so on.

The colour thus perceptible in bodies is a source of beauty and utility, and has therefore two significations. First, it expresses that feeling of the mind which accompanies the sensation produced by the action of coloured objects on our organs of sight; and secondly it denotes the peculiar quality of the coloured object, in virtue of which a certain feeling is excited in the mind. In either sense the subject of colour demands our careful attention. The sparkling lustre of the universal sunshine, the lurid glare of the thundercloud, the crimson streaks of the morning, and the rich and ever-varying glories of the sunset, successively call forth our admiration and contribute to our delight, while the quality of objects and the character of actions as indicated by colour are so many precious gifts of nature, which every human being ought to appreciate and utilise as he moulds and directs his conduct with a view to the attainment of the final goal. It is in this last mentioned sense that I propose to discuss the subject of colour in the following pages.

This subject is one of utmost difficulty, and can only be treated successfully by one who has made some fair progress in the study of occult science. Nevertheless, as it is the duty of every one to investigate and try to understand all that he can for himself, I have endeavoured to collect various passages bearing on the subject from such books as are within my reach, and these are here given in a condensed form, leaving the reader to make further investigations for himself with the help of the Upanishads and other works of esoteric science, together with treatises on anatomy, Eastern as well as Western.

“From THAT (*Tat*), which is the cause of all (*Kāramam*); which is not the subject of senses (*Avyaktam*); which is eternal without beginning or end (*Nityam*); and which is existing,

as well as non-existing, *i. e.*, in other words, which is manifested and unmanifested, (*Sat* and *Asat*), was produced *Purusha*." (Mânava Dharma Sastra. I. 11). This is the *Purusha* spoken of in the famous *Purusha Sûkta*, which really forms a part of the Rig Veda, and is not merely a recent interpolation, as some Orientalists seem to consider. Their views have been satisfactorily combated by one of themselves, namely, Dr Haug, the great Sanscritist, in his work on the origin of Brahminism.

From the union of *Purusha* with *Prakriti* (both of which are eternal; see Bhagavat-Gita XIII. 20), that is, from the direction and influence exerted by *Purusha* upon *Prakriti*; and from the inherent character of *Prakriti* itself, the material particles of the latter combined with one another, and assumed the form of one entire unity, composing the mundane Egg. (Vishnu Purana I. II. 1 to 56; Manu I. 27). In this egg, the Great Power, *Purusha*, sat inactive during a whole divine year; at the close of which, by virtue of his sole will, he caused the egg to divide itself (Manu I. 12; Chandogya Upanishad III. XIX. 1.); and then divided himself,—becoming half male and half female. (Manu I. 32; Brihat-Aranyaka Upanishad III. IV. 3; Satapatha Brahmana XIV.—4-2, &c.). He is the same that is called HIRANYAGARBHA in the Rig Veda, (X. 121—1 to 10), where he is described as being the first divine incarnation; the one that remained as an embryo in the water; and the one by whom the universe has subsequently been evolved. From this "first-born Lord" (*Prathamaja*), as declared in the Taittiriya Upanishad—(Bhṛigu Valli, X. 6), proceeded *Viraj*, otherwise called *Virat* (Manu I. 32). This is the *Virat* spoken of in the hymn of the *Purusha Sûkta*; and from this *Virat* proceeded mankind, and the rest. (Manu I. 33, &c.).

Now let us understand that the Supreme Lord,—the God,—the first manifestation of *Para-Brahma*, above spoken of, is described as being full of Glory, Light, Light of lights, Light without smoke, and so on (Jyoti, &c., see Rig Veda VI. 9—5; Chandogya Upanishad III. 13—7 & III. 17—7; Katha Upanishad IV. 13; Svetasvatara Upanishad III. 8); and He is also said to be of golden (yellow) hue. (*Hémānga*, *Hiranmaya*, *Rukmavarna*, *Swarnamaya*, &c., see Rig Veda X. 121—1; Brihat-Aranyaka Upanishad VII-XV. 1; Adharva Veda X. VII-28; Mundaka Upanishad III. I. 3; Maitrayanya Upanishad V. I; Manu I. 9; Vishnu Sahasravama Sloka 92; Yekakshara Upanishad ch. I. Vāyu Purana VI. 3). The identity and unity of the Deity thus described as Light and as Golden, are proved by the Taittiriya Upanishad, which calls Him by the compound name of *Surarna-Jyoti*, Golden-light. (Bhṛigu Valli X. 6); and by the Rig Veda, (IV. 58—2), which ascribes to the Deity the colour of *Gaura*, which in one sense means that which is white, pure and brilliant, and in another sense yellow, saffron and golden; thus combining the two into one, which we may call the *bright yellow*. The sacred import of this bright yellow, or yellow light, or yellow fire, or whatever it may be called, is only known to occultists; and we may hold that this bright yellow was the original colour.

Next, the male and female halves of the Divine incarnation already spoken of, and whom we may take to be the representatives of

Purusha and *Prakriti*, in the sense in which those words are understood as meaning the active and passive principles, are said to be of the blue (*Sîma*) and red (*rakta*) colours respectively. (Avyakta Upanishad, Ch. VI.) The blue and red may therefore be styled the second original colours.

The ascription of these three colours, yellow, blue and red, is not arbitrary. They are significant representatives of the real character of the objects of which they are the attributes. For the yellow which is the seat of luminosity, represents the *jyoti-mayam* (glory and light) of *Purusha*; while the blue, which is soothing and electrical, correctly denotes His sublime benevolence and power; and lastly the red, which is the seat of heat and passion, expresses the qualities of *Prakriti*, as manifested by embodied souls.

We may therefore fairly hold that yellow, blue and red, are the primary colours, and the sources of all other colours, hues and tints.

I know that white and black are generally mentioned with reference to the respective qualities of purity and impurity, merit and demerit, and so on; but this is no reason for presuming white and black to be among the original colours. In fact they are not colours at all in themselves; they are the compounds of several colours combined in different proportions. But as white is the most positive of all the colours, and excels all others in luminosity, it very properly represents what is pure and meritorious; whereas black, which is diametrically opposite to white, indicates opposite qualities, such as impurity and demerit;—while red stands midway, and denotes a mixture of good and bad qualities. Hence it is declared that white, black and red colours (*Sita*, *Asita* and *Rakta*) are the representatives of the three general divisions into which human actions may be divided according to their character. (Mantrika Upanishad, Ch. I.)

The three general divisions of the quality of actions, are *Rajoguna*, *Satwaguna*, and *Tamoguna* (the mixed, pure and dark quality—see Dhyāna-bindu Upanishad, Ch. I. Bhagavad-gita, XIV. 6); and because these qualities arise from the union of of *Prakriti* with *Purusha*, the qualities of *Prakriti* are accordingly designated under the same names, namely, *Rajoguna*, *Tatwaguna* and *Tamoguna*, bearing the colours of *Lohita*, *Sukla*, and *Krishna* (red, white and black) respectively. (Svetasvatara Upanishad, IV. 5; Sandilya Upanishad, Ch. II. Pingala Upanishad, I, &c.) Similarly the three energies of *Purusha*, namely, *Brahma*, *Vishnu* and *Rudra*,—otherwise called *Anirudha*, *Pradyumna*, and *Sankarshana*, (as described in Vishnu Purana, V—XVIII; Karma Purana, Ch. 49; verse 39; and Markandeya Purana Ch. IV, and 41), which have influenced the aforesaid qualities or forms of *Prakriti*, are likewise said to be red, white and black, respectively (Dhyāna-bindu Upanishad, Ch. I.)

Here it may be questioned, in passing, how *Purusha*, which is Purity itself, came to be combined with the qualities of *Prakriti*, such as darkness. But we must understand that the union of *Purusha* with *Prakriti* is not mechanical. It is the influence exerted upon *Prakriti* in the same manner as fragrance affects an

individual's mind. (Vishnu Purana, I. II. 1). In this sense it must be understood that *Purusha*, affecting the *Rajoguna* of *Prakriti*, became himself *Brahma* the creator; affecting the *Satwaguna* of *Prakriti*, he himself became *Vishnu* the preserver; and affecting the *Tamaguna* of *Prakriti*, he himself became *Rudra* the destroyer. (Vishnu Purana, I. II. 1, &c.) This organization of the Trinity in Unity is beautifully illustrated with pregnant brevity by the single syllable *Om*, which, when pronounced as one word, forms the sacred emblem of *Purusha*; and, when considered as a trilateral word, consisting of A, U, and M., indicates the triple energy of *Purusha*, mentioned above as *Brahma*, *Vishnu* and *Rudra*; and the *Ardha-mâtra*, that is the nasal sound which follows the utterance of this word, and which in fact is the real *Om*, represents the source of these three energies, viz: *Purusha* Himself. Furthermore, these letters A, U, M., and the *Ardha-matra*, constitute the four conditions of *Purusha*, namely, the *Visva*, *Taijasa*, *Prâgna*, and *Atma*,—otherwise called the *Jagrata*, *Swapna*, *Sushupti* and *Turya Avasthas*, i. e., the waking, dreaming, sleeping and blissful conditions. For a further explanation of this subject, I beg to refer my readers to the following works:—Chandogya Upanishad, I. I. Mândûkya Upanishad; I, I to 12, and II, 13; Adharva Sikha Upanishad. Chap. I; Dhyânabindu Upanishad, Chapter I; Râmatapanya Upanishad, Chapter I; Maitri Upanishad VI—22, &c., &c.

Now, confining myself to the subject on hand, I find that *Brahma*, *Vishnu* and *Rudra*, represented by A. U. and M., like the corresponding forms of *Prakriti* which have been influenced by them,—are described as red, white and black or blue respectively—(Dhâya-bindu Upanishad Chapter I.)

But how, it may be asked, is all this consistent with the popular notion, supported by such works as Adharva Sikha Upanishad (Chapter I), which attributes the *blue* colour to *Vishnu* and *white* to *Rudra*. This attribution is, I think, true only in respect of certain incarnations, and not generally. These two deities are of all colours, and are often described as such. Further, the condition of *Taijasa* (or *Swapna*), which is ascribed to *Vishnu* is white at one stage and blue at another; and similarly the *Prâgna* or *Sushupti* condition of *Rudra* is blue at one stage and white at another: So that *Vishnu* is sometimes said to be white (moon's colour, *Sasi Varna*), and sometimes blue (*Sama*); and also sometimes has a blue body and white or yellow clothing; similarly *Rudra* is sometimes said to be white and golden, sometimes black, and often reddish black (*Nilalohita* and *Krishna Pingala*); and also having a white body and blue vestures—(See Rig Veda, I, 435 and II. 33—8; Adharva Veda XI—2—18; Vishnu Purana V. XVII and V. XVIII, &c., &c.) It is true that the Deity mentioned in the Vishnu Purana as having a white body and blue vesture, is *Bala Rama*. But *Bala Rama* is an epiphany of *Rudra*; for it is declared that *Bala Rama* is an immediate incarnation of *Sesha*; *Sesha* is no other than *Sankarshana*, and *Sankarshana* is *Kâla* or *Kâlanatha*, who is *Rudra* himself—(Krishna Upanishad Chapter I; Vishnu Purana II. V. V. I; and V—36; Kîrma Purana

Chapter 48; Mârkandeya Purana IV—122; Mahâbharata, Santi Parvam, Chapter 285, Section 23).

Thus we see that yellow, blue and red are the primary colours; and white, black and red, have come to be recognized as the principal colours indicative of the character of objects.

This is true as well of the macrocosm as of the microcosm. Colour is a peculiar quality to be apprehended only with the aid of light; and the source of light is the sun. (Rig Veda, I. 50-4). As the visible sun we see in yonder sky illumines the moon and other planets, and the whole universe, and removes the darkness of the night, so the Divine (or Spiritual) sun that abides in the lotus of the human heart, diffuses light in man, and removes the darkness of sin (Rig Veda, I. 50—10). That which dwells within the lotus of the heart is the same that dwells in the sun in the sky. Its lotus is the same as the ether; and hence ether may equally be called the lotus, whether it exists in the heart of man, or in the universe; and its petals are the four cardinal quarters and the four intermediate points of the compass. (Maitri Upanishad, VI—2.) This is not all.

As the particular ray of yonder sun called the *Sushumna* is the most efficacious, and especially contributes to give light to the moon, (Nirukta, II. 6), so the particular ray in man (i. e., the artery) which bears the same name, *Sushumna*, is equally powerful, and illumines the soul and leads it on to the path of eternity, if it is properly attended to. (Yoga Sikha Upanishad, Chapter I, and Darsana Upanishad, Chapter I). Further this artery, *Sushumna*, is emphatically called the *Viswadhara* (the sustainer of all); it extends from *Mûlâdhara*, the navel circle, and passing through *Vinâdanda*, the spinal cord, reaches *brahma randhra*, the crown of the head; whence it diffuses a blissful *blue* light, which every sage beholds (Mandala Bramhana Upanishad, Ch. I, Sandilya Upanishad, Ch. IV.) ;—in the same way as the sun standing in the sky above us, gives out a *blue light* for the good of the world; for I may venture to affirm that the real colour of the sun is *blue*. And lastly, as the rays of the sun diffuse themselves in seven prismatic colours throughout the universe, so likewise the rays proceeding from the arteries in our body diffuse themselves in the ether that surrounds us. Indeed, both these classes of rays go by the same name *rasmi*. (Maitri Upanishad, VI. 30). Whatever colour and quality belongs to the external sun, belongs also to the internal one. The great Austrian author who was almost the first to discover the human aura in the Western world, viz., Baron Reichenbach, traces, by the experiences of himself and numerous sensitives, a great resemblance as to their direction between the colours of the aura around the human head and those of that which flows from a bar magnet, when turned vertically, thus showing the harmony between man and the outward universe. This harmony is thus expressed in the Chandogya Upanishad:—"The arteries of the heart exist, steeped in brown ethereal fluid; yea, in a white, a blue, a yellow, and a red ethereal fluid. Verily, the sun exists also as brown, as white, as blue, as yellow and as red. As the main road, with a village at each end, meets both this and that, so do the rays of the sun meet this region and that; from

that sun they spread; they then enter the arteries, and thence they spread out again" (Chandogya Upanishad, VIII. VI. 1 and 2).

This shows how intimate is the relation between the visible sun, and the sun within man; and let the reader note the fact that the prominent colours in both are yellow, blue and red, besides of course the white which is intended to represent the all-pervading light.

Let us now attend more particularly to colours observable in the human body under different conditions, and trace the nature of the qualities these colours indicate.

The five elements of which the human body is composed have colour. That the earth and water possess colour is obvious enough. The seven flickering tongues of fire, which represent the different stages or conditions of its blaze, are clearly mentioned in the books. (Mandakya Up., I. II. 4; Prasna Up., III. 5). Then *Vāyu* (air) which is in man, is fivefold, each division having a colour. Thus, the *Prana*, which is the air in the heart and which is ascending, is red (*rakta*); the *Apana*, which is the air located about the anus and which is descending, is whitish red (*indragupta*); the *Vyana*, which is the air in all parts of the body, and which may consequently be called the circulating air, is bright yellow (*archi*); the *Udana*, which is the air in the throat and which keeps down the food and drink which man partakes of, is white (*apandra*); and the *Samāna*, which is the air in the navel and whose function it is to carry the grosser portion of the food and drink to the lower bowel, and convey the finer portions to every part, and which we may call the equalizing air, is milk-white. (*Golshīra-dhavalā*)—(See Maitri Up., II. 6; Amretanada Up., Ch. I; Prasna Up., III. 5.) And, lastly, the *Akas* (Ether) is likewise fivefold (*vyōma-panchaka*), namely, *Akāsa*, *Para-akasa*, *Maha-akasa*, *Surya-akasa*; and *Parama-akasa*; each having a different colour, ranging up to "the indescribable blaze of pure light."—(Mandala Brahmana, Ch. I).

This is how the human body has come to be possessed of colours,—not merely the external but the most internal part of it also. The internal parts which now concern us most are the arteries and the heart. There are one hundred and one principal arteries in the body (Katha Up., VI. 16); and each of these is a hundred times divided; there are 72,000 branches of every branch of an artery; and within them moves the circulating air (Prasna Up., III. 6; Brihat Aranyaka Upanishad, IV. II. 20); and they are all steeped in colours. (Chandogya Up., VIII. VI. 1.) The arteries of the heart called *Hita*, extend from the heart outwards to the surrounding body. Small as a hair divided a thousand times, they are full of their fluid and coloured white, black (or blue), yellow, and red. (Kanshitaki Upanishad, IV. 20). The Brihat-Aranyaka Upanishad adds green to the said colours (IV. III. 20); and the Commentator of that work remarks;—"food when digested becomes blue, if there be an abundance of the airy humour; yellow by an abundance of bile; white by an abundance of phlegm; green by a deficiency of bile; and red by an equal mixture of all the humours; and in this manner, even the vessels, through which these humours pass, assume the same colours. In

those five vessels abides the subtle body; and dependent upon this subtle body are all the impressions produced by the belief in the worldly attributes of a higher and lower state."—(See Maitri Up., VI. 30.)

Then, as to the heart itself, it (the *Hridaya*) is *ashtadala-padma*, or an eight-petalled lotus. These eight petals or angles represent the eight points of the compass: 1. The petal on the east is *sweta* (white); 2. The petal on the south-east is *rakta* (red); 3. The petal on the south is *krishna* (black); 4. The petal on the south-west is *nila* (blue); 5. The petal on the west is *sphatica* (crystal-like); 6. The petal on the north-west is *Manikya* (ruby-like); 7. The petal on the north is *Pita* (yellow); and 8. The petal on the north-east is *Vaidurya* (like Lapis lazuli). There are minor petals between these eight principal ones; and each of them has a colour. (Dhyāna-bindu Upanish., Ch. I.)

Thus colour is connected with the physical, mental, and moral conditions of mankind; man's action is influenced by colour; and it manifests itself by means of colours. (Mahā-bharata; Moksha Dharma, 181 Chapter). The soul which abides in the lotus of the heart being dynamic, the character of human action varies and is good, bad, or mixed, according to the quality of the particular petal in which the soul may be resting for the time being; as for instance, if the soul's resting place be the first petal in the foregoing list, man's action will have a tendency towards virtue; if in the second, to slothfulness; if in the third, to anger; if in the fourth, to vice; if in the fifth, to pleasure; if in the sixth, to confusion; if in the seventh to contentment; if in the eighth, to mercy; and so on. (Dhyāna-bindu Upanishad, Ch. I). But it must be remarked that this is only a rough outline, and that the emanations of colour and the consequent display of character are not always the same as above indicated. The shades of human thought are various and innumerable, and the shades of colour-emanations resulting from the evolution of thought are therefore necessarily various and innumerable. These variations depend not only upon the quality of thoughts evolved, and the locality of the soul for the time being, but also upon a number of other circumstances, physical, mental, moral and spiritual, which are inevitably connected with human existence as a whole. So that no hard and fast rule can be laid down for the guidance of those who endeavour to read human character from the emanations of coloured Aura. Each person should trust mainly to his own study and experience of human nature; bearing in mind the broad general rules laid down in the Bhagavadgita, namely:—The *Satwaguna* is pure, clear, and free from defect; and entwined the soul with sweet and happy consequences. Its colour-emanation is white. The *Rajoguna* is of a passionate nature, arising from the effects of worldly desires; and imprisoneth the soul with corresponding consequences. Its colour-emanation is red. And the *Tamoguna* is the offspring of ignorance, and confounds and vitiates the faculties of the mind, and imprisoneth the soul with sloth and intoxication. Its colour-emanation is black (Chapter XIV, verses 5, &c.) See also Chapter XVII of Bhagavadgita, where something like an inventory

is given of the particular actions that may be said to appertain to particular colours in a general way.

Such colour radiations are being gradually recognised by the Western scientists. Baron Reichenbach, of Austria, proves, by means of personal experience and the testimony of numerous sensitives and others, that "a fine force (Aura) issues from all known elements and substances, and appears in beautiful lights and colours which can be both seen and felt." This view is fully endorsed by Edwin D. Babbitt of New York in his work on Principles of Light and Colour; and he quotes the evidence of numerous persons in support of this view. The following description of the psychic colour-emanations, as furnished to the last named writer by one Mrs. Minnie Merton will be found interesting: "In the base of the brain (the animal loves), the colours are a dark red, and in persons of a very low nature, almost black, while in the upper brain the colours assume a yellowish tint, and are far more brilliant. In a high nature, the colours over the moral and spiritual powers are almost dazzling with the yellow tint nearly merged into white, and far more exquisite than sunlight. In the higher front brains, in the region of the reasoning intellect, blue is the predominant colour, becoming lighter as it approaches the top brain, and darker as it comes down to the perceptive (over the brow), with a little touch of the violet in its outer edges. Benevolence emits a soft green light of indescribable beauty. Over firmness the colour is scarlet, and over self-esteem, purple. As you move down the sides of the head, from the moral powers towards the lower loves, it becomes orange, then red, then dark (at the bottom). Very low natures sometimes emit such a dark cloud from the base of the brain, that it seems as though I could scarcely see them. When a person laughs or sends forth happy thoughts it causes a dancing play of bright colours; but when in violent passion, a snapping and sparkling red is emitted." Here Professor Babbitt remarks that the above description nearly coincides with his own perception of the same phenomena; and that an eminent savant informs him that this is in harmony with the colours as he has seen them.

From all that has been said above, the reader will perceive that the coloured emanations of human aura are not merely imaginary, but real, and are thus proper subjects of observation and ocular demonstration, and are destined to yield permanent results affecting the life of man now and ever hereafter. True, those emanations vary according to the condition of different stages of life, and according to the quality of different thoughts evolved at every moment of individual existence; thus displaying the character of each isolated action as distinct in itself. But the effect of such isolated and momentary occurrences, good, bad or mixed, constitutes the sum total of individual existence, and makes up the character of the man as a whole; it survives the death of the gross physical body; inures to the soul, and adheres to it, during all its transmigrations, including re-birth in this world.

The general character of each man may be said to assume a peculiar colour, formed as it is by the composition and decomposition of different colours acquired and abandoned during the whole

period of his existence; and this constitutes the predominant colour in man, pervading all other colours of the Aura he is constantly throwing out during the subsequent stages of his existence. It is by this colour that the Karma of the individual is measured; and by it the extent of progress he may have made on the good or evil path is ascertained. The Mahâ-bhârata declares that the colour which indicates the general character of an individual is seven-fold, namely, black (*krishna*), 2 dusky (*dhuma*), 3 blue (*nila*), 4 red (*rakta*), 5 yellow (*haridra*), 6 white (*sukla*), and 7 pure white (*para-sukla*); and states that so long as man continues to be of an evil mind, the general colour of his Aura will be black; and he will be in the lowest stage; but when he strives for moral advancement, he passes through various stages of purity, and the predominant colour will grow gradually purer and purer; so that when he arrives at the first stage of meritorious progress his aura will be reduced from black to a dusky hue; and it becomes blue when he makes some appreciable progress in purity. Then, there arises a struggle between his higher and lower principles; and his aura becomes red. If he succeeds in the battle, and comes out victorious, the aura will be yellow; a further progress will render it white; and when the highest stage on the path of purity is reached, the aura will be perfectly pure and brilliant. (Mahâ-bharata, Santeparva Mokshadharma, Ch. 181). The same idea is conveyed in the Mandala Brahmana Upanishad (Chapter I), which assures us that a neophyte, as he advances in the path of righteousness, perceives in himself streams of light of the colour of *nila* and *samua* (blue of different kinds); then of *rakta* (red); and then of *pita* (yellow of different hues) successively, until he attains to the brightest. And the whole subject is summarized by Patanjali in one single aphorism (No. 7 in the Chapter on Emancipation) in his work on the Philosophy of Yoga. He states that black is the aura of a bad man and white is that of a good man, while a mixture of black and white is the colour of a man who stands midway between them; and that the colour of an adept is neither black, nor white, nor mixed; for he generates no karma which can be understood in the ordinary sense as good or bad; he attains to that position in which unalloyed purity and brilliancy become his properties.

Here I must ask my readers to recall to memory what has been already stated, viz., that there is an intimate relation between light (colour) and sound. The seven prismatic colours correspond to the seven variations of *Nâda* (sound). *Na* means *Prâna*, the vital air; and *da* represents *Agni* or *Tejas* (fire or heat), which proceeds from the body when agitated by the vital air; so that *Nâda* has the same source as the *Aura*, (Rig Veda, I. 50. 8 and 9; Chandogya Upanishad, II. XXII; and Sangita Sastra). Again, the material emanations thus flowing out of our body are all odoriferous. So that the character of human action is disclosed by means of colour, sound and smell; and how this is done is stated in the Brihadaranya Upanishad (III. III. 3); Maitri Upanishad (II. 7); Markandeya Purana (VI. 33) and so forth.

When the devoted disciple hears the sacred sound, *Anāhata-sabda* which proceeds from the innermost recesses of his person; listens to this blissful sound with an undivided attention; and perceives a *Jyoti*, light, amidst this sound; and when his mind becomes *enraptured* with this Divine Light, then he beholds HAMSA (the microcosmic sun) the all-pervading VISHNU, the highest manifested form of PARABRAHMA, in all His glory; and this is the end of the disciple's journey. (Yogasikha Upanishad, Chapter VI).

(To be continued.)

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

(Fourth Series).

IV.

THE initiate should never tell another person even the degree to which he belongs, and this for imperious reasons that depend on inviolable laws of religion and of nature. The initiate should take the greatest pains to conceal his own powers and should live with the greatest simplicity. One single idea of ostentation, one single public act of thaumaturgy would be an abuse of power that would ruin its possessor for ever. He ought to submit to the vicissitudes of human life; and on no account should he ever, in order to avoid some inconvenience, employ a power which is only real so long as it is disinterested. He is the bearer of peace and wisdom; people feel better when they are near him; and yet he is but a very ordinary man, at least to all appearance. People see influences change, they see obstacles give way of themselves, they see good produced and evil got rid of, and all this seems to happen quite naturally and without any indication that the initiate has had any part in bringing it about; none know what dangers continually surround him, and what risks he runs at every moment of being devoured by the monsters whom he releases from their chains. He is always standing in the midst of terrestrial passions like Daniel in the lions' den; but on the other hand, how deep are the interior joys that fill his heart! At times he feels himself too weak to support them. The woes of the world cause more suffering to him than to others, for he suffers with all who are in sorrow. He is far from being impassible like the Mejnour of Lytton's famous romance, but he rather resembles Ulysses—bound to the mast of his ship, he listens to the song of the Syrens and is moved by their beauty, but he cannot throw himself into the water and swim towards them, for he is the captive of his science.

Science extinguishes none of the fires of life, it does not freeze the heart, it does not disenchant the mind, for it causes a man to know and to possess the true light, the perfect love, the truth wholly void of error. All this is the work of time, and is only to be accomplished through trials.

He who is the slave of nothing is able to dispose of all. The first thing then to be done by him who aspires to the power of the initiates is to render his heart and spirit entirely free. He must release the natural forces from the natural chains that cause them

to degenerate into passions, and to accomplish this he must absolutely refuse his consent to all weaknesses. Let us take an example: pride is a natural force if it be free, and it is a capital sin if it be a slave. What is legitimate pride? It is merited self-esteem, but we are not estimable if we are weak and unjust. To pretend to elevate ourselves by abasing others, to require that everything should give way to our caprices and that even our faults should be admired is both odious and ridiculous, and such conduct merits and obtains nothing but contempt. No one has the right to exempt himself from duty, and he who neglects his duty has no claim either to his own esteem or to that of others. We cannot always choose our duties, but by our knowledge of life we may be able to make them easier, and the very sentiment of our own dignity rigorously imposes them upon us.

The faults that we commit against reason or against the law destroy our moral equilibrium, and this destruction is the beginning of madness. It is for this reason that all initiators demand of their neophytes an expiation of the past and cause them to submit to trials. Whoever is capable of consenting in cold blood to an act for which honest men would have a right to reproach him, is a profane person whom the sanctuary refuses to receive. We often deceive ourselves as to the nature of sins, and certain actions seem innocent provided they are done in secret. For instance, suppose I had, unknown to anybody, taken a sum of money belonging to Rothschild, I should do him no harm by keeping it and it might be the means of saving me from a great danger. Should I be very culpable if I did not return it?

Not before the world, because the world would know nothing about it, but before my conscience I should be a thief, and I should feel the more guilty since my robbery had been attended with no danger and was thus a cowardly as well as a wicked action.

The magic priesthood requires a white robe that must be either new or else carefully washed, and this robe represents the soul of the initiate, into which nothing must find admittance that is evil or even imperfect.

During sleep the tired organs are like the strings of an instrument that goes on vibrating though the player has ceased to touch the notes. This mechanical vibration may produce sounds, but not a harmony, because it is no longer directed by intelligence.

It is the same with our perceptions in dreams. Our brain, through which all the nervous centres are connected with one another, is indeed a stringed instrument, but one that is very rarely in tune. Some of the strings are more sonorous than others, and there are some the tension of which has been so altered by the workings of some great passion, some great sorrow or some great sin, that the notes themselves are changed. Thus it often happens that joy calls forth tears, and that pleasures are followed by profound disgust and cruel bitterness. Again, a day full of happiness is frequently followed by a night of horrid nightmares. So too the excess of joy is often attended with danger to those who have deeply suffered. They are like the wounded who, after a perfect cure, still feel the pain of their wounds under the influence of certain atmospheric conditions. If our sleep

is not sound enough to overcome the vibration of the psychic instrument, or if that instrument has been thrown into disorder by excesses, it goes on vibrating spontaneously during our waking moments, especially at times when the mind is inattentive, and thus produces day-dreams; and these may further develop into apparitions or visions. The seer alone sees and touches the pleasing or terrible object of his dream—hence this object has no existence save in the workings of his over-excited organism. If the vision is seen by more than one person, it is because the nervous tremors are communicated by contagion. Those visions that are persistent and as it were continually pursue us, indicate that an organ is more deeply affected.

In the delirium of fever, the visions are hideous and mocking, mingled with mad extravagances; this arises from the inflammation of the blood. Hell as represented in the Middle Ages is a delirium of the monkish brain.

From what has been said it will be evident that visions are by no means desirable, and yet persons are continually endeavouring to procure them by the use of various magical practices. The above explains moreover why fasting and abstention from sleep are necessary preparations for evocations, and also why so many of the magical practices prescribed are intensely fatiguing to the brain. If after all no vision is produced, the reason is that the operator has not made himself sufficiently ill, and there is nothing to be done but to begin all over again.

There are moreover certain substances, narcotic and at the same time irritant in their effects, which immediately throw the brain into the necessary diseased state; it is needless to point out the folly of using such means to obtain visions, the consequence of which may be not only dangerous but fatal. Instead of trying to obtain visions when we are naturally free from them, we ought rather to try every means to dispel any that may appear. It is folly, believe me, to call the devils forth from their abode, and none may rashly read the forbidden page of Mejnour's secret book.

Reviews.

SCIENTIFIC ROMANCES.*

THESE Romances, while they are what they profess to be—*scientific*, are at the same time a remarkable instance of the convergence of different lines of true thought, since they might equally well be read as *theosophical* romances, being full of suggestions of inner meanings and spiritual correspondences to one who looks for these.

"What is the Fourth Dimension?" was originally published in the now defunct University magazine. It has been revised and some new matter added in the republication. We will give some extracts from it, but the whole article is well worth a careful perusal.

* No. I. What is the Fourth Dimension? No. II. The Persian King, or the Law of the Valley, by C. H. Hinton, B. A. London—W. Swan Sonnenschein and Co., Paternoster Square, 1884.

"It is the object of these pages to show that, by supposing away certain limitations of the fundamental conditions of existence as we know it, a state of being can be conceived with powers far transcending our own. When this is made clear it will not be out of place to investigate what relations would subsist between our mode of existence and that which will be seen to be a possible one." In order to obtain an adequate conception of the limitation of the space in which we move, the author imagines beings existing in a space still more limited, knowing only one or two dimensions instead of, like ourselves, three. He shows what curious tricks it would be possible for us to play with a two-dimensional being, that is, one so circumstanced as to be confined to a plane. Having made it clear that beings can be conceived of as living in a more limited space than ours, he proceeds to suppose away the limitation of our space. He compares the dimensions of a figure with the powers of a number. The line, the square and the cube correspond with the first, second and third powers; by what figure then, he inquires, shall the fourth power be represented? "It must not differ from the cube simply in shape. It must differ from a cube as a cube differs from a square. No number of squares will make up a cube, because each square has no thickness. In the same way, no number of cubes must be able to make up this new unit * * * For the sake of convenience, let us call the figure we are investigating—the simplest figure in four dimensions—a four-square * * * A being in three dimensions looking down on a square sees each part of it extended before him, and can touch each part without having to pass through the surrounding parts, for he can start from above, while the surrounding parts surround the part he touches only in one plane. So a being in four dimensions could look at and touch every point in a solid figure. No part would hide another, for he would look at each part from a direction which is perfectly different from any in which it is possible to pass from one part of the body to another." "Points bound lines, lines bound plane figures, planes bound solid figures. Solids then must bound four dimensional figures * * * If a four-square were to rest in space it would seem to us like a cube. To justify this conclusion we have but to think of how a cube would appear to a two-dimensional being. To come within the scope of his faculties at all, it must come into contact with the plane in which he moves. If it is brought into as close a contact with this plane as possible, it rests on it by one of its faces. This face is a square, and the most a two-dimensional being could get acquainted with of a cube would be a square." But although Mr. Hinton has not suggested this, it is quite possible to imagine a two-dimensional being who, through some accident of circumstances—perhaps because he was fond of exploring the limits of the known—had, in a fit of abstraction, slipped round the corner and thus become cognisant of a second face of the cube. How two planes—worlds they would be to him—could co-exist would be an insoluble mystery, as he would be altogether ignorant of the cubic content, but that they did co-exist he would have had ocular demonstration. There is something analogous to this among ourselves in the case of clairvoyants or others who have accidentally developed powers of cognizing the astral space, powers which are a mystery to themselves and which they do not understand how to use and control.

From thin sections in a microscope "the investigator going over each of these sections, noticing all their peculiarities, constructs in his mind the shape as it originally existed from the record afforded by an indefinite number of slices. So to form an idea of a four-dimen-

sional figure, a series of solid shapes bounded on every side differing gradually one from another, proceeding it may be to the most diverse forms, has to be mentally grasped and fused into a unitary conception."

Mr. Hinton, to illustrate by analogy the conditions of material existence, imagines a system of lines or threads passing through a plane, and tracing transitory lines and figures on the plane as they pass.

"It is needless to say that all the considerations that have been brought forward in regard to the possibility of the production of a system satisfying the conditions of materiality by the passing of threads through a fluid plane, hold good with regard to a four-dimensional existence passing through a three-dimensional space. Each part of the ampler existence which passed through our space would seem perfectly limited to us. We should have no indication of the permanence of its existence. Were such a thought adopted, we should have to imagine some stupendous whole, wherein all that has or ever will come into being, co-exists, which, passing slowly on, leaves in this flickering consciousness of ours, limited to narrow space and a single moment, a tumultuous record of changes and vicissitudes that are so but to us. Change and movement seem as if they were all that existed. But the appearance of them would be due merely to the momentary passing through our consciousness of ever-existing realities."

A four-dimensional being, Mr. Hinton argues, would be able to make but a part of himself visible to us. He would appear and as suddenly disappear, leaving no trace of himself in space, and there would be no barrier or confinement of our devising that would not be perfectly open to him. On the supposition that just as in our space there are centres of attraction whose influence radiates in every direction, so in the ampler space there might be centres of attraction whose influence similarly radiates. As water seeking the centre of attraction spreads over a plane, so it may be that gases and the more mobile liquids, when expanding in every direction in our space, are acting under the influence of a centre of attraction somewhere in the fourth dimension.

"If a fourth dimension exists there are two possible alternatives; one is, that there being four dimensions, we have a three-dimensional existence only. The other is that we really have a four-dimensional existence, but are not conscious of it. If we are in three dimensions only, while there really are four dimensions, then we must be relatively to those beings who exist in four dimensions, as lines and planes are to us. That is, we must be mere abstractions. In this case we must exist only in the mind of the being that conceives us, and our experience must be merely the thoughts of his mind—a result which has apparently been arrived at, on independent grounds, by an idealist philosopher. The other alternative is that we have a four-dimensional existence. In this case our proportions in it must be exceedingly minute, or we should be conscious of them. If such be the case, it would probably be in the ultimate particles of matter that we should discover the fourth dimension, for in the ultimate particles the sizes in the three dimensions are very minute, and the magnitudes in all four dimensions would be comparable * * *. Apart from the interest of speculations of this kind they have considerable value; for they enable us to express in intelligible terms things of which we can form no image. They supply us as it were with scaffolding, which the mind can make use of in building up its conceptions. And the additional gain to our power of representation is very great. Many philosophical ideas and doctrines are almost unintelligible because there is no physical illustration which

will serve to express them. In the imaginary physical existence we have traced out, much that philosophers have written finds adequate representation. Much of Spinoza's Ethics, for example, could be symbolized from the preceding pages. Thus we may discuss and draw perfectly legitimate conclusions with regard to unimaginable things."

Since the first publication of "What is the Fourth Dimension?" a little story entitled "Flatland," founded on the ideas contained in it, has attracted considerable attention.

The second of the Scientific Romances is a sort of allegory, representing the laws of action and reaction and the conservation of energy. A king of Persia rides across a great mass of rock that bridges a ravine. Before his courtiers can follow, the mass falls crashing down and the king finds himself alone in a great valley. He searches for an outlet, but finds none. At night he stretches himself beneath a tree and sleeps. Suddenly he is awakened, and in the morning sees, on the opposite side of the chasm, an old man playing on a pipe. The piper tells him "I am he who appears only when a man has passed for ever beyond the ken of all that have known him. I am Demiourgos the maker of men."

This is very faithful allegorising. When a man ceases to live in the externals of the world and begins to contemplate the abstract reality, the unchanging noumenon that underlies the manifestation of ever-changing phenomena, he is for ever separated from his fellows by an impassable chasm, and undistracted by multitudinous effects he begins to perceive the harmonious law that underlies them, and in his action he becomes one with the action of nature.

"The old man lifted his pipe in both his trembling hands, and began to blow. It was a strange instrument, for it not only produced the shriller sounds of the lute, and the piercing notes of the trumpet, but resounded with the hollow booming of great organ pipes, and amongst all there came ever and again a sharp and sonorous clang as of some metal instrument resounding when it was struck. And then the king was as one who enjoys the delights of thought. For in thought, delicate shades, impalpable nuances, are ever passing. It is as the blended strains of an invisible orchestra, but far more subtle, that come and go in unexpected metres, and overwhelm you with their beauty when all seemed silent. And lo, as the strains sound outside—palpable, large as the firmament, or real as the smallest thing you can take up and know it is there—outside stands some existence revealed—to be known and returned to for ever."

So the king, listening to their music, felt that something was rising behind him, and turning, beheld course after course of a great building; almost as soon as he had looked it had risen completed, finished to the last embossure on the window, the tracing on the highest pinnacles. All had happened while the old man was blowing on his pipe, and when he ceased all was perfect, and yet the appearance was very strange, for a finished and seemingly habitable building rose out of waste unreclaimed soil, strewn with rocks and barren. No dwellings were near the palace to wait on it, no roads led to it, or away from it. "There should be houses around it and roadways," said the king; "make them and all that is necessary for a state." Blowing on his pipe in regular recurrent cadences, the old man called up houses close together, then scattered singly along roads which stretched away into the distance, to be seen every here and there perfectly clearly where they ascended a rising ground. And near at hand could be distinguished fields of grain and pasture land. Yet as the king turned to walk towards the new scene the old man laughed.

'All this is a dream,' he cried; 'so much I can do, but not at once.' And breathing peals of music from his pipe, he said, 'This can be, but is not yet.' 'What,' asked the king, 'is all a delusion?' And as he spoke everything sank down. Nothing remains but a single cottage in which the king finds two children lying in a sort of lethargy, for it is the law of the valley that in every action the pleasure and pain are equally balanced, and consequently there is no motive to activity. The piper explains how the king can stimulate the children to activity by himself taking a part of the pain so that the pleasurable elements may preponderate for them. The king receives from him certain luminous rays which proceed to and from every part of the valley, and through these he has the power of acting where he will. At first he bears a portion of the pain of each individual action of the children, but by degrees they are led on to perform whole series of actions in which pleasure slightly preponderates on the whole, and so the king economises his pain-bearing power and can use it so as to produce the best results. In course of time the valley is populated and divided up into tribes, the most favored position being the centre, for there the king's activity in bearing pain was the greatest and life most developed; at the outskirts dwelt the ruder people. But the king was lonely, for when he appeared among them they recognised his power and were afraid, and tried to lay hands on him, so he withdrew his pain-bearing for a little space and they sank into apathy again like the children at first, and a horrible report sprang up of a being who struck all who looked on him with torpor and death. Then the old piper counselled the king to give some of the rays to one among the beings, so that he might have, like the king, the power of bearing pain for another, and being like him would understand him. And the king communicated some of his rays to a prince, the one most perfect in form and mind in the whole of the valley, and he comprehended existence and saw that in reality the pleasure and the pain were equal, and the prince cried out for deliverance and longed to pass away into nothingness; yet all his life, his deeds were noble and he bore the burden and called forth the sleeping into activity.

The way in which the king arranged the routine of life for the inhabitants and combined pleasure with pain in such a manner that pleasure preponderated but in a slightly diminishing ratio is very ingeniously worked out. The government, customs, and the theories of science held by the inhabitants of the valley are full of suggestiveness.

There is a student in one of the colleges of learning who cannot see the truth of what is taught him as the law of existence. He asks inconvenient questions and is banished to the remotest part of the valley. There among the simple savage people he hears traditions of the being who formerly appeared to the inhabitants. He meditates much on these things and acquires true ideas of the king and his bearing pain for others. The student also acquires the power of bearing others' pain, and he saves an infant from perishing and gives life to his friend who is at the point of death; he communicates his ideas to his friend, and together they return to the metropolis to talk with the wisest and most learned there, and make known the new idea about the king. But no one of any position or power would listen to the student. They felt that there was a difference between him and them which made them feel as puppets. A charge of subverting the laws is brought against him—the people clamour for the extreme penalty—sentence is passed, and he is put to death.

Once more the king seeks the old piper. "Over the gulf floated the sounds of a pipe; the strains were low, winning the soul with the sweet-

ness of an unearthly melody, throbbing as with a call to a distant land away and beyond. And when the eye found the source of the sounds, there stood, once more, solitary in the untenanted vast, the king's devoted friend, the same old man who before had hailed him. Gradually the music sank lower and lower, till at length silence spread in folds unruffled. Then on the edge of the valley a form appeared. It came and seemed to gaze across the gulf, standing motionless and intent. At length a voice came; 'Art thou there?' 'Yea, O king, what wouldst thou! Art weary?' No answer came. Then the old man spoke. 'Behold the roads where they stretch gleaming white in the moonlight; behold the fields, the villages; see in the distance the great walls of the palace. Have not these risen up for thee, O king?' Then the king made answer; 'I am weary.' Suddenly the old man raised his pipe with both his hands to his lips. Wave after wave of triumphant sound pealed forth—great harmonies, such as marching nations might hear and rejoice, noble notes of unbounded gladness. Then crossing by an unknown way, he came and stood by the king's side. After a while the two moved on together, and by a secret path passed away from the valley—whither I know not. The inhabitants of the valley gradually sank into the same state of apathy as those whom the king had first found there; in the slow consuming course of time all was buried—houses, fields, and cities vanished, till at length no trace was left of aught that had been there. In other language the king, the perfected humanity, enters the Nirvana of Peace, and the rest-period descends upon the world, succeeding to the period of active manifestation. We think however some hint should have been given that in due time the valley would be reawakened to activity, as otherwise there seems to have been no object in the king's sacrifice of himself to give life to the valley.

In the latter part Mr. Hinton translates his parable from terms of pleasure and pain into those of the action and reaction of physical forces. It would be too long to follow out the arguments in detail or to follow the various lines of reflection which his thoughtful remarks open up. We must confine ourselves to the quotation of the following beautiful passages from the concluding pages.

"In algebra infinite series occur when the object which it is wanted to represent in algebraical terms cannot be grasped by algebra. When there is no single term or set of them in algebra which will serve, the object is represented by means of an infinite series. Thus we may say that in any calculus, when the object to be treated of cannot be expressed in the terms of the calculus, it is represented by means of an infinite series. Now, dealing with material consideration, going on in the calculus of matter, we have come to an infinite series. This indicates that we have gone as far as the material calculus will carry us. We have now to bring in an idea from a different quarter if we will simplify our expression. It may well be that within our experience there is nothing that will serve. But let us suppose that that which in material terms we represent as an infinite series is a will—a will in contact with all existence, as shown by the properties it had when we conceived it as an ultimate medium. For regarding it as an ultimate substance, we found that it would be affected by pulsations infinitely quicker than light and electricity; considered as a substance, it was such that distance to it tended to be annihilated. Hence as a will we must say of it that to it all that is present—a will which, by a fiat that to our notions is being acted on rather than acting, accepting pain rather than taking pleasure, sets the course of the world in motion, which holds all in one system, which creates all activities. For although we apprehend this

will relatively to the appearance which we suppose we know, mechanical energy and feeling, still we see that both are caused by it, and that the sum of both is nothing, save for that which this will is in them. Is there any other way of apprehending this will than through the material world? We have two apprehensions of nature—one of external things, the other of our own wills. Does this will not exist in those who are true personalities and not mere pleasure-led creatures? Have they not some of this power, the power of accepting suffering, and of determining absolutely what shall be? A creative power which, given to each who possesses it, makes him a true personality, distinct, and not to be merged in any other—a power which determines the chain of mechanical actions, of material sequences—which creates it in the very same way in which it seems to be coming to an end—by that which, represented in material terms, is the absorption of energy into an ultimate medium; which, represented in terms of sensation, is suffering; but which in itself is absolute being, though only to be known by us as a negation of negation."

It seems invidious to pick out a flaw in so beautiful a romance as "The Persian King," but there is perhaps in Mr. Howard Hinton's writings too great a glorification of suffering, a tendency to confound the means with the end and to speak as if painful sacrifice and love were the same thing. Doubtless we must go through sacrifice to love. Altruism is the intermediate country between the wilderness of selfish personality and the free kingdom of impersonal love—that state which is the highest known to man, and in which the suffering of the sacrifice is swallowed up and lost in the glad devotion of the unit to the unity. The same tendency is even more pronounced in the writings of the elder Hinton. In some of his smaller followers it becomes exaggerated into a fanatical idolatry of sacrifice, a sort of mania for self-slaughter which, instead of being true altruism, is in reality only an inverted form of selfishness.

L. S. COOK.

PATANJALI'S YOGA PHILOSOPHY.*

WE have just received the second edition of this valuable work from the editor, Mr. Tookaram Tatya, who is also responsible for the expenses incurred in the publication. The first edition of this book was exhausted within a very short time after its appearance, and we have had enquiries for copies from many of our friends.

The Yoga aphorisms of Patanjali will be found a perfect mine of information for all those who are interested in the study of psychology; the method he recommends is a sort of compromise between the raj and hatha yog systems; but we would warn our readers that the practice of the postures and restraints recommended by the latter system is liable to be attended with considerable danger, and indeed cannot be undertaken with advantage by any who do not commence when quite young and under the care of a competent guru. Wonderful as are the powers that may be attained by this method, equal and greater ones may be gained in other ways, and the greatest living adepts do not encourage the practice of hatha yog.

For the benefit of those unacquainted with the philosophy of Patanjali, we may say that the work under review is a sort of manual for those who desire to attain liberation from the trammels of the lower nature and so hasten their higher development. In the explanation of the pro-

* The "Yoga Philosophy": being the text of Patanjali, with Bhoja Raja's commentary. With their translations into English by Dr. Ballantyne and Govind Shastri Deva, an introduction by Colonel Olcott, and an Appendix.

ressive path to be followed the various faculties of the mind are submitted to a searching analysis which will be found most instructive and suggestive to all students of psychology. The introduction and appendices will be found useful in elucidating some of the more obscure and difficult points touched upon by Patanjali in his treatise. The wonderfully condensed slokas in which the aphorisms are embodied are given in the original Sanskrit, thus rendering the work all the more valuable to students who are acquainted with that language. The book is excellently got up, and we may mention that the proceeds of the sale will be devoted to the Bombay Theosophical Fund. We recommend any of our readers wishing to purchase copies to make early application for the same, as there is every likelihood that the edition will be soon sold out.

Literary Notes.

THE theosophical literati are busy just now in Paris. The Duchesse de Pomar has written a pamphlet upon Esoteric Buddhism and another upon Esoteric Christianity, both of which are being translated into French by Madame de Morsier. Mr. Sinnett's *Esoteric Buddhism*—already published in German at Leipzig—will appear shortly in the French language. Marion Crawford's *Mr. Isaacs*—a theosophical novel—has just been issued in French. The forthcoming publication in the same language of Colonel Olcott's Lectures was noticed last month, and now we learn that a new edition of the French version of his *Buddhist Catechism* has been published by M. Carré, the well-known bookseller of the Boulevard St. Germain—who has also accepted the agency of the *Theosophist* and of the Society's publications. Besides all this, M. E. Schuré, F. T. S., has just contributed to the *Revue des Deux Mondes* an important article on Edwin Arnold's *Light of Asia*, which is said to have made a very favourable impression.

Correspondence.

ISIS UNVEILED AND THE VISHISTADVAITA.

SIR,—“R. P.” attempts in the October number of our Magazine to prove that I have taught in *Isis Unveiled* substantially the doctrine of Vishishtadvaita, to which view I take exception. I am quite aware of the fact that *Isis* is far from being as complete a work as, with the same materials, it might have been made by a better scholar; and that it lacks symmetry, as a literary production, and perhaps here and there accuracy. But I have some excuse for all that. It was my first book; it was written in a language foreign to me—in which I had not been accustomed to write; the language was even more unfamiliar to certain Asiatic philosophers who rendered assistance; and, finally, Colonel Olcott, who revised the manuscript and worked with me throughout, was then—in the years 1875 and 1876—almost entirely ignorant of Aryan Philosophy, and hence unable to detect and correct such errors as I might so readily fall into when putting my thoughts into English. Still, despite all this, I think “R. P.’s” criticism is faulty. If I erred in making too little distinction between an Impersonal God, or Parabrahm, and a Personal God, I scarcely went to the length of confounding the one with the other completely. The pages (vol. ii. 216—17; and 153; and pref. p. 2) that he relies upon, represent not my own doctrine but the ideas of others. The first two are quotations from Manu, and

show what an educated Brahman and a Buddhist might answer to Prof. Max Müller's affirmation that Moksha and Nirvana mean annihilation; while the third (vol. ii. p. 153,) is a defence and explanation of the inner sense of the Bible, as from a Christian mystic's standpoint. Of course this would resemble Vishishtadvaitism, which, like Christianity, ascribes personal attributes to the Universal Principle. As for the reference to the Preface, it seems that even when read in the dead-letter sense, the paragraph could only be said to reflect my personal opinion and not the Esoteric Doctrine. A sceptic in my early life, I had sought and obtained through the Masters the full assurance of the existence of a principle (not Personal God)—“a boundless and fathomless ocean” of which my ‘soul’ was a drop. Like the Advaitis, I made no difference between my Seventh Principle and the Universal Spirit, or Parabrahm; nor did, or do I believe in an individual, segregated spirit in me, as a something apart from the whole. And see, for proof, my remark about the “omnipotence of man's immortal spirit”—which would be a logical absurdity upon any theory of egoistic separation. My mistake was that throughout the whole work I indifferently employed the words Parabrahm and God to express the same idea: a venial sin surely, when one knows that the English language is so poor that even at this moment I am using the Sanskrit word to express one idea and the English one for the other! Whether it be orthodox Advaita or not, I maintain as an occultist, on the authority of the Secret Doctrine, that though merged entirely into Parabrahm, man's spirit while not individual *per se*, yet preserves its distinct individuality in Paranirvana, owing to the accumulation in it of the aggregates, or *skandhas* that have survived after each death, from the highest faculties of the *Manas*. The most spiritual—i. e., the highest and divinest aspirations of every personality follow *Buddhi* and the Seventh Principle into Devachan (*Swarga*) after the death of each personality along the line of rebirths, and become part and parcel of the *Monad*. The personality fades out, disappearing before the occurrence of the evolution of the new personality (rebirth) out of Devachan: but the individuality of the spirit-soul [dear, dear, what can be made out of this English!] is preserved to the end of the great cycle (*Maha-Manwantara*) when each Ego enters Paranirvana, or is merged in Parabrahm. To our talpatic, or mole-like, comprehension the human spirit is then lost in the One Spirit, as the drop of water thrown into the sea can no longer be traced out and recovered. But *de facto* it is not so in the world of immaterial thought. This latter stands in relation to the human dynamic thought, as, say, the visual power through the strongest conceivable microscope would to the sight of a half-blind man: and yet even this is a most insufficient simile—the difference is “inexpressible in terms of foot-pounds.” That such Parabrahmic and Paranirvanic ‘spirits,’ or units, have and must preserve their divine (not human) individualities, is shown in the fact that, however long the “night of Brahma” or even the Universal Pralaya (not the local Pralaya affecting some one group of worlds) yet, when it ends, the same individual Divine Monad resumes its majestic path of evolution, though on a higher, hundredfold perfected and more pure chain of earths than before, and brings with it all the essence of compound spiritualities from its previous countless rebirths. Spiral evolution, it must be remembered, is dual, and the path of spirituality turns, corkscrew-like, within and around physical, semi-physical, and supra-physical evolution. But I am being tempted into details which had best be left for the full consideration which their importance merits to my forthcoming work, the *Secret Doctrine*.

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]

BHAGAVAD GITA.*

IN studying the Bhagavad Gita it must not be treated as if isolated from the rest of the Mahabharata as it at present exists. It was inserted by Vyasa in the right place with special reference to some of the incidents in that book. One must first realise the real position of Arjuna and Krishna in order to appreciate the teaching of the latter. Among other appellations Arjuna has one very strange name—he is called at different times by ten or eleven names, most of which are explained by himself in Virataparva. One name is omitted from the list, i. e., Nara. This word simply means “man.” But why a particular man should be called by this as a proper name may at first sight appear strange. Nevertheless herein lies a clue, which enables us to understand not only the position of the Bhagavad Gita in the text and its connexion with Arjuna and Krishna, but the entire current running through the whole of the Mahabharata, implying Vyasa's real views of the origin, trials and destiny of man. Vyasa looked upon Arjuna as man, or rather the real monad in man; and upon Krishna as the Logos, or the spirit that comes to save man. To some it appears strange that this highly philosophical teaching should have been inserted in a place apparently utterly unfitted for it. The discourse is alleged to have taken place between Arjuna and Krishna just before the battle began to rage. But when once you begin to appreciate the Mahabharata, you will see this was the fittest place for the Bhagavad Gita.

Historically the great battle was a struggle between two families. Philosophically it is the great battle, in which the human spirit has to fight against the lower passions in the physical body. Many of

* Notes of a lecture, delivered at the recent Convention of the Theosophical Society by Mr. T. Subba Row as an introduction to a set of lectures, which he has promised to give at the next Anniversary.—Ed.

our readers have probably heard about the so-called Dweller on the Threshold, so vividly described in Lytton's novel "Zanoni." According to this author's description, the Dweller on the Threshold seems to be some elemental, or other monster of mysterious form, appearing before the neophyte just as he is about to enter the mysterious land, and attempting to shake his resolution with menaces of unknown dangers if he is not fully prepared.

There is no such monster in reality. The description must be taken in a figurative sense. But nevertheless there is a Dweller on the Threshold, whose influence on the mental plane is far more trying than any physical terror can be. The real Dweller on the Threshold is formed of the despair and despondency of the neophyte, who is called upon to give up all his old affections for kindred, parents and children, as well as his aspirations for objects of worldly ambition, which have perhaps been his associates for many incarnations. When called upon to give up these things, the neophyte feels a kind of blank, before he realises his higher possibilities. After having given up all his associations, his life itself seems to vanish into thin air. He seems to have lost all hope, and to have no object to live and work for. He sees no signs of his own future progress. All before him seems darkness; and a sort of pressure comes upon the soul, under which it begins to droop, and in most cases he begins to fall back and gives up further progress. But in the case of a man who really struggles, he will battle against that despair, and be able to proceed on the Path. I may here refer you to a few passages in Mill's autobiography. Of course the author knew nothing of occultism; but there was one stage in his mental life, which seems to have come on at a particular point of his career and to have closely resembled what I have been describing. Mill was a great analytical philosopher. He made an exhaustive analysis of all mental processes,—mind, emotions, and will.

"I now saw or thought I saw, what I had always before received with incredulity,—that the habit of analysis has a tendency to wear away the feelings, as indeed it has when no other mental habit is cultivated. * * * Thus neither selfish nor unselfish pleasures were pleasures to me."

At last he came to have analysed the whole man into nothing. At this point a kind of melancholy came over him, which had something of terror in it. In this state of mind he continued for some years, until he read a copy of Wordsworth's poems full of sympathy for natural objects and human life. "From them," he says, "I seemed to learn what would be the perennial sources of happiness, when all the greater evils of life should have been removed." This feebly indicates what the chela must experience when he has determined to renounce all old associates, and is called to live for a bright future on a higher plane. This transition stage was more or less the position of Arjuna before the discourse in question. He was about to engage in a war of extermination against foes led by some of his nearest relations, and he not unnaturally shrank from the thought of killing kindred and friends. We are each of us called upon to kill out all our passions and desires, not that they are all necessarily evil in themselves, but that their

influence must be annihilated before we can establish ourselves on the higher planes. The position of Arjuna is intended to typify that of a chela, who is called upon to face the Dweller on the Threshold. As the guru prepares his chela for the trials of initiation by philosophical teaching, so at this critical point Krishna proceeds to instruct Arjuna.

The Bhagavad Gita may be looked upon as a discourse addressed by a guru to a chela who has fully determined upon the renunciation of all worldly desires and aspirations, but yet feels a certain despondency, caused by the apparent blankness of his existence. The book contains eighteen chapters, all intimately connected. Each chapter describes a particular phase or aspect of human life. The student should bear this in mind in reading the book, and endeavour to work out the correspondences. He will find what appear to be unnecessary repetitions. These were a necessity of the method adopted by Vyasa, his intention being to represent nature in different ways, as seen from the standpoints of the various philosophical schools, which flourished in India.

As regards the moral teaching of the Bhagavad Gita, it is often asserted by those who do not appreciate the benefits of occult study, that, if everybody pursued this course, the world would come to a standstill; and, therefore, that this teaching can only be useful to the few, and not to ordinary people. This is not so. It is of course true that the majority of men are not in the position to give up their duties as citizens and members of families. But Krishna distinctly states that these duties, if not reconcilable with ascetic life in a forest, can certainly be reconciled with that kind of mental abnegation which is far more powerful in the production of effects on the higher planes than any physical separation from the world. For though the ascetic's body may be in the jungle, his thoughts may be in the world. Krishna therefore teaches that the real importance lies not in physical but in mental isolation. Every man who has duties to discharge must devote his mind to them. But, says the teacher, it is one thing to perform an action as a matter of duty, and another thing to perform the same from inclination, interest, or desire. It is thus plain that it is in the power of a man to make definite progress in the development of his higher faculties, whilst there is nothing noticeable in his mode of life to distinguish him from his fellows. No religion teaches that men should be the slaves of interest and desire. Few inculcate the necessity of seclusion and asceticism. The great objection that has been brought against Hinduism and Buddhism is that by recommending such a mode of life to students of occultism they tend to render void the lives of men engaged in ordinary avocations. This objection however rests upon a misapprehension. For these religions teach that it is not the nature of the act, but the mental attitude of its performer, that is of importance. This is the moral teaching that runs through the whole of the Bhagavad Gita. The reader should note carefully the various arguments by which Krishna establishes his proposition. He will find an account of the origin and destiny of the human monad, and of the manner in which it attains salvation through the aid and enlightenment derived from its Logos. Some

have taken Krishna's exhortation to Arjuna to worship him alone as supporting the doctrine of a personal god. But this is an erroneous conclusion. For, though speaking of himself as Parabrahm, Krishna is still the Logos. He describes himself as Atma, but no doubt is one with Parabrahm, as there is no essential difference between Atma and Parabrahm. Certainly the Logos can speak of itself as Parabrahm. So all sons of God, including Christ, have spoken of themselves as one with the Father. His saying, that he exists in almost every entity in the Cosmos, expresses strictly an attribute of Parabrahm. But a Logos, being a manifestation of Parabrahm, can use these words and assume these attributes. Thus Krishna only calls upon Arjuna to worship his own highest spirit, through which alone he can hope to attain salvation. Krishna is teaching Arjuna what the Logos in the course of initiation will teach the human Monad, pointing out that through himself alone is salvation to be obtained. This implies no idea of a personal god.

Again notice the view of Krishna respecting the Sankya philosophy. Some strange ideas are afloat about this system. It is supposed that the Sutras we possess represent the original aphorisms of Kapila. But this has been denied by many great teachers, including Sankaracharya, who say that they do not represent his real views, but those of some other Kapila, or the writer of the book. The real Sankya philosophy is identical with the Pythagorean system of numerals, and the philosophy embodied in the Chaldean system of numbers. The philosopher's object was to represent all the mysterious powers of nature by a few simple formulæ, which he expressed in numerals. The original book is not to be found, though it is possible that it still exists. The system now put forward under this name contains little beyond an account of the evolution of the elements and a few combinations of the same which enter into the formation of the various tatwams. Krishna reconciles the Sankya philosophy, Raj Yog, and even Hatha Yog, by first pointing out that the philosophy, if properly understood, leads to the same merging of the human monad in the Logos. The doctrine of Karma, which embraces a wider field than that allowed it by orthodox pundits, who have limited its signification solely to religious observances, is the same in all philosophies, and is made by Krishna to include almost every good and bad act or even thought. The student must first go through the Bhagavad Gita, and next try to differentiate the teachings in the eighteen different parts under different categories. He should observe how these different aspects branch out from our common centre, and how the teachings in these chapters are intended to do away with the objections of different philosophers to the occult theory and the path of salvation here pointed out. If this is done, the book will show the real attitude of occultists in considering the nature of the Logos and the human monad. In this way almost all that is held sacred in different systems is combined. By such teaching Krishna succeeds in dispelling Arjuna's despondency and in giving him a higher idea of the nature of the force acting through him, though for the time being it is manifesting

itself as a distinct individual. He overcomes Arjuna's disinclination to fight by analysing the idea of self, and showing that the man is in error, who thinks that *he* is doing this, that and the other. When it is found that what he calls "I" is a sort of fiction, created by his own ignorance, a great part of the difficulty has ceased to exist. He further proceeds to demonstrate the existence of a higher individuality, of which Arjuna had no previous knowledge. Then he points out that this individuality is connected with the Logos. He furthermore expounds the nature of the Logos and shows that it is Parabrahm. This is the substance of the first eleven or twelve chapters. In those that follow Krishna gives Arjuna further teaching in order to make him firm of purpose; and explains to him how through the inherent qualities of Prakriti and Purusha all the entities have been brought into existence.

It is to be observed that the number eighteen is constantly recurring in the Mahabharata, seeing that it contains eighteen Parvas, the contending armies were divided into eighteen army-corps, the battle raged eighteen days, and the book is called by a name which means eighteen. This number is mysteriously connected with Arjuna. I have been describing him as man, but even Parabrahm manifests itself as a Logos in more ways than one. Krishna may be the Logos, but only one particular form of it. The number eighteen is to represent this particular form. Krishna is the seventh principle in man, and his gift of his sister in marriage to Arjuna typifies the union between the sixth and the fifth. It is worthy of note that Arjuna did not want Krishna to fight for him, but only to act as his charioteer and to be his friend and counsellor. From this it will be perceived that the human monad must fight its own battle, assisted when once he begins to tread the true path by his own Logos.

THE THEOSOPHICAL SOCIETY AND ITS WORK.*

MANY, no doubt, will look forward to an apology for the selection of the present theme. But the existence of such a feeling is, in itself, the best justification that can be offered. No one, who has with any degree of precision grasped the significance of Theosophy, for the spread of which the Theosophical Society has been organized, can for a moment fail to be impressed by the necessity of frequent and full statements of the nature and scope of Theosophy and the method of work of the Theosophical Society. The tardiness of the mind to assimilate ideas outside the range of its every-day interests is well known; and the benefit of constant adjustments of our first, and necessarily imperfect, realization of an ideal in practice to the perfection of that ideal in theory, will be readily perceived. It is proposed, therefore, to examine the character of the goal for which we are making and the efficiency of the means we are adopting for its attainment.

The word Theosophy is ordinarily accepted to mean the Wisdom-Religion of mankind. But this substitution of phrases does not remove the necessity of explanation. It is as difficult correctly to

* A paper read at a Meeting of the London Lodge, on the 25th November 1885.

apprehend the full significance of religion as of Theosophy itself. There is a cloud of witnesses with regard to the import of this term. But it may unhesitatingly be asserted that no better definition of religion has been framed since the time of Gautama Buddha, who declared, according to some Chinese authorities cited by Beale, that "religion is the realization of the true," although it forces us to consider what truth is. It is useless to enter into a historical consideration of the views of truth that have been propounded to the world by numberless generations of sages. It will suffice for our present purpose if we recognize one essential characteristic of truth. Experience shows that even in the transitory life of man there are things which are more permanent than others. The many that pass away are untrue in comparison with the one that remains. Such a thing as an absolute untruth or error does not exist in nature. What we call error is but the mental condition which passes away when the mind dwells long enough upon the object with regard to which the error is postulated. From this it appears that the chief characteristic of truth is permanence, and that the highest truth is the eternal principle in nature. Religion, therefore, is the realization of the permanent basis of all existence. At the same time it is also clear that this goal of religious activity is the ideal limit of our being, which remains an ideal for all creatures at every moment of their existence. In truth, this ideal remains for ever unrealized by the thinking principle in man. Nevertheless a steadfast attachment of the mind to the ideal is of supreme importance. It is the highest aspect of faith and devotion, and it gives the right direction to the development of man. As faith and devotion gather strength from knowledge and action, the vague and dimly perceived ideal becomes invested with meaning and reality. At times human beings are born who realize the ideal to such an extent as to perceive in what form the ideal will be pursued by a considerable portion of mankind for a long period. And this perception enables them to embody it in a way calculated to give life and precision to the vague religious yearnings of the generality. Such men, the spiritual heroes of our race, are the religious teachers of the world. It is manifest from the very nature of things that what is directly perceived by one man can only be communicated to another who has the same kind of perception within certain limits, and that in the absence of such perception the communicator can but use formal words or similar symbols to modify the mind of the other in a way calculated to lead ultimately to the desired perception. Religious systems are thus but the formulation of truth by symbology of words and emblems. They are the shadow of truth, never truth itself. They represent truth in the same way as the top of the tree indicates the position of the moon when we say "the moon is just over the tree." A misapprehension of the true object of religious symbology is caused by the operation, in the human mind, of the law of association of ideas, which very often produces a confusion of the means with the end. It is in this manner that religion becomes converted into mere ecclesiastical forms. Theosophy, therefore, as the

Wisdom-Religion, is more immediately concerned with the ideal which all systems of religion are really intended to represent than with the symbology itself. At the same time with jealous assiduity it attaches to each form its right value; just as an intelligent man correctly estimates the utility of the tree-top in marking the position of the moon. Theosophy—itsself the inner truth of all religions—recognizes this, and is, in consequence, the enemy of no religious system whatever, but of the distortions and misconceptions of them all. There is, however, one particular feature in ecclesiastical systems which Theosophy is bound to oppose. The founder of a religion, as has been said, seeks to offer a representation of the ideal which he perceives generations of men will follow; but the conditions upon which the possibility of making such a representation depends constrain him to deal only with averages. He can never represent fully the natural ideal of one single individual. The non-recognition of this fact by followers, separated from him by time and not spiritual enough to perceive the spirit of his work, gives religious systems their obligatory character. In ecclesiastical hands all religions are made to impose with iron rigour upon each individual what is strictly applicable only to the average. Theosophy recognizes individuality, and insists upon the fact that rules are made for man and not man for rules. In this instance, however, it does not ignore that the average has to be properly comprehended in order that the individual rule may be evolved. Theosophy in this respect recognizes communism only to the extent that it is compatible with individualism, and maintains individualism only so long as it does not interfere with communism. Its ideal is the harmony of the unit with the whole. Thus Theosophy deals with the universal, while no religious system can rise beyond the general. Further, in the relation of different religious systems to one another, Theosophy, being the inner truth of them all, can never recognize any hostility, and its constant effort is to lay bare the universal truth upon which all religions are based; and thus bring about their harmony.

The various functions of the Wisdom-Religion give it four different aspects. *First*, abstract metaphysics, dealing with the limits of knowledge from the point of view of abstract wisdom. *Second*, concrete metaphysics or occultism, which regards the problem of being from the position of the individual. *Third*, theoretical ethics or theory of practice, examining the individual in relation to the universal law. *Fourth*, practical religion, or obedience to the law. In all religious systems, the last two aspects possess the greatest importance, and the other two occupy a subordinate position. It is for this reason that the true religious impulse becomes, in all systems, crystallized into dogmas for belief and injunctions for practice.

Theosophy harmonizes all religions by supplying the missing counterpart, and converting apparently antagonistic fragments into a coherent whole.

The relation of Theosophy to the so-called exact sciences is not very difficult to define. It will appear from what has already

been said, that Theosophy, being the realization of truth in all its aspects, is itself the most exact of exact sciences. It cannot have any possible hostility to the scientific spirit, and for the same reason it cannot countenance scientific dogmatism. In fact, it is dogmatism which creates a barrier between science and religion. Theosophy destroys all dogmatism which imposes an arbitrary limitation on the possibilities of human nature, and establishes the universal science, which is as religious as it is scientific.

As regards individuals, Theosophy establishes a brotherhood of man in the largest sense of the term—a brotherhood that deals with men as men, without any qualifying limitations, and contemplates a union of the race, without imposing any restrictions upon the development of every possibility in individuals. It requires no other qualification in its members than that they should be true to themselves and respect the truth in others. Absolute sincerity, and an ungrudging and brotherly toleration, form the only sound basis upon which the brotherhood of man can and must rest. The selection of any other basis degrades the brotherhood of man into a brotherhood not of man, but of men holding a certain ideal which is defective in comparison with the ideal of humanity as a whole.

There is no doubt a certain ideal of brotherhood in Mahomedanism for instance, but it is the brotherhood of Islam, and not of the human race; in fact its relation to humanity outside the ranks of the faithful is quite the reverse of brotherly. Through Theosophy alone the ideal of brotherhood can be realized—a brotherhood the privileges of which are the common inheritance of the human race. No one entering the Theosophical brotherhood has anything to give up, but a pearl of price to gain, namely, brotherhood. This is the ethical aspect of Theosophy. In its metaphysical aspect it deals with the conditions upon which the brotherhood of man depends; and is the science for the investigation of the elements for the production of the utmost possible happiness of man.

Thus it is obvious that Theosophy is as wide as the world, and as deep as the life of the human race upon this planet. It is broader than the broadest organization that man can form, being in fact the natural organization of the human family: it exists in spite of men and beyond them. The whole world may conspire to deny Theosophy, but yet it is not destroyed. The denier of Theosophy, by ignoring the deepest truth of his own nature, causes injury only to himself, and not to Theosophy, which is the eternal bond which is established between man and man by human nature itself, and not by the act of any man or any number of men. It has existed and it will exist even though unrecognized by men living at any particular period. Easier is it to get rid of our shadow than of the ultimate unity of man and man.

Why then, it may be asked, has the organization called the Theosophical Society been set on foot? May not its existence be even dangerous to the true cause, inasmuch as Theosophy transcends all man-made organization? Is it not plain that all Theosophical organizations must be more or less a limitation of the truth,

a prison-house, so to say, for the ideal spirit? But a little reflection will show that these objections are really based upon the non-recognition of a very important natural law. Truth certainly is eternal, but it is never fully realized at any given moment. And it is upon this fact that all possibility of progress depends. Evolutionary progress is nothing but the struggle to realize the truth through successive attempts, one more perfect than the other. The objections we are now considering will, driven to their logical termination, be applicable to the manifestation of the spiritual principle through material bodies necessarily imperfect in comparison with the spirit that is manifested, and thus demonstrate their own unreasonableness by collision with natural facts. The Theosophical Society is the body, however miserable, imperfect, or crippled it may be, whose soul is Theosophy, ever resplendent in its glory. This body is not only harmless, but absolutely necessary and capable of great work, so long as it does not renounce its soul—so long as it does not turn its back upon its ideal, and sacrifice spirit to form. In the present state of the world the spirit of Theosophy has to incarnate itself in some imperfect organization in order to reach the plane of the greatest activity of the human race.

How far the claim of the Theosophical Society to be the incarnation of Theosophy is just, can be determined by a careful examination of its declared aims and objects, infidelity to which on the part of any worker in the Society, no matter what his official position may be, is chargeable on the shortcomings of the individual and not on the Society. The Society, in its universal toleration, will no doubt pass over these shortcomings, as in ordinary life we treat with leniency errors of judgment where the motive is good. In the nature of things these shortcomings must be expected to exist, as otherwise there would have been no necessity for the formation of a Society for the promulgation of Theosophic ideas.

Moreover, Theosophy would not be itself, if these shortcomings did not exist. For how could it be universal, if it ever could be fully embodied in any individual? Defective conception of Theosophy, and its still more defective presentation, must therefore be always expected and allowed for.

The Theosophical Society, then, as it stands before the world, is the material representation of Theosophy. Its ultimate goal is to fructify all Theosophic possibilities upon the present plane of our being, and then to return to the ideal Theosophy, as matter returns to spirit, fulfilling its mission. The Society will sleeplessly work and expand, until it loses its being by establishing the universal religion of mankind, its ultimate end and aim. In all our dealings with the Theosophical Society we must steadfastly keep in view the fact that its relation to Theosophy is as that of the body to the soul.

The Society has three objects, as will appear from its printed rules, which, we may mention, form the only publication it has authoritatively issued. All other writings given to the world as connected with the work of the Society are to be regarded as contributions to the study of Theosophy, but in no way as manifestoes.

And all attempts to fasten the authority of the Society to any creed, philosophical or otherwise, which is not covered by those rules, are void *ab initio*; not because of the merits of such creed or doctrine, or of their exponents, but simply for the reason that the Theosophical Society, by its constitution, is not capable of holding any creed or doctrine in its corporate character. But at the same time the Society would be untrue to its principles if it did not use its best endeavours to draw attention to writings bearing upon subjects calculated to promote a better understanding of Man, his nature and destiny.

The objects of the Theosophical Society are:—

"1. To form the nucleus of a universal Brotherhood of Humanity, without distinction of race, creed, or colour.

"2. To encourage the study of Eastern philosophy, from which the Society believes that important truths are to be learned.

"3. To investigate the psychic powers latent in Man."

Of these three objects, the first is to be looked upon as the crown and end, the other two are merely accessories and means. Every member of the Theosophical Society must be inspired by that end, but may or may not be interested in the other two objects. Next in order of importance is the second object, a large number among the members of the Society being engaged in the study of archaic religion and philosophy. It may not here be out of place to advert briefly to the reason for the selection of archaic religions in preference to those current. The reason lies in the difficulty of penetrating through forms familiar and contemporaneous to the spirit that underlies them; while forms removed from the field of interest more readily lend themselves to this treatment. It is certainly from no hostility to current religions that the Society has been guided in this selection. It has also to be mentioned that contemporary forms themselves are not properly intelligible except in relation with the past. Furthermore, the study of things that exist around us does not stand so much in need of any special organization for its appreciative pursuit as those that have passed away. The third object is the least important of the three, and occupies the attention of a comparatively small group of members. Whatever views outsiders may take, those in the Society must not forget this classification of its objects in order of importance, which, it may be added, has been all along recognized, and is by no means brought forward now for the first time. The substance of it has been constantly reiterated by Colonel Olcott. In the preface to the London edition of his Lectures, Colonel Olcott complains that "an inordinate importance has been given to the psychic phenomena produced by Madame Blavatsky, which, however striking in themselves, are nevertheless but a small part of Theosophy as a great whole." Dewan Bahadur R. Ragoonath Row explains the position with great force and clearness in a letter published in the *Theosophist* magazine for March, 1884. He says:—

"Theosophy, as understood by me, is made up of three elements, viz., universal brotherhood, knowledge of truths discovered by science generally known

to the ordinary scientists, and knowledge of truths still in store for them. It may be described in another way, viz., 'universal religion and science reconciled.' To be a Theosophist a man must acknowledge and practice universal brotherhood. If he is not prepared to admit this principle, he cannot be a Theosophist. In addition to this, he should be a student of truths generally known, of course, to the extent of his capacity. He should, besides, be a searcher of truths hitherto unknown. If he be all these three, he is undoubtedly a Theosophist. It is, however, possible that one may not be capable of knowing scientific truths, extant or prospective, and yet may be able to recognize and practice universal brotherhood; he is still a Theosophist. No one who does not admit and practise universal brotherhood, though he be a scientist of the first degree, can ever be a Theosophist."

Returning to the consideration of the third object of the Society, we find the public mind greatly impressed, either in favour of Theosophy and the Theosophical Society or against them, by a body of phenomena illustrative of the psychic powers latent in man, which some prominent members of our Society have placed before the world; and the importance of these phenomena to the Society has been most grossly exaggerated. The unfamiliarity of the public with the subject has conspired with the misrepresentations of hostile critics to produce this result. It becomes necessary, therefore, to define clearly the position of the Society in relation to these phenomena. And it is believed that the foregoing considerations will show that no particular phenomenon or group of phenomena is intertwined with the Theosophical Society.

It has been however contended by some of our opponents that the Society ought to make an exception in the case of phenomena connected with the philosophical and esoteric writings of its members, and accept them as of vital importance: because, it is urged, they touch not only the less important third object, but also the second, which is admittedly of greater gravity. This contention, no doubt, appears plausible at first sight, but it will not bear close examination. In the first place we must guard against the confusion of the subject matter of a phenomenon with the phenomenon itself, and then we must not forget that the Society as such has not expressed any opinion whatsoever, either on these phenomena or any other. Clearly, therefore, anything proved or disproved about all the phenomena testified to by its members does not affect the position of the Society. Even if the philosophical tenets connected with phenomena had been assailed or overthrown, the Society would have found in it only a further stage of the development of Theosophic thought. But, as a matter of fact, all philosophical attacks have hitherto been resisted with success. A number of phenomena, claimed to have been witnessed by some members of the Society, have been impugned by the committee appointed by the Society for Psychical Research for their investigation. Attempts have followed to force the Theosophical Society to identify itself with those phenomena.

It behoves us, therefore, to clear the ground on which the Theosophical Society stands, and repulse all attacks directed against it through phenomena, by demonstrating that it is outside the logical line of the charge. We should be untrue to the cause entrusted to us, if we let ourselves be inveigled into a false and illogical position. It would be a gross violation of duty on our

part to allow the Society to be identified with phenomena, no matter of what interest and importance they may be to many of us personally. Following its third object, the Society has afforded every facility for the investigation of phenomena by those interested and will always continue to do so, but at the same time it will never cease to recognize the superior importance of the study of the law underlying phenomenal manifestation. True to the principle of Theosophy the London Lodge, on the 18th March last, long before the investigations of the delegate of the Society for Psychical Research were completed in India, came to the following resolution:—

“That the Lodge regards the statements made in Madame Coulomb's pamphlet concerning Madame Blavatsky as not calling for any special action on its part at present; inasmuch as those allegations do not bear upon the corporate character of the Society.”

The Executive Council of the Theosophical Society in India, as far as is known, also came to a similar conclusion. Nothing has occurred since then in the further progress of the investigations of the Society for Psychical Research which calls for any change of position on our part. Nor does it seem likely that these investigations, when concluded, will disclose grounds for the abandonment of the policy of the Theosophical Society.

Those among the members of the Theosophical Society who are personally concerned with these investigations have expressed their views on the subject in proper place, and will, no doubt, take such other steps as to them may seem fit, but the Society, as such, is not bound up with their conduct.

No one who has followed the subject so far will fail to perceive that the Theosophical Society is a noble institution with a great and good work before it. Those who are distressed by the spiritual famine which crass materialism has brought on find within the Society a plentiful harvest, for the impulse with which it started has already begun to fructify. To those who are anxious to do good to their fellow creatures the Society offers the largest field of work directed towards the highest well-being of the race. To the philosophical student of Man, his nature and destiny, the Society furnishes opportunities which it is difficult to obtain elsewhere. And, lastly, those desirous of realizing spiritual truths in practical conduct find their paths smoothed by the sympathy and co-operation of fellow-students and fellow-workers within the Theosophical Society.

With such an ideal before us we confidently look forward to increased help in carrying out the work we have undertaken, as soon as we succeed in removing prejudices and misconceptions, which, in too many instances, are due only to insufficient information.

MOHINI M. CHATTERJI.

INDIAN SIBYLLINE BOOKS: THE SEQUEL.

I GAVE, in No. 68 of the *Theosophist* (May 1885) an account of an interview at the Head-quarters, Adyar, between a certain Telugu Brahman astrologer and myself, in the presence of two Hindu gentlemen. The subject of conversation was the prophetic value of the so-called ancient palm-leaf manuscripts known as Nadigrandhams. These works are implicitly believed in by a large portion of the Hindu community as veritable Books of Fate, from whose mysterious leaves the astrologer can decipher the destinies of men and nations. The reputed author of the one read to me upon the above occasion was a South Indian sage of ancient times, named Bhimakavi, of Vegidasa, in the Godavery District. Mr. T. Subba Row has informed us at length upon the number, names, and reported authorship of the series of fifteen nadis known in India, and given a very interesting account of his visit to a popular astrologer in Madras, in company with another learned friend, and their detection of his clear imposture. He also very properly and ably challenges the authenticity of all the known nadis, and the reasonableness of the pretence that in this or any other collection whatsoever of fifteen volumes, there could be condensed the tale of the fortunes and misfortunes, perils and triumphs of the myriad myriads of mankind in a single generation, let alone in all the successive generations of the present evolutionary cycle of the planet—as claimed for these books. Viewed *a priori*, there is no reply possible to such an argument: the claim is simply absurd. For all any sensible man cares, the nadis and all their patrons may be dismissed from Court if—aye, if—they cannot show that in the large majority of cases their retrospects and prophecies have proved correct. It is not sufficient that they may have been so now and again; we should then be obliged to put it down to coincidence if not chance. Can this be determined? Is there extant any register of observed and verified percentages of false and true prophecies that have been read out of Nadigrandhams? Is there valid proof that they are real Indian Sibylline Books—as truly so as the palm leaves of the Roman Sibyls which, we learn from history, were regarded as the palladium of Rome for having for above two centuries prophesied all the important events in Roman affairs? It is a most important issue—one possessing as grave an interest for the scientist as for the theologian or the metaphysician. I am not in a position to advance an opinion; I wish I were. So far, Mr. Subba Row holds the lists and no abler knight has couched lance against him: after eight months no one has refuted his arguments nor traversed his facts. Yet we cannot consider the question settled; it has simply been “laid upon the table”. Few persons would be willing to confront our renowned pandit-philosopher; he is a sort of intellectual Anak! For the sake of truth, however, and the honour of Bhimakavi, let us hope that this silence may be broken and the whole matter brought to view. If these alleged sibylline volumes are worthless, then a gigantic swindle is being daily perpetrated upon the Hindu people, and the astrologers implicated ought to be sent to jail. If they are true, they are the most stupendously important books in the world;

the visible, actual proof of divine inspiration: their pages should be of virgin gold, inscribed with brilliants, and laid away in the most secure secret coffers of the kings of earth. Let the friends of the astrologers come to the front, present their case, and call their witnesses: the tribunal waits. Meanwhile I shall redeem the pledge I gave in the article above-mentioned. I said, with respect to the Brahman's prophecy about the future welfare of the Theosophical Society up to a certain point indicated, that "whether or not this prophecy be fulfilled, I shall make the fact known at the time designated—within a twelvemonth." That time has arrived: it is to-day, the 12th of January, 1886. Let us now reprint the pretended revelation of the Nadigrandham, so far as it bears upon the subject, and fill in the blanks left in the May article:—

"The Society is passing through a dark cycle now. It began seven months and fourteen days ago [the interview occurring upon the Good Friday—3rd April 1885—the beginning of the alleged dark cycle would be the 20th of August 1884. And on that day, I believe, the mine of the Madras adversaries of the Society was exploded,] and it will last nine months and sixteen days more; making for the whole period, seventeen months exactly."

Here are no generalisations, but exact dates, and it can hardly be pretended that even a cheating prophet could hit the mark so nearly by a chance guess, under the circumstances. While the stability of the Society has never for a moment been actually shaken by the shameless attack upon it at the time mentioned, much pain and annoyance has been inflicted upon thousands of innocent persons, without doing the slightest good, either to "public morals," or any other worthy cause. Sincere, unselfish, and devoted members of the Society have been made to suffer keenly and, in loyalty to self-respect, in silence, while sacred names and the honor of a beloved colleague were trampled in the mire of sectarian selfishness. When the Brahman brought his palmyra leaves and read his prophecies, our sky was lowering, my long and successful official tour of 1885 was yet to be made, and no living person could have predicted when the clouds would have broken away and our future again look clear. What I had to suffer then, and all throughout, from sympathy with esteemed associates in various countries, no one will ever know—none, of course, save those who do know, those from whom no secret of life is hidden. The Brahman was brought to me by two Madrassee friends—members of the Society—but they could not have given him the materials out of which he might weave a guess or shape a prophecy. They knew nothing about the situation; nor did any one else whom he may have consulted. The sequel would depend upon the way in which the mental strain would be borne by the whole body of our members throughout the world. The crisis is now past, and the December Convocation at Adyar, in its success, tranquillity, and unhesitating fidelity to the theosophical cause, has vindicated the accuracy of the Nadi's real or alleged prognosis. The Brahman further read: "By the end of a period of fourteen months next following after the seventeen months of the dark cycle, the Society will have increased threefold in power and strength, and some who have joined it and worked for its advancement shall attain *gnyanam* (the Higher Knowledge.)" This is still a question for the future to decide. I

asked him to pass over the purely complimentary and personal portions of the text, and tell me whether the Society would survive its founders and become a lasting power for good. "It will live," said the manuscript; "it will survive them by many years; it will survive the fall of Governments. The questioner (myself) will live, from this hour, 28 years, 5 months, 6 days, 14 hours; and when he dies the Society will have one hundred and fifty-six principal Branches, not counting the minor ones, and in them will be 5,000 enrolled members. Many Branches will rise and expire, many members come and go before then." This will suffice for the present: perhaps the Brahman was a cheat, perhaps not—let us hope not. I have friends who believe the former, others the latter. Unrecorded prophecies are almost valueless, and all prophecies acquire their sole value upon fulfilment. Whether I shall live twenty-eight years or as many months is of small consequence, but whether or not the Theosophical Society is to play a useful part in the revival of ancient esoteric wisdom and the promotion of human happiness, is a very important issue. I place upon record the pretended augury of the "Indian Sibylline Book," and the future shall decide its accuracy.

H. S. OLCOTT.

ADYAR, 12th January 1886.

HAVE ANIMALS SOULS?

II.

What a chimera is man! what a confused chaos, what a subject of contradiction! a professed judge of all things, and yet a feeble worm of the earth! the great depository and guardian of truth, and yet a mere huddle of uncertainty! the glory and the scandal of the universe!—PASCAL.

WE shall now proceed to see what are the views of the Christian Church as to the nature of the soul in the brute, to examine how she reconciles the discrepancy between the resurrection of a dead animal and the assumption that its soul dies with it, and to notice some miracles in connection with animals. Before the final and decisive blow is dealt to that selfish doctrine, which has become so pregnant with cruel and merciless practices toward the poor animal world, the reader must be made acquainted with the early hesitations of the Fathers of the Patristic age themselves, as to the right interpretation of the words spoken with reference to that question by St. Paul.

It is amusing to note how the Karma of two of the most indefatigable defenders of the Latin Church—Messrs. Des Mousseaux and De Mirville, in whose works the record of the few miracles here noted are found—led both of them to furnish the weapons now used against their own sincere but very erroneous views.*

The great battle of the Future having to be fought out between the "Creationists" or the Christians, as all the believers in a special creation and a personal god, and the Evolutionists or the Hindus,

* It is but justice to acknowledge here that De Mirville is the first to recognize the error of the Church in this particular, and to defend animal life as far as he dares do so.

Buddhists, all the Free-thinkers and last, though not least, most of the men of science, a recapitulation of their respective position is advisable.

1. The Christian world postulates its right over animal life: (a) on the afore-quoted Biblical texts and the later scholastic interpretations; (b) on the assumed absence of anything like divine or human soul in animals. Man survives death, the brute *does not*.

2. The Eastern Evolutionists, basing their deductions upon their great philosophical systems, maintain it is a sin against nature's work and progress to kill any living being—for reasons given in the preceding pages.

3. The Western Evolutionists, armed with the latest discoveries of science, heed neither Christians nor Heathens. Some scientific men believe in Evolution, others do not. They agree, nevertheless, upon one point: namely, that physical, exact research offers no grounds for the presumption that man is endowed with an immortal, divine soul, any more than his dog.

Thus, while the Asiatic Evolutionists behave toward animals consistently with their scientific and religious views, neither the church nor the materialistic school of science is logical in the practical applications of their respective theories. The former, teaching that every living thing is created singly and specially by God, as any human babe may be, and that it finds itself from birth to death under the watchful care of a wise and kind Providence, allows the inferior creation at the same time only a temporary soul. The latter, regarding both man and animal as the soulless production of some hitherto undiscovered forces in nature, yet practically creates an abyss between the two. A man of science, the most determined materialist, one who proceeds to vivisection a living animal with the utmost coolness, would yet shudder at the thought of laming—not to speak of torturing to death—his fellow-man. Nor does one find among those great materialists who were religiously inclined men any who have shown themselves consistent and logical in defining the true moral status of the animal on this earth and the rights of man over it.

Some instances must now be brought to prove the charges stated. Appealing to serious and cultured minds it must be postulated that the views of the various authorities here cited are not unfamiliar to the reader. It will suffice therefore simply to give short epitomes of some of the conclusions have arrived at—beginning with the Churchmen.

As already stated, the Church *exacts* belief in the miracles performed by her great Saints. Among the various prodigies accomplished we shall choose for the present only those that bear directly upon our subject—namely, the miraculous resurrections of dead animals. Now one who credits man with an immortal soul independent of the body it animates can easily believe that by some divine miracle the soul can be recalled and forced back into the tabernacle it deserts apparently for ever. But how can one accept the same possibility in the case of an animal, since his faith teaches him that the animal has no independent soul, since it is annihilated with the body? For over two hundred years, ever

since Thomas of Aquinas, the Church has authoritatively taught that the soul of the brute dies with its organism. What then is recalled back into the clay to reanimate it? It is at this juncture that scholasticism steps in, and—taking the difficulty in hand—reconciles the irreconcilable.

It premises by saying that the miracles of the Resurrection of animals are numberless and as well unauthenticated as “the resurrection of our Lord Jesus Christ.”* The Bollandists give instances without number. As Father Burigny, a hagiograph of the 17th century, pleasantly remarks concerning the bustards *resuscitated* by St. Remi—“I may be told, no doubt, that I am a *goose* myself to give credence to such “blue bird” tales. I shall answer the joker, in such a case, by saying that, if he disputes this point, then must he also strike out from the life of St. Isidore of Spain the statement that he resuscitated from death his master's horse; from the biography of St. Nicolas of Tolentino—that he brought back to life a partridge, instead of eating it; from that of St. Francis—that he recovered from the blazing coals of an oven, where it was baking, the body of a lamb, which he forthwith resurrected; and that he also made *boiled* fishes, which he resuscitated, *swim in their sauce*; etc., etc. Above all he, the sceptic, will have to charge more than 100,000 eye-witnesses—among whom at least a few ought to be allowed some common sense—with being either liars or dupes.”

A far higher authority than Father Burigny, namely, Pope Benedict (Benoit) XIV, corroborates and affirms the above evidence. The names, moreover, as eye-witnesses to the resurrections, of Saint Sylvestrus, Francois de Paule, Severin of Cracow and a host of others are all mentioned in the Bollandists. “Only he adds”—says Cardinal de Ventura who quotes him—“that, as resurrection, however, to deserve the name requires the *identical* and *numerical* reproduction of the form,† as much as of the material of the dead creature; and as that form (or soul) of the brute is always annihilated with its body according to St. Thomas' doctrine, God, in every such case finds himself obliged to create for the purpose of the miracle a new form for the resurrected animal; from which it follows that the resurrected brute was *not* altogether *identical* with what it had been before its death (*non idem omnino esse*).”‡

Now this looks terribly like one of the *mayas* of magic. However, although the difficulty is not absolutely explained, the following is made clear: the principle, that animated the animal during its life, and which is termed soul, being dead or dissipated after the death of the body, another soul—“a kind of an *informal* soul”—as the Pope and the Cardinal tell us—is *created* for the purpose of miracle by God; a soul, moreover, which is distinct from that of man, which is “an independent, ethereal and ever lasting entity”.

* *De Beatificatione*, etc., by Pope Benedict XIV.

† In scholastic philosophy, the word “form” applies to the immaterial principle which informs or animates the body.

‡ *De Beatificatione*, etc. I. IV. c. XI, Art. 6.

Besides the natural objection to such a proceeding being called a "miracle" produced by the saint, for it is simply God behind his back who "creates" for the purpose of his glorification an entirely new soul as well as a new body, the whole of the Thomasian doctrine is open to objection. For, as Descartes very reasonably remarks: "if the soul of the animal is so distinct (in its immateriality) from its body, we believe it hardly possible to avoid recognizing it as a spiritual principle, hence—an intelligent one."

The reader need hardly be reminded that Descartes held the living animal as being simply an automaton, a "well wound up clock-work," according to Malebranche. One, therefore, who adopts the Cartesian theory about the animal would do as well to accept at once the views of the modern materialists. For, since that automaton is capable of feelings, such as love, gratitude, etc., and is endowed as undeniably with memory, all such attributes must be as materialism teaches us "properties of matter." But if the animal is an "automaton," why not Man? Exact science—anatomy, physiology, etc.—finds not the smallest difference between the bodies of the two; and who knows—justly enquires Solomon—whether the spirit of man "goeth upward" any more than that of the beast? Thus we find metaphysical Descartes as inconsistent as any one.

But what does St. Thomas say to this? Allowing a soul (*anima*) to the brute, and declaring it *immaterial*, he refuses it at the same time the qualification of *spiritual*. Because, he says: "it would in such case imply *intelligence*, a virtue and a special operation reserved only for the human soul." But as at the fourth Council of Lateran it had been decided that "God had created two distinct substances, the corporeal (*mundanum*) and the spiritual (*spirituale*), and that something incorporeal must be of necessity spiritual, St. Thomas had to resort to a kind of compromise, which can avoid being called a subterfuge only when performed by a saint. He says: "This soul of the brute is neither spirit, nor body; it is of a middle nature."* This is a very unfortunate statement. For elsewhere, St. Thomas says that "all the souls—even those of plants—have the substantial form of their bodies," and if this is true of plants, why not of animals? It is certainly neither "spirit" nor pure matter, but of that essence which St. Thomas calls "a middle nature." But why, once on the right path, deny it survivance—let alone immortality? The contradiction is so flagrant that De Mirville in despair exclaims, "Here we are, in the presence of three substances, instead of the two, as decreed by the Lateran Council!" and proceeds forthwith to contradict, as much as he dares, the "Angelic Doctor."

The great Bossuet in his *Traité de la Connoissance de Dieu et de soi même* analyses and compares the system of Descartes with that of St. Thomas. No one can find fault with him for giving the preference in the matter of logic to Descartes. He finds the Cartesian "invention"—that of the automaton,—as "getting better out of the

* Quoted by Cardinal de Ventura in his *Philosophie Chrétienne*, Vol. II, p. 386. See also De Mirville, *Résurrections animales*.

difficulty" than that of St. Thomas, accepted fully by the Catholic Church; for which Father Ventura feels indignant against Bossuet for accepting "such a miserable and puerile error." And, though allowing the animals a soul with all its qualities of affection and sense, true to his master St. Thomas, he too refuses them intelligence and reasoning powers. "Bossuet," he says, "is the more to be blamed, since he himself has said: 'I foresee that a great war is being prepared against the Church under the name of Cartesian philosophy.'" He is right there, for out of the "sentient matter" of the brain of the brute animal comes out quite naturally Locke's *thinking matter*, and out of the latter all the materialistic schools of our century. But when he fails, it is through supporting St. Thomas' doctrine, which is full of flaws and evident contradictions. For, if the soul of the animal is, as the Roman Church teaches, an informal, immaterial principle, then it becomes evident that, being independent of physical organism, it cannot "die with the animal" any more than in the case of man. If we admit that it subsists and survives, in what respect does it differ from the soul of man? And that it is eternal—once we accept St. Thomas' authority on any subject—though he contradicts himself elsewhere. "The soul of man is immortal, and the soul of the animal perishes," he says (*Somma*, Vol. V. p. 164),—this, after having queried in Vol. II of the same ground work (p. 256) "are there any beings that re-emerge into nothingness?" and answered himself:—"No, for in the Ecclesiastes it is said: (iii. 14) Whatsoever GOD doeth, it shall be for ever. With God there is no variableness (James I. 17.)" "Therefore," goes on St. Thomas, "neither in the natural order of things, nor by means of miracles, is there any creature that re-emerges into nothingness (is annihilated); *there is naught in the creature that is annihilated*, for that which shows with the greatest radiance divine goodness is the perpetual conservation of the creatures."*

This sentence is commented upon and confirmed in the annotation by the Abbé Drioux, his translator. "No," he remarks—"nothing is annihilated; it is a principle that has become with modern science a kind of axiom."

And, if so, why should there be an exception made to this invariable rule in nature, recognized both by science and theology,—only in the case of the soul of the animal? Even though it had *no intelligence*, an assumption from which every impartial thinker will ever and very strongly demur.

Let us see, however, turning from scholastic philosophy to natural sciences, what are the naturalist's objections to the animal having an intelligent and therefore an independent soul in him.

"Whatever that be, which thinks, which understands, which acts, it is something celestial and divine; and upon that account must necessarily be eternal," wrote Cicero, nearly two milleniums ago. We should understand well, Mr. Huxley contradicting the conclusion,—St. Thomas of Aquinas, the "king of the metaphysicians,"

* *Somma*—Drioux edition in 8 vols.

firmly believed in the miracles of resurrection performed by St. Patrick.*

Really, when such tremendous claims as the said miracles are put forward and enforced by the Church upon the faithful, her theologians should take more care that their highest authorities at least should not contradict themselves, thus showing ignorance upon questions raised nevertheless to a doctrine.

The animal, then, is debarred from progress and immortality, because he is an automaton. According to Descartes, he has no intelligence, agreeably to mediæval scholasticism; nothing but instinct, the latter signifying involuntary impulses, as affirmed by the materialists and denied by the Church.

Both Frederic and George Cuvier have discussed amply, however, on the intelligence and the instinct in animals.† Their ideas upon the subject have been collected and edited by Flourens, the learned Secretary of the Academy of Sciences. This is what Frederic Cuvier, for thirty years the Director of the Zoological Department and the Museum of Natural History at the *Jardin des Plantes*, Paris, wrote upon the subject. "Descartes' mistake, or rather the general mistake, lies in that no sufficient distinction was ever made between intelligence and instinct. Buffon himself had fallen into such an omission, and owing to it every thing in his Zoological philosophy was contradictory. Recognizing ^{in the} animal a feeling superior to our own, as well as the consciousness of its actual existence, he denied it at the same time thought, reflection, and memory, consequently every possibility of having thoughts (Buffon. *Discourse on the Nature of Animals*, VII, p. 57)." But, as he could hardly stop there, he admitted that the brute had a kind of memory, active, extensive and more faithful than our (human) memory (*Id. Ibid.*, p. 77). Then, after having refused it any intelligence, he nevertheless admitted that the animal "consulted its master, interrogated him, and understood perfectly every sign of his will." (*Id. Ibid.*, Vol. X, *History of the Dog*, p. 2.)

A more magnificent series of contradictory statements could hardly have been expected from a great man of science.

The illustrious Cuvier is right therefore in remarking in his turn, that "this new mechanism of Buffon is still less intelligible than Descartes' automaton."‡

* St. Patrick, it is claimed, has Christianized "the most Satanized country of the globe—Ireland, ignorant in all save magic"—into the 'Island of Saints,' by resurrecting "sixty men dead years before." *Suscitavit sexaginta mortuos* (Lectio I. ii. from the *Roman Breviary*, 1520. In the M. S. held to be the famous confession of that saint, preserved in the Salisbury Cathedral (*Descript. Hibern.* i. 11, C. 1), St. Patrick writes in an autograph letter: "To me the last of men, and the greatest sinner, God has, nevertheless, given, against the magical practices of this barbarous people the gift of miracles, such as had not been given to the greatest of our apostles—since he (God) permitted that among other things (such as the resurrection of animals and creeping things) I should resuscitate dead bodies reduced to ashes since many years." Indeed, before such a prodigy, the resurrection of Lazarus appears a very insignificant incident.

† More recently Dr. Romanes and Dr. Butler have thrown great light upon the subject.

‡ *Biographie Universelle*, Art. by Cuvier on Buffon's Life.

As remarked by the critic, a line of demarcation ought to be traced between instinct and intelligence. The construction of bee-hives by the bees, the raising of dams by the beaver in the middle of the naturalist's dry floor as much as in the river, are all the deeds and effects of instinct for ever unmodifiable and changeless, whereas the acts of intelligence are to be found in actions evidently thought out by the animal, where not instinct but reason comes into play, such as its education and training calls forth and renders susceptible of perfection and development. Man is endowed with reason, the infant with instinct; and the young animal shows more of both than the child.

Indeed, every one of the disputants knows as well as we do that it is so. If any materialist avoid confessing it, it is through pride. Refusing a soul to both man and beast, he is unwilling to admit that the latter is endowed with intelligence as well as himself, even though in an infinitely lesser degree. In their turn the churchman, the religiously inclined naturalist, the modern metaphysician, shrink from avowing that man and animal are both endowed with soul and faculties, if not equal in development and perfection, at least the same in name and essence. Each of them knows, or ought to know that instinct and intelligence are two faculties completely opposed in their nature, two enemies confronting each other in constant conflict; and that, if they will not admit of two souls or principles, they have to recognize, at any rate, the presence of two potencies in the soul, each having a different seat in the brain, the localization of each of which is well known to them, since they can isolate and temporarily destroy them in turn—according to the organ or part of the organs they happen to be torturing during their terrible vivisections. What is it but human pride that prompts Buffon to say:—

"Ask for whose end the heavenly bodies shine;
Earth for whose use? Pride answers, 'Tis for mine.
For me kind nature wakes her genial power,
Suckles each herb, and spreads out every flower."

"For me the mine a thousand treasures brings;
For me health gushes from a thousand springs;
Seas roll to waft me, suns to light me rise;
My footstool earth, my canopy the skies!"

And it is the same unconscious pride that made Buffon utter his paradoxical remarks with reference to the difference between man and animal. That difference consisted in the "absence of reflection, for the animal," he says, "does not feel that he feels." How does Buffon know? "It does not think that it thinks," he adds, after having told the audience that the animal remembered, often deliberated, compared and chose!* Who ever pretended that a cow or a dog could be an idealist? But the animal may think and know it thinks, the more keenly that it cannot speak, and express its thoughts. How can Buffon or any one else know? One thing is shown however by the exact observations of naturalists and that is, that the animal is endowed with

* *Discours sur la nature des Animaux.*

intelligence; and once this is settled, we have but to repeat Thomas Aquinas' definition of intelligence—the prerogative of man's immortal soul—to see that the same is due to the animal.

But in justice to *real* Christian philosophy, we are able to show that primitive Christianity has never preached such atrocious doctrines—the true cause of the falling off of so many of the best men as of the highest intellects from the teachings of Christ and his disciples.

H. P. BLAVATSKY.

(To be continued.)

NIRVANA.

"If any teach Nirvana is to cease,
Say unto such they lie.
If any teach Nirvana is to live,
Say unto such they err;"

EDWIN ARNOLD. *Light of Asia.*

NIRVANA! Being or not-being? Life or annihilation? This is the question that arises in our minds at the thought of this mysterious word, the dream of some, the despair of others, and the consolation of multitudes.

And how can we reply except by first asking another question: "What is life?"

For the child folded in its mother's arms life is the drop of milk which it drinks with a contented smile while the uncertain movements of its tiny hand caress the bosom on which it lies. It is the rhythm of the song that lulls it to sleep after its hunger is appeased.

A few years later and the child's life is the play things that surround him, the sweetmeats he receives when he has been good, the joyous cries and the mad races round the flower-beds in the garden.

Life at twenty is the ball, the theatre, pleasant excursions, future fame, first love, endless hopes and sorrows that seem eternal.

In middle age, life is fortune, acquired renown, productive labour, the pleasures of the mind, the arts and sciences, deep passions that stir the very roots of a man's being and deaden all its powers, or else break him and leave him thrown down upon the ground like wreckage cast up by the sea from some distant shore.

Later still life consists in the joys of home, the children who surround our age, and cast the light of their bright spring-tide on the gloomy sorrows of winter.

Life then is in the half-forgotten memories we at times evoke until they seem to double the past by their weird reflection; it is repose after the day's work, abstract thought sounding the abysses of the future before quitting our familiar haunts on earth.

But for him who thinks, for him who loves, for him whose heart is filled with high ideas and noble ambition—for such a one, at every age, life is strife; it is made up of cruel deceptions, of painful disillusion, of stifled aspirations, of broken, quickly vanishing dreams, gnawing remorse, vain repentance. And commanding all these

heights of suffering, like some snowy Alpine peak towering above the surrounding summits, there is the burden of those who, "thinking in humanity," have felt its grinding sadness and heard its bitter cry echoing through the recesses of their own hearts:—

"If any teach Nirvana is to cease,
Say unto such they lie."

For as man raises himself little by little towards the radiant goal, the deceptive mirages of *maya* slowly and gradually begin to dissolve.

He has bidden adieu to this limited and incomplete life, he is delivered from the bonds of ignorance, he has conquered the fever of his passions.

But his journey does not lead him out into the night. Before his dazzled eyes there open radiant horizons; the warm rays that emanate from universal love envelope him, and a divine harmony resounds through space. The veil of Isis is at length lifted, and, like Buddha beneath the sacred tree, he traces out the long line of his many existences, some fair and some foul, through the whole length of the planetary chain.

And of all these lives incarnate in form, but separated by the living dreams of celestial migrations, he has concentrated the essence in himself. No effort, no joy, no sorrow, no affection, but has contributed its share towards the creation of the divine creature thus developed from a mortal man.

All that was before but dream has now become reality; all that was painful effort is now transformed into enjoyment; all that was tormenting doubt is now resolved into luminous truth. Love is no longer a mingling of heaven with hell, for where soul is united to soul with no intervening obstacle, all desire is at rest.

The thirst of knowledge is slaked in that sphere where to know is to be able.

And man thus transformed, having made all the powers and all the manifestations of his being divine—this king of the world of planetary spirits—this Prometheus whose chains have fallen from his limbs—utters a glad cry of triumph and love which, reverberating through the depths of infinity, call new worlds and new humanities into existence.

"If any teach Nirvana is to live,
Say unto such they err;....."

EMILIE DE MORSIER.

PSYCHIC THEORIES.

IT was, I think, about the year 1864, when the Deputies of the Ionian Legislative Assembly were all in Corfu on business, that the leader of the opposition, Mr. C. Lombardos of Zante, requested me to spend an evening with him at his Hotel, as he was anxious that I should show him some test experiments in so-called "spiritism" in the presence of other Deputies, who were to meet *ad hoc*. I may here state that, as a searcher after truth, I was then earnestly engaged in experimental pursuits, of this nature, and although at the time a good medium, I had given up such experi-

ments some time before my connection with the Theosophical Society. It is unnecessary at present to discuss the motives that which led me to undertake the experiments to which I have alluded; but I may state that I know scarcely any practice more injurious to morality, intellect, or the physical organism, than the so-called spiritual séance. I may further say that, in my opinion, it leads to no useful results, except in very rare cases, such as the one I am about to relate.

At the appointed time I went to the Hotel, where I found a large number of Deputies. Four of us: Mr. Lombardos, Mr. Vevikios, Mr. Plessos, and I, sat round the table, all except myself being from Zante. The spectators sat motionless and silent during the whole time of this experiment. Some raps soon became audible in the room, and after a while the table began to move—then it stopped, raised one leg and by knockings spelt out the name “John Capodistrias.” I asked: “Who are you?” The answer was “your uncle” (the late Governor of Greece). Then Mr. Lombardos engaged the so-called spirit in a long political discussion, which need not be repeated.

So far so good; but of course all this gave no proof of any outside intelligence underlying the phenomenon. On this account Mr. D. Delviniotti, a physician of Corfu, and one of the Deputies, requested me to show him something conclusive in that direction. I told him to go into the next room, which was vacant, and write something on a sheet of paper, fold it and put it on the table around which we were sitting. He did so, no one of the spectators stirring from his place, and not a word being uttered by those present. I then said that the word or phrase would be spelled out by rappings. The letter *D* was first rapped out—right. Next letter *I*—right. Third letter *O*—right. So the word *Dio* (God) was found by Dr. Delviniotti to be correct; but as he placed no faith in spiritism, he was not convinced by this manifestation, owing to the fact, as he said, that the name of God in this connection would naturally occur to the minds of the sitters.

When the table gave *B* as the beginning of the next word, Dr. Delviniotti smiled, and emphatically stated that *B* was not the first letter of the second word he had written. Then I addressed the invisible spirit (?) and urged it to spell out the written letter correctly; but with a stronger blow, the same letter was repeated. Dr. Delviniotti insisted that this was wrong, and again the table repeated the letter *B* with a still louder rap. This occurred I believe, more than four times, and the strength of the blows continued to increase. At last I unwillingly changed the form of my question to the spirit, and, instead of asking it: “Cosa vista scritto?” (What is written there?), I said:—“E' inutile che tu ti ostini a ripetere la lettera *B*; Leggi nella mente del Delviniotti cosa esso pensa.” (It is useless to go on obstinately repeating the letter *B*—read in Dr. Delviniotti's thought. What he is thinking about?). Of course I was presuming that the writing and the mental ideation of the Doctor were one and the same thing. But, to my surprise, the table spelt out, so to speak, quite fluently, the whole phrase “Dio salvi la Grecia” (God save Greece). Doctor Delviniotti,

deadly pale and trembling cried out, “All is right! Call upon the name of the Trinity,” and so saying grasped his hat in a hurry to go away. I then unfolded the paper, but found no words on it. “It was a blank” “What is this, Doctor,” I said “are you laughing at us?” “No, no, friends,” he replied; “I am mistaken. I put the written sheet into my pocket inadvertently! Here it is.” And taking from his pocket a sheet of paper, we found written on it the phrase; Dio benedica la Grecia (God bless Greece.)

The doctor has been twice mistaken in the above experiment—1st, after having written *benedica* he thought he had written *salvi*; 2nd, he had in his coat pocket a number of sheets of paper for his medical prescriptions, and had thus taken out the wrong one.

It seems to me impossible to account for the difference between the writing and the thought of Dr. Delviniotti by assuming that a secondary, unconscious Delviniotti's self was residing in one or the other hemisphere of his brain, which hemisphere was acting independently and in opposition to the other as if the two were separate entities.

I will try to prove my statement

1. From the stand-point of common sense.
2. From the point of view of official science.
3. Finally, by the data of occult truth.

I have placed common sense first, inasmuch as it is the foundation on which science proceeds in its own investigations. Common sense deals only with what is self-evident. It is the collective intelligence of average humanity as far as it goes. In the realm of thought it holds the same place as conscience does in morals. No scientific theory is true which is repugnant to pure common sense.

Now practical observation clearly shows that every animal organism, as a matter of fact, is a double one—it is a unit, consisting of two halves and containing similar pairs of organs, which act in concert and simultaneously, as if one and the same; although some of them, which are peculiarly subject to the influence of will, are also liable to act independently. Of this independence, however, we have a full consciousness, and it is on account of this consciousness that we possess so much control over them. But we know perfectly well that this control exercised through the will is confined within certain limits and to certain directions, while in other directions these organs obey laws governing the whole organism, producing effects of which we are not actively cognizant. In fact the processes of nutrition and the growth of the limbs and other organs subject to volition, are not cognized by our inner sense. This latent and unconscious condition prevails in our whole body as regards what we may call its “vegetable life,” which goes on independently of our will. We know, moreover, that such unconsciousness affects also the “animal life,” manifested through the agency of the senses and intelligence, when the stimuli cease to work on these latter, and when fatigue has exhausted their power, as happens in sleep and in

some pathological conditions. In such cases we live unconsciously, just as vegetables do, and our animal life must be looked upon as plunged into a latent state. But very frequently in this sleeping state a kind of consciousness emerges that shows itself to be possessed of higher potentialities than the ordinary waking consciousness, and though it is always the same "I am I," still it deals with a higher plane of existence, unconscious of its present cosmical or material surroundings, and conscious of such marvels as we recognize in the phenomena of veridical dreams, magnetic clairvoyance and prophecy. Sometimes, nay, very frequently, the perceptions of this supra-conscious state are very fallacious—those in this state will sometimes deny their own personality and existence—but in all cases we know that it is the same entity, *i. e.*, our own Ego, which underlies all these peculiar phenomena, although at times placed under different conditions or on different planes of existence, and thus becoming impressed by different surroundings. If we reflect on the inner self, we feel undoubtedly that consciousness is the subjective, knowledge the objective state of our Ego—the passive and active states of our inner entity, and that, were it possible to realize an infinite consciousness and an infinite knowledge, we should realize the absolute, or God, in both cases. Take a straight endless line, and take two points in it A and B, the former representing knowledge, the latter consciousness. From A to B you have knowledge, from B to A consciousness. Will is the missing link between the two points. By its energy A and B are united, and become one and the same thing—by its energy the line is changed into a point.

But let us pause a while before we go on further, in order to shake off the presumption that we have gone astray from the right path by laying down postulates on matters that lie beyond the realm of common sense.

I believe that as soon as we direct our minds to the mental physiology of man, we enter the threshold of the spiritual world and so-called metaphysics. The latter word is however somewhat a misnomer, since there is nothing besides nature, except the absolute first cause, the ineffable unknown one. And I think that common sense may speculate upon spirituality and the existence of this Ineffable One. Common material science deals only with the relations of forms, with the shadowy appearance of beings. All that is not proved to the senses has no existence for it; while common sense and intuition, which latter is its higher form, emerge into the realm of causes, that overshadows the material existence. But a science based on appearances is deceptive; first, because it studies only the impressions of beings upon ourselves, without examining these beings *per se*; and secondly, because of the missing link between causes and effects, which we cannot perceive on account of our shortsighted view. A musical scale is a note, continually increasing in acuteness, and thus giving rise to other sounds in infinite variety; but we cannot perceive more than twenty-four differentiations of a note which constitute a *comma*, or a quarter of a tone. In the same way causes and effects act throughout nature, and are manifested in an infinity of successive degrees of complexity.

In other words it seems to me that truth, as a matter of human research, is to be looked for rather in our inner than in our outer world, because in the former we can perceive, as if through darkness, the cause which engendered the latter. Of course, when speaking of the inner world, I do not mean to confine myself to the terms of Cartesius' statement "*Cogito—ergo sum*"—I do not mean that on this basis alone we must build up any philosophical theory; because common sense bids me believe that if it is true that man is a spiritual being, and that the starry heavens are not his creation; if it is true that he knows without doubt that he is not the creator of himself, he must argue that he is a part of a complete spiritual creation, whose everlasting law is unity in variety. And if such a spiritual world exists, then this earthly world is a mirror, wherein the spiritual world is reflected; and to know truth as far as human research can go, we must try to know the inner self and all its spiritual surroundings, which, like our own Ego, are necessarily interblended with matter on account of their finite and material existence in the cosmos. Nevertheless common experience shows that spirit is never stopped in its way, never hindered in its acquirements, but always goes on, gradually increasing its momentum. The mere notion of the Infinite will show us that the spirit belongs to Divine Nature, and that it appears finite only on account of its material boundaries. But these boundaries too, which are called matter, are a compound of other material elements, which in their turn are constituted by molecules divisible *ad infinitum*. Were it possible to realise infinite division we ought to find as the real remainder a mathematical point, which is non-existent for material man, though existent for the absolute. This point, having no size, would not be *matter*, but as infinitely *minute* ought to be *manifested God*, because there is not a single point in space and time, which is not essentially *God*. Void space is self-existent, eternal and infinite; it is the *form* of the manifested God. Point and infinite space are *God* in either direction—the infinitely small and the infinitely great are the beginning and the end of the manifestation of God. Between these two infinite extremes lies so-called creation, which is nothing but the *unfolding* of the first cause. In the centre of the circumference of this infinite circle there is a secondary God; the "I am I," the equilibrium of opposed powers, which engenders personality and consciousness. From the objective point to gross matter, from this to material, organic, and animated bodies, from the latter to super-human beings and celestial powers, there is an unbroken chain of advancement, through which passes every being in time and space; because its divine essence earnestly longs to join the fountain of light, whence it set out. But as the infinite is *unfathomable*, the limited being will never join it through the infinity of space and time, and the differentiations of beings will remain through all eternity. Pantheism is rejected by common sense, because it is opposed to the notion of the infinite, which is the ground on which consciousness is based; and consciousness is a self-evident truth. Thus all these beings must be finite in the objective worlds, though progressing *ad infinitum*. Therefore they will each have a form suit-

ed to their essential Nature, and to their plane of spiritual existence. Official science knows only the gross matter, which is the form or the expression of the inner hypostasis of material beings. But it fails to recognize that this matter or form is *per se* but a mere concomitant of the inner spiritual essence. It fails therefore to argue that matter is as multifarious as are the underlying essences. And whereas it is cognisant only of one plane of existence, the lower material existence of beings, it boldly argues that there is no other differentiation of matter than the grosser one; and by attributing to it, and to it exclusively, the phenomenal qualities and powers which it seems to possess, it builds upon the fallacious basis of inert matter a philosophical theory which is merely founded upon appearances. Moreover, realizing the impossibility of denying spiritual phenomena, it accounts for them by assuming that the noumenal (*νοούμενος*) world, which in fact is the cause of the phenomenal, is but the offspring, so to say, of gross matter; and though an unfathomable abyss yawns between the material and the spiritual worlds, it presumes to fill this abyss with *matter*, which is always swallowed up by *spirit*. So we find in Dr. Davoin's work that thought is the phosphorised secretion of the brain, and that bean-eaters are the greatest among philosophers, because beans cause the brain to secrete a great deal of phosphorus, and phosphorus is thought. So all is easily explained, but with the draw-back that the explanation, though a logical consequence of the materialistic theory, is contrary to common sense.

But it is time to take up the thread of our discourse by repeating that the endless straight line, that represents intelligence and consciousness, represents the manifested God, out of whom every being is evolved, and all these finite beings in their infinite totality are the mirror of the Ineffable One, of the Father, whom no mortal tongue can name, no mortal mind conceive. Along all this endless line, life, knowledge, consciousness, harmony, beauty and every other potentiality and energy make their own way by ascending degrees. Material beings are so many centres, wherein these potentialities are focussed in the material world. But whereas these potentialities do not consist of gross matter, and because they are a unit *per se*, they continue to exist even after their separation from gross matter, or in other words after death or decomposition, as in animals or vegetables. Apparitions, both of living and dead persons, show beyond doubt that the spiritual entity continues to exist even after it has been severed from its earthly garments, clad in the ethereal form, which during life was the "plastic medium," between spirit and the material body. And if we are to judge by the numerous apparitions and their intercourse in daily experiences with living men, we are driven to admit that they see, feel, think, and speak without the aid of bodily senses, and are endowed with transcendental spirit senses through which they perceive, hear, feel, think and act in the marvellous manner witnessed at spiritual and magnetic séances. Moreover it is just on account of their possessing these transcendental qualities and potentialities that mesmeric subjects, though still in material fetters, can, while in a

state of trance, enter this superior plane of existence, and make use of their transcendental senses, while their body is like a corpse.

It appears, then, that matter is but a factor in the earthly appearance of spirit upon earth; it is the telegraphic wire through which spiritual agency is conveyed; inasmuch as spiritual energy pre-existed before entering the gross material body. Again, if we are to accept a first infinite cause, we have to accept also a noumenal world,—a world of perfect ideas, which are the only possible reality, an ideal word corresponding to the spiritual one, which in its turn is represented by the grosser material world. It is by such an unbroken chain of existence that all is harmony in nature; it is by such a link that all is unity in it. The higher planes of existence are manifested in the lower ones, and though the brain has so many departments, so to say, wherein spiritual agencies are founded, there is but one indivisible spiritual entity, which rules over all without residing in any of them.

We have said that our physical body is a double one. Now common sense, guided by analogy, shows us that it is a general law in the growth of organic beings, that increase takes place from the centre to the circumference, while inorganic things increase their size by juxtaposition; because the latter do not constitute a perfectly unified entity; while every organic being is harmonious and self existing creation, and harmony cannot exist without this symmetrical dualism. But these two parts are mysteriously unified in the *linea mediana* (middle line), which is the boundary between gross matter and the spiritual entity. And if in all these beings we find the same duplication and equality of energy on both sides, why should we infer that the human frame, or the brain of man, are exceptions to the general law? Why should we assume that one hemisphere, which is exactly the same as the other, is for the most part inactive and almost useless, except during short intervals which may be considered pathological ones? Why should we admit the existence of a secondary spiritual self counteracting the agency of the principal one, and can we account for it? Is it another spiritual ego, and is man subject to and under the control of two often opposite powers? Is he conscious of both? If so he must be endowed with a third higher conscious self. If on the other hand it be supposed that the inner entity of man is a unit, how is it possible to imagine one indivisible Ego, not only divided into two parts, but also into parts so different as to produce quite different effects?

Evidently both these assumptions are wrong, because of their materialistic stand-point. Suppose spiritual energy to be engendered merely by the grosser matter of the hemispheres of the brain, then all is confusion, contradiction and incongruity.

Suppose on the contrary that the brain is a channel through which spiritual agency is focussed and distributed, and you will realize not only the physiological and morbid facts of ordinary human cerebration, but the still higher psychic phenomena of thought transference, magnetism, apparitions, phantoms of the living

and the dead, clairvoyance, healing power, possessions, obsessions, haunted houses, etc.

In fact man's spiritual entity, overshadowing the brain as a unit, through its ethereal medium which is the magnetic aura of the latter, causes it to act according to its own will, and the influence of its natural surroundings. The brain is made up of duplicated organic centres, where each spiritual energy is focussed and transmitted to its particular department. Diseases and mesmeric processes may stop or alter this energy in the whole brain or a part of it; palsy and injury to the nerves may do the same; and it is always true that whenever the channel which conveys a certain energy becomes unfit to fulfil its function, the corresponding action ceases to manifest itself. Insanity exhibits a still greater disturbance of mental energy, but in many cases we do not know whether it is to be attributed to a mere organic disorder, or to spiritual impact from the outer world. As illustrative of this subject I may mention that some years ago in Alexandria I knew a very respectable, accomplished and healthy young lady, with whom and her husband I made many experiments in table turning. The lady was a good medium, and one day, on putting her hands on the table, she suddenly lost consciousness and became insane. This lasted about a week, and then I succeeded in curing her by the use of magnetism. During all this time her demeanour, words, and acts were most strange. She jumped, laughed, and sang in an extraordinary manner, and the expression of her features was horrible. When restored to her normal state, she proved unconscious of all that had happened to her. Before and after this unhappy occurrence she has always been perfectly well, so we may perhaps place her case in the same department as haunted houses and haunted men. And why not?

In morbid cases, such as the one just referred to, consciousness, working by and through the nervous channels, is in its turn affected by a disordered state of the material organism, and an abnormal struggle ensues between the Ego and the organism in which the latter is, up to a certain point, quite cognizant of the morbid hallucinations conveyed to it by reflex actions. But as everything in nature is subject to certain limitations, so under the continued pressure of the disordered material organism the control of the conscious ego grows weaker and weaker, until at last it disappears, overpowered, as it were, by the material cause, that is, by the spiritual impact, generated by this cause in consciousness itself by reflected action. In this case morbid hallucinations become realities to the insane man, and he is not aware of the morbidity of his own state. But plunge him into a magnetic sleep, and the insane man will be quite changed; he is then not only endowed with reason and free from hallucinations, but even in a still higher intellectual state than any he ever experienced in his normal condition, and is able to foresee hidden events by clairvoyant insight. These are not stories invented for the benefit of the case. I myself have very frequently obtained such results. But now it is to be asked:—How are we to account for this phenomenon? Is it perchance because we have healed the

insane through a number of mesmeric passes? Nay, is it that we have in a few moments transformed him into a prophet and a philosopher? Common sense does not allow us to postulate such an incongruity.

We have said that every essential entity is clad in an ethereal form, and that this form represents exactly the degree of advancement of this spiritual hypostasis (*hypostasis*)—otherwise it would not be its own form. Now all beings are potentially constituted of the same principles, because every being may attain them in its further progress; not only is the dog a candidate for humanity, but man is a candidate for deity. Glance over the whole realm of creation, and you will see that inferior beings are always candidates for the condition of those who next follow them in the scale of advancement. On that account common sense must necessarily argue that every being has in itself, although in a latent state, the potentialities of its own progress, otherwise creation would be a permanent stagnation.

This granted, let us consider man in relation to his tendencies, and we shall be forced to admit that he is either a very sensual, low-minded and coarse being,—not very unlike the lower animals—or else a spiritual, noble-minded, intelligent being. Spirit, guided by will, may tread either the path of heaven, or that of earth, and, so, though still living on earth, man may enter the spiritual realm, and this is so because all changes in nature are effected by imperceptible degrees. Now this spiritual plane is one that is not concerned with the grosser material influences of earth, and our hypostasis, in entering it, realizes the consciousness of its divine nature, because the human soul there unifies herself with the Divine Soul, the *anima mundi*, or rather the soul of the solar system. Here the surroundings of the inner self are widely changed, and consequently consciousness and knowledge assume a changed aspect. No bodily pain or terrestrial influences can there affect the transformed entity. What marvel, then, if an insane person, placed by magnetism in a higher state of consciousness and thus freed from the action of material influences, obeys the laws of the spiritual plane, and exercises his own higher potentialities? For him the distance between A and B, which we imagined on the straight endless line, is now greatly increased, and another horizon—the horizon of worldly causes, is now opened to his amazed view. Long ago I mesmerized an idiot aged thirteen who had never spoken a word in his life, and who told me in trance that his disease was due to a fall from a ladder when he was two years old—which proved to be perfectly true. Moreover he described the abnormal condition of his brain, and was clairvoyant as to distant events. But all these marvels cease as soon as the magnetizer restores the patient to his waking state, and the latter relapses into his prior condition, utterly forgetful and unconscious of his proved higher experience. There is another case, in which the mesmerized subject passes on to a still higher plane of existence—one that holds the same analogy to the spiritual plane as the latter to the material. Such a plane is very nearly akin to that of the noumenal world, and *ecstasy* is the characteristic of the sub-

ject that enters it. The sleeper is freed from the influence of the mesmeriser, and his soul can fly away, leaving behind her a *corpse*. He sometimes passes alternately from one stage to another, from ecstasy to somnambulism, but he is always forgetful and unconscious of past experience, and conscious only of the present. Evidently all these phenomena prove that the Ego is always one and indivisible, though its surroundings on the plane in which it actually is for the time being obliterate the consciousness and the knowledge of the conditions wherein it was previously placed. But there is not a single fact which proves that a double cerebration, or a double consciousness, can exist at the same time in a healthy person, neither—what is still more impossible—that unconscious cerebration can obstinately oppose the present consciousness of a waking and healthy person, as in Dr. Delviniotti's case, externally acting upon the table, and guided by the same Delviniotti's *inner Ego*, which on the one hand declares absolutely that he has written "*salvi*," and on the other, "*benedica*." I think that such an assumption is utterly inadmissible by common sense and official science. Nor will I deny the possibility of unconscious cerebration on account of this statement, inasmuch as it is certain that automatism and unconscious cerebration are phenomena that really occur in our daily experience. But in such cases there is no secondary self, but rather the inner self is so attracted by a fixed idea that it pays but little or no attention to other stimuli—hence active consciousness too is weakened in this second direction, and mere instinct, as if in a dream, acts automatically. But this is not to be mistaken for unconscious cerebration, nor can we account for it by admitting a secondary self. Unconscious cerebration is a phenomenon in insanity and other diseases or cases of induced suggestion, as in hypnotism. Poets and mathematicians, when speculating on their ideas, are liable to such temporary abstraction, which is not very uncommon among other people on certain occasions. But the automatic idea is never so strong or independent as to militate against the spiritual inner self. As soon as the poet or the mathematician is recalled to the reality of the material world, he confesses to an imperfect consciousness of the stimuli which acted on him, but says he was deceived through inattention; and his statement, I think, proves neither a *secondary self* nor an unconscious cerebration. Other pathological conditions, as aphasy, agraphy, &c., are accounted for by admitting a paralysis or a temporary obliteration of the organic channels through which the spiritual energy is conveyed. But neither the above cases of abstraction nor the pathological conditions just referred to are to be considered parallel to the physiological condition of the sitters in spiritualistic séances. They calmly put their hands upon the table, and in a few seconds various manifestations of intelligence assure us that the sitters are but a single factor in this marvellous phenomenon. Some years ago a medium through whom I was working guessed by raps the objects that the by-standers held in their hands, and the names of several photographs, which I was placing in a reversed position on the table, without seeing them. Did the medium really possess

such astonishing clairvoyance through the secondary self, which clairvoyance she experienced on no other occasion, but only when she carelessly put her hands upon the table? Why does not this secondary self always act in the same manner in every person? Why does not every one make use of this secondary self, rather than of his very often stupid primary one, who is not able to guess or understand anything outside the lower planes of consciousness?

Now let us see whether we can be sure that in the infinite creation there are no other beings than those that are tangible and visible. Are we sure that, if they exist, they cannot control our nerves and muscles, and even our entire organism? And if so, can any one theorize on psychical phenomena before he is perfectly cognizant of such influences? I am well 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 preconceived ideas. In my humble opinion appearances of the phantoms of the dead and the living materialisations of spectres, as recorded by Professor Crookes and many others, *apports* of material objects, collective appearances, haunted houses, and the unanimous testimony of seers, ought to form for every experimenter the true foundation for psychic theories. Matter is only a word, conveying but a vague idea upon which no scientific knowledge can be based, and its supposed qualities are a hypothesis, based on another hypothesis. Thus these material irradiations, say, from America to London, which are said to produce the impact on the patient by the agent at a distance, by deceiving him into the belief that he sees the phantom enter a chamber and shake hands, and, travelling through unknown countries and oceans, reaches at a given moment the desired spot, at the same time wonderfully influencing many people with whom the dying man is not concerned, nor even acquainted; these irradiations, I say, seem to my common sense infinitely more hypothetical and incongruous, and of a more transcendental nature, than the spiritual theory, which admits the real presence of the veridical apparition in the place where it is seen; and "thought transference" after all is not sufficient to cover all the ground of psychic phenomena, which ought to be studied in their totality and synthetically, so to say, and not merely piece-meal; inasmuch as "thought transference" is but one stage in the structure of a theory to account for all psychic phenomena.

DR. N. COUNT GONEMYS.

(To be continued.)

LONELY MUSINGS—II.

Always and always higher, from the throng
 Lawless and witless, lead his feet aright
 Life's perils and perplexities among,
 To the white centre of the sacred light.

[From E. Arnold's translation of Proclus "Prayer to the Muses."]

IT is a very natural and deep-seated feeling to desire by external act or repeated words to impress upon the mind the relative importance of a future life and the high wisdom of trying to realize its secrets.

All the rituals of all the religions of the world are but an exemplification of this.

The student of occultism may think that he has passed beyond these things, and that he is now in possession of a motive power that can never alter; nevertheless such aids to right thinking cannot always be put aside in the earlier stages. For indeed who does not feel the impossibility of always keeping the heart at its highest pitch of enthusiastic devotion, and the will at its maximum of determined energy? There must be moments of weariness when the heart grows despondent and the spirit droops, and when any ceremonial would be readily accepted and performed as a help to restore the dying energy.

With the knowledge that there exist in nature more subtle forces than the ordinary man is cognisant of, the student may even be tempted to fancy that there are incantations of power which might save him trouble in restoring the proper equilibrium, but he must learn that nothing can take the place of the strenuous energy of the *Will*, and that in himself alone lies the power to lift himself again to the level from which he has fallen. No! the ceremonials and incantations of those who aspire to practise Raj-yoga must all be performed within.

But various hints may be given to the student which may help him to attain the proper equilibrium and to keep it throughout the day. Such a help he will find to lie in fixing the mind on the main questions of existence the first thing in the morning. Before he gets up let him thoroughly wake himself and ask himself three questions—What am I? Why do I work? How do I work? Each one will find his own words to answer these questions, but the general meaning of them will be somewhat as follows:—

What am I? I am a fragment of the all-pervading Deity, entombed in the flesh, and working out through slow and painful progress its evolution towards liberation and reunion.

Why do I work? I work to reach the home from which I started—the pure state of unconditioned Being—the richer for having fulfilled my mission in the vale of tears.

How do I work? I work by striving to allow neither good nor evil fortune to disturb the perfect serenity of my soul—by detachment from all earthly desires—by keeping the ultimate goal steadfastly in view—by doing good to all sentient creatures, and so extending this sympathy and pity for all that endures life—and by using every earthly act that has to be performed, as an act of sacrifice and devotion to the Deity within.

Those unacquainted with the eastern wisdom may be apt to remark that such thoughts altogether transcend ordinary morality—and such indeed is the case. What the various exoteric religions of the world blindly grope after, Theosophy leads to with scientific accuracy, and what is commonly known by the name of 'saintship' is but a step in the progress.

The student should also remember that individual like national development, must, as Mathew Arnold puts it, proceed simultaneously along many parallel lines—to act otherwise is to produce a mal-proportioned nature—be it in nation or in man. In other words, to quote one of our Teachers, "the way is not found by devotion alone, by religious contemplation alone, by ardent progress, by self-sacrificing labour, by studious observation of life—none alone can take the disciple more than one step onwards,—all steps are necessary to make up the ladder." Of what use are devotional rhapsodies or transcendental aspirations, unless to nerve you for the work of life? The mere delight in emotion is like enjoying a view from an eminence over some beautiful country, with far away on the horizon the misty heights of the celestial mountains for which you are bound, but unless used as a stimulus to face the heat and toil of the journey across the plain, you will never reach the mountains, and the mere emotion become little better than an intellectual narcotic.

But true is it that *Bhakti*, though the last of the three gates of Perfection, is also the first, for without devotion whence can come the motive to seek for the unseen? And how can there be any true progress without the necessary prelude of an intense realization of the ultimate goal? The devotional feeling, however, must be used as a stimulus—not enjoyed as a sedative.

Similarly "*Gnana*" and "*Karma*"—knowledge and work,—without the fire of "*Bhakti*," are unable singly to conduct to the Supreme. The student on either of these paths may attain felicity among the Devas, but he cannot hope to reach the stupendous heights of the all-perfected Humanity unless he develops on his upward way some germs of devotion, which, however, it is almost impossible that he should fail to do. Indeed, a truer way of stating the question will probably be that though the predominating element in every soul will attract each to a separate pathway—one to the path of Knowledge—one to the path of Work or Duty—and one to the path of Love or Devotion; yet no soul of a true disciple is entirely without the other two elements, while the union of all three in perfect equilibrium must ever be the object before the disciple's mind.

PILGRIM.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.
(Fourth Series.)

V.

THE phenomenon of Obsession, described by Lytton in "Zanoni," is a fact which has been and is still often realised by ignorant persons, who profane the sanctuary by evocations and other rash practices. I recently had a visit from a man who told me he was an orthodox Catholic, and who had been led by curiosity to read my books. In spite of the severe warnings against such practices therein contained, he prepared a room, obtained the necessary perfumes, traced a pentagram, and pronounced a formula used in evocations. He heard strange noises, and suddenly a blue flame appeared on the sign he had traced. He was then greatly agitated and his strength began to fail, as if he was about to die. He dragged himself out of the room, lit a lamp and then his courage returned. He went back to the scene of his evocation but saw nothing. At night, however, after he had retired to rest and the light was extinguished, he saw the blue flame close by his bed, and a voice whispered in his ear "You have summoned me, what do you wish me to do?" He did not know what to reply and made the sign of the cross, but the flame did not disappear, and ever since that time he has seen it whenever he has been in the dark. Much distressed in mind, and having in vain exhausted all the means of his religion, he came to me for advice. I told him that any fresh attempts at magical practices would only increase the evil, and that he must expiate his vain curiosity by steady labour and good works. He did not seem convinced, and went away under the impression that I was unwilling to help him; I am certain he expected me to recommend some magical ceremonial, and had I done so he would perhaps have seen a green flame instead of a blue one, and would have been unable to get rid of it for the rest of his life.

I knew at Paris an honest citizen named Berbiguier. He was a weak, credulous sort of a man, and one day he took it into his head to consult a person who professed to tell fortunes by cards. This woman was reputed to be a sorceress, as indeed it will be seen she was in fact.

The sybil told him to bring her two new glazed earthen pots, some pepper, tobacco, laurel, vervain and some twigs of birch. He brought all these things; and then the old woman, with one foot shod and the other bare, kindled a fire with the birchen twigs and some laurel leaves, carefully listening to the crackling of the flame; then she put some tobacco into one of the pots and some pepper into the other, and made the consultant choose some cards, which she put indiscriminately into the two pots. She then covered the pots with parchment, on which she traced curious figures, murmured some unintelligible words, and told Berbiguier to call again on the morrow. That night the poor man could not sleep. Around his bed he saw hideous figures, that made grimaces at him and appeared to be mocking him. And plainer than the rest he saw the sorceress, who seemed to be threatening him. The next

day he told the woman that he had changed his mind and was no longer anxious to consult the oracle, but that he was willing to pay her if she would only rid him of the phantoms that were troubling him. She took the money and sent him to other sorcerers. The maniac became worse and worse. He continually seemed to see the air obscured by a cloud of flying creatures that looked like great Egyptian beetles. These things settled upon him, ran through his hair, crawled over his food, glided into his bed, and tormented him with stings and bites. They were at once grotesque and monstrous like the visitations of Saint Anthony. The human form seemed mingled in their structure with that of venomous insects: he not only saw but felt them: he was able to take hold of them; and it seemed to him that he had filled bottles with them. The sufferings of this poor lunatic were only too real. Little by little his limbs became contorted, his back was bowed, and he could only raise his head with difficulty. He said that the hobgoblins had twisted his neck. This man wrote an account of his own hallucinations, calling the insects by which he was plagued hobgoblins.

But let us return to the divine science and the higher mathematics of our philosophy, which form the occult treasure of humanity, so carefully concealed by the primitive Free-masons and the ancient Hebrews that the keys seem to have been lost, and most of the modern Jews and Free-masons do not even suspect their existence. We may find however not only traces but even the true principles in the official liturgy of the Jews.

I have in my possession a book of prayers for the use of the French synagogues; and in this the divine names of the Sephiroths are invoked, and God is thanked for having opened the thirty-two ways of the true science. There still remain a few Rabbins who are Kabalists, but they take pains to conceal their knowledge, and if questioned on the subject will tell you that they hold the opinion of Rabbi Moses Maimonides respecting the study of the Kabala, and agree with him that it is very dangerous. If you speak to them of the Sohar, they will tell you that it is an unintelligible book, and that we must confine ourselves to the Talmud; but they take care not to add that the Talmud is nothing but the Kabala, doubly and triply veiled.

The half-instructed pretend that the Kabala is a modern invention, and cannot be traced back farther than the fifteenth century, because none of the books containing it can be proved to date earlier, but this is no real argument against its antiquity, when we consider how jealously it was guarded and hidden. It is evident that the Gnostics, who lived in the first centuries of the Christian era, as well as the philosophers of Alexandria, must have been acquainted with the Kabala. It is to be found in its entirety in the numerical philosophy of Pythagoras, but the pure dogma, set forth in the Sephir-Dzenintha, was not published until the sixteenth century by the learned and pious William Postel.* This book, containing the foundations of the science, appears to have

* Postel: *Cl. Absconditorum a constitutione mundi clavis*. Amsterdam, 1646.

been anterior to Moses, but was only preserved orally until the time when it was committed to writing by the disciples of Simeon Ben Jochai together with his double commentary, the Idra Rabba and the Idra Suta.

This book, one of the most wonderful that the human mind has ever produced, is divided into five chapters, just as the blazing star emits five rays of light; and it commences with these words:—"The book of mystery (or occultism) is that which describes the equilibrated motion of the universal balance. This balance is suspended from a centre which is nowhere.

"Every force that is in excess is fatally broken by the reactions of equilibrium, and it is thus that the ancient kings of the universe have perished.

"They have been violently broken, and their remains have again formed part of the equilibrium by assuming new forms.

Before the balance had regularly manifested its equilibrium intelligence did not know its own countenance, because it saw no other similar one and could not see its own mirage.

"Creation demanded a head, and then this object of all desires appeared. The head of man and the forehead of God appeared together on the horizon, the one like a rising sun, and the other like a disk of shadow.

"The light ascended, and the shadow descended, man being the shadow of God, and God the light of man.

"And the two faces looked upon one another, face to face, the one representing the divinity of man, and the other the humanity of God. The dark head was surrounded with a white aureole, and the light one with a black aureole.

"And these two heads are inseparable, man being the head of the world, and God the head of humanity.

"The white head is majestic and calm. Its eyes have no lids and emit radiance on all sides. They are the two foci of an immense ellipse, which is the one eye of the supreme seer..."

In translating these grand passages I have shortened and synthesised them, in order that they may be more easily understood.

"The equilibrium of the balance is eternal, but it appears to be new when a world is formed or is regenerated.

"The Scripture says: In the beginning the harmony of powers created the heaven and the earth.

"The word earth is used here to include all solid substance. It is then said: But the earth was without form and without consistence, etc. This refers to the earth that we inhabit, and which commenced with the gaseous and igneous state.

"The life of our globe is subordinate to the number thirteen. Six thousand days with the six thousand nights for the formation, and six thousand for the transformation.

"And each of these days represents a thousand years and more.

"The great night will arrive during which the world will sleep; and it will reawaken transfigured at the break of the eternal day.

"The world is surrounded by an immense serpent, whose changing scales bear the typical impress of all the forms of nature.

"This serpent is circular, and seems to be either proceeding from itself or else to be continually devouring itself. Its tail both emerges and returns, it is held in the mouth, and seems as if it were being savagely bitten.

"On each of its scales there is a projection that is the model of a world.

"The devouring head is appeased and seems to crush itself under the foot of the divine Chochma, or the just and merciful wisdom, whose goodness abounds like the waves of the sea.

"This serpent is double, there seem to be two of them, but their harmony unites them into one. This refers to the astral light.

"The two serpents are figured by the letters Jod and He, and these are called Shekinah, that is to say light manifested through forms.

"Their movement is regulated by the balance, and they represent the light that appears before the sun, and it is on account of their equilibrium that God is said in Genesis to be pleased with the light and to declare that it is good.

"These two serpents embrace one another like two lovers, and from their union is formed the law of equilibrium, which is the supreme reason or Logos.

"This harmonious reason is represented by the letter Vau. It is like a tongue that speaks and explains all things. Thus is brought about the union of the Father with the Mother.

"The Father seems to disappear in the Mother, but he fills her with his life and his splendour.

"Woe to him who looks indiscreetly on these mysteries, and who reveals to the profane the secrets of the nuptials of the eternal."

This ends the first chapter of the book. It is strange that so ancient a work should seem to have anticipated as it were the discoveries of modern science. But what is the reason of the warning in the last paragraph? Hermes Trismegistus has explained it. It is for fear of turning the heads of the weak-minded and of giving weapons to the wicked. In this eternal harmony they would see nothing but fatality, and would preach more loudly than ever the triumph of matter.

A HOUSE HAUNTED BY A DOUBLE.

THE following narrative is absolutely true, excepting the names of places and persons, which have been altered for obvious reasons. I was the eldest of five children. My father, who died when I was nine years old, had been a solicitor in good practice in the city of Exeter, and left his widow and family comfortably provided for. My mother—the heroine, if I may venture so to call her, of this tale—was one of the most loveable women I have ever met—quiet, gentle, and simple, but rather inclined to reticence; every word she uttered was received with unquestioning belief by us all. Although not superstitious and not at all communicative concerning her own thoughts and feelings, she had one strange

experience which was the frequent topic of conversation. She was in the habit of dreaming about a certain house which had no existence—so far as she knew—except in her dreams. This house was always the same, and she described it as being perfectly familiar to her and as seeming as much her own residence when she was asleep as our own house was when she was awake. "Mother's dream-house" was quite a household word with us.

We continued to reside in the same house in the highly-respectable part of Exeter called Southernhay which my father had occupied before his death, but we were in the habit of making yearly excursions in the summer to some country or sea-side place. One year, when I was about nineteen, a friend asked me to accompany him on an excursion into Wales. As we had not often been there for our summer holiday, my mother asked me to look out for a pretty place where she and my brothers and sisters might come. I kept her request in mind, but three weeks had passed and no likely place had presented itself to my notice, when one day my friend and I, being caught in a sudden thunder storm, took shelter in a house of a more imposing exterior than is commonly found in Welsh districts. The occupants, a lady with her son and daughter, were profuse in their hospitality, and in the course of conversation I gathered that she was anxious to spend some time in London to consult an oculist about her son's eyes, the state of which gave her some alarm, and for which she desired to obtain more skilled advice than the neighbouring small town afforded. She however did not like to leave her house without some one to take responsible charge of it during her absence, her daughter as was only natural desiring to accompany her. Here, I thought, was the very thing—a nice house, a lovely situation—just what my mother wanted. I broached the subject, the lady was delighted—to make a long story short everything was arranged—Mrs. Clarke and her son and daughter left for London, and my mother and the children were to join me at P—, when the illness of my mother's only surviving sister called her to her bedside, and the children with their old nurse and another servant arrived without her. After about ten days I heard from my mother that she would arrive at the nearest railway station (about ten miles distant) by a certain train. I drove over to meet her, and after the first greetings, inquiries, etc., I informed her with much glee that what she had wished for all her life, namely, to live in a haunted house, was now to be accomplished, for the house we had taken was currently reported to be haunted. I added that we had not as yet been favoured by a sight of the ghostly habitant—that being evidently an honour reserved for her. We were making very merry over this, and my mother was looking forward to seeing the children again, when I noticed that she began to look round her in a sort of startled inquiring manner, and suddenly when a bend in the road revealed the house in the distance, she laid her hands on the reins and stopped our advance. "Wait," she said,—and I was frightened to see how white and scared she looked—"I have seen that house before—that is the house of my dreams. I can describe the furniture in every

room"; and to my astonishment she did so quite correctly to the smallest detail. It will readily be believed that after this the house was an object of the intensest interest to all of us, and it was with a strange feeling of almost terrified amusement that my mother's perfect familiarity with the whole place made itself apparent to us in many little ways; she knew where every thing was, as well as if she had lived in it all her life. The appearance of the ghost was the only thing needed to complete the eeriness of the whole affair, but that completion never arrived, and we used to laugh and say we had frightened the ghost away. When we had been there nearly five weeks, and the strangeness of what I have related had begun to wear off, we received a letter from Mrs. Clarke, saying she particularly wanted some things which she had left locked up in a cupboard, and if quite convenient to us she would come and fetch them. Of course my mother said she would be very pleased if she would do so, and on the day appointed she arrived. As it happened my mother had a headache and my sister received Mrs. Clarke and took her to her room, and having selected the things she required, she was conducted to the drawing room where my mother was laid on the sofa with the blinds drawn, so that the room was in partial obscurity. I happened to be there, and I rose to greet our visitor and led her towards my mother. What was my astonishment when Mrs. Clarke, clutching wildly at my arm, exclaimed with ashy face and starting eyes "The ghost!" and I had only time to catch her and guide her to an easy-chair, when she fainted. Recovering herself, she positively asserted that my mother was the ghost that had haunted the house for so many years.

P.

LIGHT ON THE PATH.

WRITTEN down by M. C., Fellow of the Theosophical Society, London; and annotated by P. Sreenavas Row, Fellow of the Theosophical Society, Madras.

(Continued from page 270.)

Section III, Clause 3, (Continued.)

WE have seen how Aura emanates with colours from all bodies whether animate or inanimate; and how human Aura, in particular, is capable of indicating not only the character of human action on every isolated and momentary occasion, but also the sum total of all actions performed during the period of individual existence, taken as a whole. For the production of this great result, several conditions are necessary. First of all, the aura should be capable of spreading itself through the boundless space (*Akas* = Ether); affecting every body that comes into contact with it; and then reacting upon the very same body from which it had first emanated,—either for good or evil, according to the character of the aura for the time being. And secondly, the Ether should be capable of retaining indelibly the impressions which the aura makes upon it, and of producing permanent results calculated

to form and govern the destinies of man, etc. I shall now endeavour to show that all these conditions exist, and that their existence is quite within the range of ocular demonstration.

I have already shown that that aura is dynamic and electrical, and as such is perfectly capable of extending itself through space. Space, be it remembered, is not a void, but is filled by the ethereal element (*Akas*), highly luminous, and exceedingly subtle; conveying "the imponderable and intangible life-principle, the astral and celestial light combined," and forming what is called the *anima mundi*. Indeed, *Akas* is none other than a form of *Para Brahma*, the all-pervading.

The existence of Ether and its properties—known to the Aryans from time immemorial—are now being gradually recognised by the Western scientists. Not only do they admit generally that Ether exists, but also hold that it exerts a direct mechanical influence on the motion of bodies in the universe, on which it operates as a "retarding medium," by opposing a resistance to the motion of the planets. Indeed it has been proved that the effect of this retarding medium is already being sensibly felt upon the motion of Encke's comet. Professor Tyndall recognises ether as the medium filling space, and mechanically adapted for the transmission of the vibrations of light and heat, as the air is for the transmission of sound; and he says further that:—

"Ether explains facts far more various and complicated than those on which Newton based his law. If a single phenomenon could be pointed out which ether is proved incompetent to explain, we should have to give it up; but, no such phenomenon has ever been pointed out."

Dr. J. D. Buck says that:—

"This fluid ether, or whatever it may be called, acts everywhere as matter, but also possesses properties diametrically at variance with materiality; for instance, it can penetrate the most compact bodies, and cause a thousand various alternate operations of the remotest bodies upon each other."

And Professor Zollner in his work on Transcendental Psychics enunciates the theory of a fourth dimension of matter, or rather a fourth property of matter enabling it to pass through matter. He describes numerous experiments made by him to establish this theory, among them being instances of the abstraction of articles from a hermetically sealed box and so on.

"The ether," says Dr. Whewell, "must possess a number of complex and refined contrivances and adjustments, which we cannot analyse, bearing upon plants and chemical compounds, and the imponderable agents; as well as those laws which we conceive that we have analysed, by which it is the vehicle of illumination and light." He adds that "ether must not be merely like fluid poured into the vacant spaces and interstices of the material world and exercising no action on objects. It must affect the physical, chemical, and vital powers of what it touches;—it must be a great and active agent in the work of the universe as well as an active reporter of what is done by other agents."

The statement made by Dr. Whewell that ether is the reporter of what is done by other agents is not allegorical, but a fact recognized in Aryan works from time immemorial. The Aryans give the name of *Chitrugupta* to the energy by means of which the impressions of human actions are as it were recorded in the pages

of nature's book; so that the moral rectitude or delinquency of each individual may be seen and measured with a view of constructing a basis for the dispensation of retributive justice in respect of his present and future life. Accordingly, the *Skanda Purana* defines *Chitrugupta* to be *Viswa-charitra lehaka*, the recorder of the history of the Universe; and the function of this personified energy is declared in the *Agni Purana* (ch. 368 and 370) to be to record all the good or evil actions of individuals; and to communicate the same to *Yama*, the lord of justice, at the time of *Atyantika-laya*, i. e., the time when the soul receives its final judgment after the elemental dissolution of the universe, of which we have already said enough in this work. For further information, I beg to refer my readers to the *Srishti-kanda* of the *Padma Purana*, and *Bhavishya Purana*.

This grand process of the impression of the records of human actions on the volumes of nature not only bears the stamp of religious authority as above stated, but has furthermore the sanction of science. That universal ether is the recorder of human actions is a scientific fact founded upon the law of action and reaction, which is an established principle in mechanics. It is now generally conceded that there exists a mutual and reciprocal action of different things upon one another. Thus, if a body falls to the earth, the earth reacts upon it, and stops it or throws it back. If sulphuric acid be poured upon limestone, the acid acts upon the stone, and the stone reacts upon the acid, and a new compound is produced. Again, if light fall upon a solid body, the body reacts upon the light, which it sends back to the eye together with an image of itself. And from this established principle in mechanics it follows that every impression which man makes upon the ether, air, water or earth, by means of his aura, whenever he acts or thinks, must produce a series of changes in each of these elements; and thus the word which is leaving the mouth causes pulsations or waves in the air, and these expand in every direction. In the same manner, the waters retain traces of every disturbance, as, for instance, where ships cross the sea. And the earth too is tenacious of every impression man makes upon it.

"Not a leaf waves," says Professor Denton, the geologist "not an insect crawls, not a ripple moves, but each motion is recorded by a thousand faithful scribes in infallible and indelible scripture. This is just as true of all past time. From the dawn of light upon this infant globe, when round its cradle the steamy curtains hung, to this moment, nature has been busy in photographing everything. What a picture gallery is hers!"

To this I may add the testimony of Professor E. Hitchcock, who remarks that:—

"It seems that this photographic influence pervades all nature; nor can we say where it stops. We do not know but it may print upon the world around us our features, as they are modified by various passions; and thus fill the nature with daguerrotype impressions of all our actions. It may be too that there are tests by which nature, more skilful than any photographers, can bring out and fix these portraits, so that acuter senses than ours shall see them as upon a great canvas."

This view is supported by Professor Babbage, who holds that:—

"The air is one vast library, on whose pages are for ever written all that man has ever said or woman whispered."

And Professor Jevons agrees with Professor Babbage, and expresses a firm belief:—

"That every thought displacing particles of the brain and setting them in motion scatters them throughout the universe; and thus each particle of the existing matter must be a register of all that has happened."

The emanations of aura which are thus pictured on nature are no doubt exceedingly subtle; but they are not therefore the less definite or less perceptible as objects of vision than the grosser particles of matter, although it cannot be denied that, owing to the great subtlety of the aura, it needs a very superior power of analysis to follow and discern its colours, and read the character of the actions producing the variously coloured emanations. Nevertheless, as all these phenomena are due to physical laws, their analysis must be within the reach of human beings, under certain conditions.

So far from all this being simply a theory, or a mere matter of speculation, the subject has assumed a decidedly practical form. See for an instance the startling discoveries made by Psychometry. This is a term adopted by Dr. J. R. Buchanan some fifty years ago to represent the process of "Soul measuring," i. e., reading the thoughts and actions of each individual soul. This science of Psychometry recognises the fact that all things radiate their character upon all the surrounding objects, so that any sensitive person can see and describe them minutely. When such person—technically called a psychometer—sees any object, or any substance is placed before him, he comes into contact with the current of the astral light connected with that object or specimen, which retains pictures of scenes and events associated with its history. But these pass before him with the swiftness of thought; scene after scene, each crowding upon the other so rapidly that it is only by a great exercise of will that he is able to hold any one scene in the field of vision long enough to describe it.

This is nothing but the result of the operation of natural laws, however miraculous it may seem to an ordinary mind. But we know that nature does not work without instruments, nor does it violate in one department those general laws which it follows in others. So that a human being must have special organs for special operations of the mind, as truly as for walking or speaking; and no vision therefore can possibly take place without an eye and without a grade of light adapted to that eye. The question is whether man possesses an eye, and whether there is light adapted to it, for the purpose of discerning the minute emanations of aura and reading the character of actions represented by such emanations. We say yes. Man has another finer and quite different eye besides the two outer ones; and nature furnishes the light necessary for the exercise of this finer faculty. Man sees gross objects through his gross eye coming into relation with the gross rays of the sun; and he sees subtle objects by his subtle eye coming into relation with the subtle rays of the sun—the vehicle of light from the sun to man being in either case the universal ether, which is most subtle and most luminous.

This fact ought not, I submit, to be ignored simply because ordinarily people do not know that they are possessed of such a faculty as that of which we are speaking. As regards man's outer faculty of vision let us here call to mind the well-known fact that it is not equally developed in all alike; and that it is moreover liable to be affected by various causes such as distance and nearness; grossness and minuteness; confusion and concealments; inattention and predominance of other matter; and lastly the defect of the organ by age or disease. So that all men do not see alike; and every day we meet people who are short-sighted, long-sighted, dim-sighted, and blind; and also partially blind, as in the case of color-blindness, which scientists say is caused "by the imperfect working of a portion of the rods and cones of the retina, or from the fact that the humours of the eye may be absorptive of certain colours, and thus prevent them from passing on to the retina and the brain, so that some can only see some colours and not others." And moreover, even without any one of these defects, man's vision is by nature limited to a certain range; and there are certain animals whose range of vision is naturally circumscribed within the narrow limit of a few inches, while there are others whose visual range is much wider than that of man. In these respects ophthalmoscopy and optical science have done much by composing medicines, and inventing instruments such as spectacles, telescopes and microscopes, to improve the outward faculty of vision by removing constitutional or natural defects and limits.

While such is the state of things in the outer temple of nature, it should be no matter of surprise that when we enter the vestibule of the inner temple, we there find a most subtle faculty of vision—a *third eye in fact*—which is free from all the defects that belong to the outward eyes, and which unfolds to us the mysterious nature of aura, its lights and colours.

The seat of this visual faculty is the aperture, of the size of a thumb, in the internal structure of man's forehead at the base of the nose between the two eye-brows. This cavity is the reservoir of *Tejas*, the *Vaiswanara* fire, which spreads itself in the body on its being fanned by the vital airs:—

"As the spreading light of a precious gem placed in a closed room collects itself in the key-hole, so the luminosity of the *sattva* (essence of the said *Tejas*) in the *hridaya* (heart,) collects itself in the said aperture on the forehead; and illumines the Yogi in respect of all things, irrespective of nearness or distance, alike of space and time."

This internal faculty has been called by different names with reference to its position and its properties. It is called the "light of the head" (*Murdhna Joti*); "seat of immortality" (*Amrita Sthana*); "the circle between the eye-brows" (*Bhru-chakram*); "eye on the forehead" (*Lalata-netram*), and (*Fāla-netram*); "eye of wisdom" (*Gnana-chakshus*); "celestial eye" (*Divya Chakshus* or *Divya Drishti*); and so on.

True, this faculty has not that elaborate organism which the eye of the body possesses, but this is not necessary. The cause of the perception of form is not the same in all. In the case of men generally, the cause is the contact of the external eye with the form

by the medium of the external light; whereas in the case of animals that roam at night and can see in the dark, the cause of perception is simply the contact of the eye with the form, no light being necessary at all. And the occultist needs neither the external eye nor the external light. His perception arises from the conjunction of the mind with the soul, assisted by the spiritual light, which results from such conjunction, and shows itself in the cavity of the forehead above referred to.

"The Yogi," says Patanjali, "disregarding all other instrumental causes, sees every thing solely from *Pratibha*, i. e., the light or right knowledge instantly produced from the conjunction of the mind and soul, antecedent to the exercise of the reasoning faculty." (*Viveka-khyati*.)

This knowledge is technically called *Taraka*; which (as indeed the whole subject) may be fully studied by the disciple in the Upanishads entitled the *Saubhagya-Lakshmi*, *Dhyāna-bindu*, *Amirta-bindu*, and *Tripura-tapanya*; and in *Vaisesheka-nyana* *Sidhanta*, and Patanjali's *Yoga-sastra*, Book III, Aphorism 34, etc.

The existence of this internal faculty and its powers are also mentioned incidentally in the *Rig Veda* V—42; *Chandogya Upanishad* VIII—14; *Matsya Purana* IV—1; *Nirukta* I—20; *Taittiriya Samchita*; *Bhagavat Gita* XIII—35; and in numerous places in the *Maha-Bharata* and *Sri Bhagavata*. It is remarkable that Sri-man Sankaracharya in his work called *Prabboda Chandrodya* identifies this internal visual faculty of a Yogi with the third eye which the deity *Rudra* is declared in various sacred works to be possessed of;—Vide *Maha-Bharata*, *Anuasana Parva* ch. 140; *Brahma Vaivarta Purana*, *Krishna Janma Khanda*, ch. 39, &c.

The uses of this celestial faculty are numerous, as, for instance, the discerning of things invisible to the bodily eye, and so on; but the principal object in developing it is said to be the acquisition of the "Intuition of the soul; i. e., a knowledge in which the soul is the perceptible object of intuition.

"Although," says the author of the *Vaisesika* philosophy, "ordinary persons may have a knowledge of the soul, yet from this knowledge being affected by ignorance, it has been said to be like what is unreal. A right knowledge is only obtained from a particular concentration of the soul and the mind, effected by means of the virtue derived from Yoga." "When absorbed in concentration," says the *Swetaswatara Upanishad*, "the Yogi sees, by the true nature of his own self, which manifests like light, the true nature of *Brahma*, who is not born, who is eternal, and free from all effects of *Prakriti*; and then he is released from all bonds." (II. 15.)

This is the ultimate end of man; and the discovery and development of the inner sense above spoken of means the discovery of the Path which we should tread on our way to that highest goal (Vide Rule 14 of section I ante). Unfortunately, human scepticism is now-a-days a strong-hold capable of denying the existence of the soul or indeed anything beyond the grave; but this is due to the absence, or imperfect nature, of any inquiry into these sublime matters with an unprejudiced mind. "A little philosophy," says Bacon, "inclineth a man's mind to

atheism, but depth in philosophy bringeth man's mind about to religion." And the respected author of "*Isis Unveiled*" says that:—

"Despite the indifference of Huxley, the jocularity of Tyndall, and the 'unconscious cerebrations,' of Carpenter, many a scientist as noted as either of them has investigated this unwelcome subject, and, overwhelmed with evidence, become converted."

And another scientist, and a great author,—although not a spiritualist, bears this honorable testimony;—

"That the spirits of the dead occasionally revisit the living, or haunt their former abodes, has been in all ages, in all European countries, a fixed belief, not confined to rustics, but participated in by the intelligent..... If human testimony on such subjects can be of any value, there is a body of evidence reaching from the remotest age to the present time, as extensive and unimpeachable as is to be found in support of anything whatever." (*Draper on Conflict between Science and Religion*, page 121.)

However, leaving each individual to study for himself and form his own judgment on this most sacred subject, let us proceed with our work. The whole object of the Yogi in developing the celestial faculty we are speaking of is to bring his interior power into activity; and to make himself ruler over his physical self and over everything else besides, with the view of discerning the Infinite Soul. At the same time, as the traveller intent upon reaching a great city passes also through certain minor places during his journey, so the Yogi, in his endeavours to attain the highest Divine Wisdom, acquires also certain minor powers, and is thus able to influence and sometimes control the operations of nature, and of vegetable and animal life in particular. Hence Yoga is said to be the key to the mystery of man's interior nature.

The science of mesmerism approaches Yoga in some respects; especially the two important stages which a novice in mesmerism reaches after some preparations, viz., the degrees called "intro-vision," and "extra-vision." In the former condition, he obtains a luminous knowledge of the interior state of his own mind and body, i. e., he is able to see *within* himself; while in the latter condition, he sees *without*; sees objects and individuals, near or remote in both space and time. This extra-vision is technically called "clairvoyance."

Besides Yoga, which is the most consummate science of this sacred subject extant, and besides also the science of mesmerism which is fast making great progress on the lines of the Yoga, there are various methods which some imaginative philosophers have devised for developing this same faculty.

"One of the most practical methods of developing these forces," says Professor Babbitt, "is to sit somewhat reclining in an easy position with the back to the north, or a little north-east; have merely a dim light, rather than otherwise, close the eyes; turn the eye-balls a little upward, if they can be so held without pain; and then steadily and gently make an effort as if to see. This can be practised from half an hour to an hour, or so, each time; and while doing so, the thought should not be allowed to wander; but the aim should be to see if lights, colours, forms and motions make their appearance." (*Babbitt on Light, &c.*, p. 463.)

Besides all these instances in which the faculty of this inner sight is acquired and developed by practice, there are cases in which persons are known to have been endowed with such a faculty by nature during their present lives owing to the result of study and practice in former births. "This power," says the author of the *Vaisheshika Sidhanta*, "is also manifested by ordinary persons, as when a girl says, 'my heart tells me that my brother will go to-morrow.' This perception of things without study or practice is called *Laukika* (powers of an ordinary person) as distinguished from *Yogika* or *Arsha* (powers of a Yogi or Rishi.)"

"Thousands of persons," says Professor Babbitt, "are able to see finer grades of colour easily and clearly. Some can see them with the eyes wide open in broad day-light, and that, while in the midst of company or surrounded by the turmoil of daily cares. A Mrs. Minnie Merton of New York informs me that she has always been seeing them from her childhood, emanating from all human beings, and is in the habit of reading the character of the people, especially from the emanations of the head."

Professor Denton in his work on "The Soul of Things," gives a multitude of examples of the psychometrical power which Mrs. Denton possesses in a marked degree. A fragment of Cicero's house, at Tusculum, enabled her to describe, without the slightest intimation as to the nature of the object placed on her forehead, not only the great orator's surroundings, but also the previous owner of the building, Cornelius Sulla Felix or as he is usually called Sulla the Dictator. Further, a fragment of marble from the ancient Christian Church of Smyrna brought before her its congregation and officiating priests. Again specimens from Nineveh, China, Jerusalem, Greece, Ararat, and other places all over the world, brought up scenes in the life of various personages, whose ashes had been scattered thousands of years ago." In many cases Professor Denton verified the statements by reference to historical records.

Professor Buchanan proves that if a manuscript, no matter how old, be put into the hands of a psychometer he can describe "the character of the writer, and perhaps even his personal appearance;" and to this the revered author of "Isis" adds:—

"Hand a clairvoyant a lock of hair, or some article that has been in contact with the body of the person it is desired to know something about; and he will come into sympathy with him so intimately that he may trace through his whole life."

It seems that a mercantile gentleman of Mr. Babbitt's acquaintance in New York, can become so *en rapport* with the finer grades of light as to be able to see "through the human body as though it were made of glass. Here is the philosophy of clear-seeing or clairvoyance." (Babbitt on Light and Colours, p. 427.)

Thus we find that the aura, flowing from animate and inanimate bodies, spreads itself through the boundless space, and makes an impression on the volumes of nature; and that there is a faculty in man by which he can discern and analyse the emanations of aura, and read the character represented by such emanations.

Now, it remains to be seen how aura emanating from one affects others and then reacts upon himself, either for good or evil, according to the nature of the action which gave rise to the aura; *i. e.*, in other words, how the threads of *karma* can be said to be "living like electric wires," as declared in our Text. This will form the subject of our next article.

(To be continued.)

A TARDY RELEASE.

IT is a curious life, that of a man in chambers, though very pleasant in many ways. Its great charm is its absolute liberty—the entire freedom to go out and come in, or not to go out and come in, exactly as one pleases. But it is terribly lonely. Probably most people remember Dickens's ghastly tale (founded I believe on fact) of a man who was struck by apoplexy when on the point of opening his door, and lay propped up against it for a whole year, until at the expiration of that time it was broken open, and his skeleton fell into the arms of the locksmith. I do not think I am a nervous man, but I confess that during my residence in chambers that story haunted me at times; and indeed, quite apart from such unusual horrors, there is a wide field of uncomfortable possibility in being left so entirely to oneself. All the most unpleasant things that happen to people, both in fiction and real life, seem to occur when they are alone; and though no doubt the talented American author is right when he "thanks a merciful heaven that the unendurable extreme of agony happens always to man the unit, and never to man the mass," one feels that it is probably easier to re-echo his sentiment heartily when one is not the unit in question. On the other hand when a man in chambers locks his door on a winter night and settles down cosily by the fire for an evening's reading, he has a sense of seclusion and immunity from interruption only to be equalled by that of a man who has sported his oak in a top set in college.

Just so had I* settled down—not to reading, however, but to writing—on the evening on which occurred the first of the chain of events that I am about to relate. In fact, I was writing a book—my first book—"On the Present State of the Law on Conveyancing." I had published several essays on various aspects of the subject, and these had been so well received by high legal authorities, that I was emboldened to present my views in a more ambitious form. It was to this work, then, that I was applying myself with all a young author's zeal on the evening in question: and my reason for mentioning this fact is to show the subject on which my thoughts were fixed with a special intentness—one far enough, surely, from suggesting anything like romantic or unusual adventure. I had just paused, I remember, to consider the exact wording of a peculiarly knotty sentence, when suddenly there came over me

* The narrator of this remarkable series of incidents (whom I have called Mr. Thomas Keston) is—or rather was—a barrister of considerable repute in London. I have thought it best to leave him to tell his own story in his own words, reserving comments until the end.—C. W.

that feeling which I suppose all of us have experienced at one time or another—the feeling that I was not alone—that there was some one else in the room. I knew that my door was locked, and that the idea was therefore absurd; yet the impression was so strong that I instinctively half-rose from my chair and glanced hurriedly round. There was nothing visible, however, and with a half-laugh at my foolishness I was turning to my sentence again, when I became conscious of a faint but very peculiar odour in the room. It seemed familiar to me, yet for some few moments I was unable to identify it; then it flashed across my mind where I had met with it before, and my surprise was profound, as will be readily understood when I explain.

I had spent the long vacation of the preceding year in wandering about Egypt—peering into odd nooks and corners, and trying to make myself acquainted with the true life of the country—keeping as far as possible out of the beaten track and away from bands of tourists. While in Cairo I had the good fortune to make the acquaintance of a certain Sheikh (so he was called, though I am unable to say whether he had any right to the title) who proved to be a perfect mine of information as to ancient manners and customs, and the antiquities of the place generally—as regards relics of the glory of the mediæval Caliphs, I mean, not the *real* antiquities of the old Egyptian dynasties. My servant warned me to beware of this man, and said he had the reputation of being a magician and dealing extensively with the evil one; however, I always found him very friendly and obliging, and he certainly pointed out to me many objects of interest that I should inevitably have missed but for him.

One day, going to call on him at an unusual hour, I was struck on entering his room by the peculiar odour I have mentioned. It was altogether unlike anything I had ever smelt before—indescribably rich and sweet—almost oppressively so—and yet its effects seemed stimulating and exhilarating. I was so much pleased with it that I pressed the Sheikh strongly either to give me a little of it or tell me where I could obtain it: but to my surprise he refused courteously but firmly to do either. All he would say was that it was a sacred perfume, used only in certain incantations; that its manufacture was a secret handed down from the remotest ages and known only to a chosen few; and that not all the gold in the world would ever buy a single grain of it. This of course excited my curiosity immensely, but he would give me no further information either as to the scent itself or the purpose for which he had been using it; nor could I obtain any perfume at all like it, though I tried every scent-merchant in Cairo.

When I say that it was this mysterious perfume—faint, but quite unmistakable—that greeted my nostrils in my own chambers in London on that memorable night, it will be seen that I had good reason to be surprised. What could it mean? Was it anyhow possible that the smell could have lingered in some article of clothing? Obviously not, for had it done so I must certainly have discovered the fact in much less time than the fourteen or fifteen months that had elapsed. Then whence could it come? For I

was well convinced that nothing in the least like it could be obtained in England. The problem appeared so difficult that when I could no longer perceive the odour I was half inclined to doubt whether after all it might not have been a hallucination; and I turned to my work again, resolved to throw it entirely off my mind.

I worked out the knotty sentence to my satisfaction, and had written perhaps a page more when—quite suddenly and without warning—I felt again, more strongly than ever, that unpleasant consciousness of some other presence in the room; but this time, before I could turn to look, I felt—distinctly felt—a soft breath or puff of wind on the back of my neck, and heard a faint sigh. I sprang from my chair with an inarticulate cry, and looked wildly round the room, but there was nothing unusual to be seen—no trace remained of my mysterious visitant. No trace, did I say? Even in the moment that passed while I was regaining my self-possession there stole again upon my astonished sense that strange subtle perfume of ancient Eastern magic!

It would be folly to deny that I was seriously startled. I rushed to the door and tried it—shook it vigorously; but it was locked, exactly as I had left it; I turned to the bedroom—there was no one there. I then searched both the rooms thoroughly, looking under bed, sofas, and tables, and opening every cupboard or box large enough to hold even a cat—still nothing. I was completely puzzled: I sat down and tried to think the matter out, but the more I thought the less could I see my way to any rational solution of these occurrences. At length I decided to shake off their influence for the time, and postpone all consideration of them until the morning. I tried to resume my work, but I was out of tune for writing—my mind had been too much disturbed; the haunting consciousness of another presence would not leave me; that soft sad sigh seemed yet sounding in my ears, and its unutterable sorrow provoked a feeling of sympathetic depression. After a few unavailing efforts I gave up the attempt to write, threw myself into an arm-chair by the fire, and began to read instead.

Though simple enough, I believe, in most of my habits, I am rather a Sybarite about my reading; for that purpose I always use the most comfortable arm-chair that money can procure, with that most blessed of inventions, the “Literary Machine,” to hold my book at exactly the right angle, shade the light from my face and concentrate it on the page, and give me a desk always ready to my hand if I wish to make notes. In this luxurious manner, then, I settled myself down on this occasion, choosing as my book Macaulay’s “Essays,” in the hope that their clear incisive thought might supply just the mental tonic that I felt I needed. Ignore them as I might, however, I had still as I read two undercurrents of consciousness—one of the ever-haunting presence and the other of occasional faint waftings of the perfume.

I suppose I had been reading for about half-an-hour when a stronger whiff than ever greeted my nostrils, and at the same time a slight rustle caused me to raise my eyes from my book. Judged of my astonishment when I saw,—not five yards from me—seat

at the table from which I had so lately risen, and apparently engaged in writing—the figure of a man! Even as I looked at him the pen fell from his hand, he rose from the chair, threw upon me a glance which seemed to express bitter disappointment and heart-rending appeal, and—vanished! Too much stupefied even to rise, I sat staring at the spot where he had stood, and rubbed my eyes mechanically, as though to clear away the last relics of some horrible dream. Great as the shock had been, I was surprised to find, as soon as I was able to analyse my sensations, that they were distinctly those of relief; and it was some minutes before I could comprehend this. At last it flashed across me that the haunting sense of an unseen presence was gone, and then for the first time I realised how terrible its oppression had been. Even that strange magical odour was rapidly fading away, and in spite of the startling sight I had just seen, I had a sense of freedom such as a man feels when he steps out of some dark dungeon into the full bright sunlight. Perhaps it was this feeling more than anything else that served to convince me that what I had seen was no delusion—that there had really been a presence in the room all the time which had at last succeeded in manifesting itself, and now was gone. I forced myself to sit still and recall carefully all that I had seen—even to note it down on the paper which lay before me on the desk of my literary machine.

First, as to the personal appearance of my ghostly visitor, if such he were. His figure was tall and commanding, his face expressing great power and determination, but showing also traces of a reckless passion and possible latent brutality that certainly gave on the whole the impression of a man rather to be feared and avoided than loved. I noticed the more particularly the firm setting of his lips, because running down from the under one there was a curious white scar, which this action caused to stand out conspicuously; and then I recollected how this expression had broken and changed to one in which anger, despair, and appeal for help were strangely mingled with a certain dark pride that seemed to say:—"I have done all I could; I have played my last card and it has failed; I have never stooped to ask help from mortal man before, but I ask it from you now." A good deal, you will say, to make out of a single glance; but still that was exactly what it seemed to me to express; and, sinister though his appearance was, I mentally resolved that his appeal should not have been made in vain if I could in any way discover who he was or what he wanted. I had never believed in ghosts before—I was not even quite sure that I did now; but clearly a fellow-creature in suffering was a brother to be helped, whether in the body or out of the body. With such thoughts as these all trace of fear vanished, and I honestly believe that if the spirit had re-appeared I should have asked him to sit down and state his case as coolly as I should have met any other client.

I carefully noted down all the events of the evening, appended the hour and date, and affixed my signature; and then, happening to look up, my eye was caught by two or three papers lying on the floor. I had seen the wide sleeve of the long dark gown that the spectre

wore sweep them down as he rose, and this for the first time reminded me that he had appeared to be writing at the table, and consequently might possibly have left there some clue to the mystery. At once I went and examined it; but everything was as I had left it, except that my pen lay where I had seen it fall from his hand. I picked up the papers from the floor, and then—my heart gave a great bound, for I saw among them a curious torn fragment which had certainly not been on my table before. The eagerness with which I seized upon it may be imagined. It was a little oblong slip about four inches by three, apparently part either of a longer slip or a small book, for its edge at one end was extremely jagged, suggesting that considerable force had been required to tear it off; and indeed the paper was so thick and parchment-like that I could not wonder at it. The curious thing was that while the paper was much discoloured—water-stained and yellow with age—the jagged edge was white and fresh, looking as though it had been but just torn off. One side of the paper was entirely blank—or at least, if there ever had been any writing upon it, it had disappeared through the influence of time and damp; on the other were some blurred and indistinct characters, so faded as to be scarcely distinguishable, and, in a bold handwriting in fresh black ink the two letters "Ra." Since the ink with which these letters were written corresponded exactly with that which I was in the habit of using, I could hardly doubt that they had been written at my table, and were the commencement of some explanation that the spectre had wished, but for some reason found himself unable, to make. Why he should have taken the trouble to bring his own paper with him I could not understand, but I inferred that probably some mystery was hidden beneath those undecipherable yellow marks, so I turned all my attention to them. After patient and long continued effort, however, I was unable to make anything like sense out of them, and resolved to wait for daylight.

Contrary to my expectations, I did not dream of my ghostly visitor that night, though I lay awake for some time thinking of him. In the morning I borrowed a magnifying glass from a friend, and resumed my examination. I found that there were two lines of writing, apparently in some foreign language, and then a curious mark, not unlike a monogram of some kind, standing as if in the place of a signature. But with all my efforts I could neither distinguish the letters of the monogram nor discover the language of the two lines of writing. As far as I could make it out it read thus:—

Qomm uia daousa sita co uia uiese quoom.

Some of these words had rather a Latin look; and I reflected if the memorandum were as old as it appeared to be. Latin was a very likely language for it; but then I could make out nothing like a coherent sentence, so I was as far off from a solution as ever. I hardly knew what steps to take next. I shrank so much from speaking of the events of that evening that I could not bring myself to show the slip to any one else, lest it should lead to enquiries as to how it came into my possession; so I put it away carefully in

my pocket-book, and for the time being my investigations seemed at a standstill.

I had not gained any fresh light on the subject nor come to any definite conclusion about it by the time the second incident of my story occurred, about a fortnight later. Again I was sitting at my writing table early in the evening—engaged this time not upon my book but in the less congenial pursuit of answering letters. I dislike letter-writing, and am always apt to let my correspondence accumulate until the arrears assume formidable proportions, and as it were insist on attention; and then I devote a day or two of purgatory to it, and clear them up. This was one of these occasions, further accentuated by the fact that I had to decide which of three Christmas invitations I would accept. It had been my custom for years always to spend Christmas when in England with my brother and his family, but this year his wife's health compelled them to winter abroad. I am conservative—absurdly so, I fear—about small things like this, and I felt that I should not really enjoy my Christmas at any house but his, so I cared little to choose in the matter. Here, however, were the three invitations; it was already the fourteenth of December, and I had not yet made up my mind. I was still debating the subject when I was disturbed by a loud knock at my door. On opening it I was confronted by a handsome sunburnt young fellow, whom at first I could not recognize; but when he called out in cheery tones

"Why, Keston, old fellow, I believe you've forgotten me!"

I knew him at once as my old schoolfellow Jack Fernleigh. He had been my fag at Eton, and I had found him such a jolly, good-hearted little fellow that our "official" relation had glided into a firm friendship—a very rare occurrence; and though he was so far junior to me at Oxford that we were together there only a few months, still our acquaintance was kept up, and I had corresponded with him in a desultory sort of way ever since. I knew, consequently, that some years before he had had some difference with his uncle (his only living relative) and had gone off to the West Indies to seek his fortune; and though our letters had been few and far between, I knew in a general way that he was doing very well there, so it was with no small surprise that I saw him standing at the door of my chambers in London.

Of course I gave him a hearty welcome, set him down by the fire, and then asked him to explain his presence in England. He told me that his uncle had died suddenly, leaving no will, and that the lawyers had telegraphed the news to him. He had at once thrown up his position and started for England by the next steamer, and arriving in London too late to see his lawyers that day, and having after his long absence no other friends there, he had come, as he expressed it, "to see whether I had forgotten my old fag."

"And right glad I am that you did, my boy," said I; "where is your luggage? We must send to the hotel for it, for I shall make you up a bed here for to-night."

He made a feeble protest, which I at once overruled; a messenger was found and despatched to the hotel, and we settled down for a talk about old times which lasted far into the night. The

next morning he went betimes to call upon his lawyers, and in the afternoon started for Fernleigh Hall (now his property), but not before we had decided that I should run down and spend Christmas there with him instead of accepting any of my three previous invitations.

"I expect to find everything in a terrible state," he said; "but in a week's time I shall be able to get things a little to rights, and if you will turn up on the twenty-third I will promise you at least a bed to sleep in, and you will be doing a most charitable action in preventing my first Christmas in England for many a year from being a lonely one."

So we settled it, and at four o'clock on the afternoon of the 23rd, consequently, I was shaking hands again with Jack on the platform of the little country station a few miles from Fernleigh. The short day had already drawn to a close by the time we reached the house, so I could only get a general idea of its outside appearance. It was a large Elizabethan mansion, but evidently not in very good repair; however, the rooms into which we were ushered were bright and cheerful enough. We had a very snug little dinner, and after it was over Jack proposed to show me over the house. Accordingly, preceded by a solemn old butler with a lamp, we wandered through interminable mazes of rambling passages, across great desolate halls, and in and out of dozens of tapestried and panelled bedrooms—some of them with walls of enormous thickness, suggestive of all sorts of trap-doors and secret outlets—till my brain became absolutely confused, and I felt as though, if my companions had abandoned me, I might have spent days in trying to find my way out of the labyrinth.

"You could accommodate an army here, Jack!" said I.

"Yes," he replied, "and in the good old days Fernleigh was known all over the country for its open hospitality; but now, as you see, the rooms are bare and almost unfurnished."

"You'll soon change all that when you bring home a nice little wife," I said; "the place only wants a lady to take care of it."

"No hope of it, my dear fellow, I'm sorry to say," replied Jack; "there is not enough money for that."

I knew how in our school-days he had worshipped with all a boy's devotion lovely Lillian Featherstone, the daughter of the rector of the parish, and I had heard from him at college that on his part at least their childish intimacy had ripened into something deeper; so I asked after her now, and soon discovered that his sojourn in the tropics had worked no change in his feelings in this respect, that he had already contrived to meet her and her father out riding since his return, and that he had good reason to hope from her blush of pleasure on seeing him that he had not been forgotten in his absence. But alas! her father had only his living to depend on, and Jack's uncle—a selfish profligate—had not only let everything go to ruin, but had also so encumbered the estate that by the time all was paid off and it was entirely free there was but very little money left—barely sufficient to support Jack himself, and certainly not enough to marry upon.

"So there is no hope of Lilian yet, you see," he concluded; "but I am young and strong; I can work, and I think she will wait for me. You shall see her on Thursday, for I have promised that we will dine with them then; they would have insisted on having me on Christmas day, but that I told them I had an old schoolfellow coming down."

Just then we reached the door of the picture-gallery and the old butler, having thrown it open, was proceeding to usher us in, but I said,

"No, Jack, let us leave this until to-morrow—we cannot see pictures well by this light; let us go back to the fire, and you shall tell me that old legend of your family that got so much talked about at college—I never heard more than the merest fragments of it."

"There is nothing worth calling a legend," said Jack, as we settled down in the cosy little room he called his study, "nor is it very old, for it refers only to the latter part of last century. The interest of the story, such as it is, centres round Sir Ralph Fernleigh, the last baronet, who seems by all accounts to have been a somewhat questionable character. He is said to have been a strange, reserved man—a man of strong passions, iron will, and indomitable pride; he spent much of his time abroad, and was reported to have acquired enormous wealth by means that would not bear too close examination. He was commonly known as 'wicked Sir Ralph,' and the more superstitious of his neighbours firmly believed that he had studied the black art during his long absences in the East: others hinted that he was owner of a privateer, and that in those troubled times it was easy for a reckless man to commit acts of piracy with impunity. He was credited with a great knowledge of jewels, and was reported to possess one of the most splendid private collections of them in the world; but as none were found by his successor, I conclude that unless they were stolen the story was a myth, like that which represented him as having bars of gold and silver stacked up in his cellars. It seems certain that he was really tolerably rich, and that during his later years, which he spent here, he lived a remarkably retired life. He discharged all servants but a confidential man of his own, an Italian who had accompanied him in his wanderings; and these two lived a sort of hermit-life here all by themselves, holding no intercourse with the outer world. The universal report was that, though he had stored up great hoards of ill-gotten wealth, Sir Ralph lived like a miser: the few people who had seen him whispered darkly of a haunted look always to be seen on his proud face, and talked beneath their breath of some terrible secret crime, but I do not know that anything was ever really proved against him."

"One morning, however, he mysteriously disappeared—at least such was the story of the Italian servant, who came one day to the village asking in a frightened way in his broken English whether any one had seen his master. He said that two days before he had in the evening ordered his horse to be saddled early on the following morning, as he was going on a short journey alone; but when the morning came, though the horse was ready, he was not. He

did not answer to his servant's calls, and though the latter searched through every room in the great old house, not a trace of his master could he find. His bed, he said, had not been slept in that night, and the only theory he could offer was that he had been carried away by the demons he used to raise. The villagers suspected foul play, and there was a talk of arresting the servant—which, coming to the latter's ears, seems to have alarmed him so much in his ignorance of the customs of the country that he mysteriously disappeared that night also, and was never seen again. Two days afterwards an exploring party was formed by the more adventurous of the villagers; they went all over the house and grounds, examined every nook and corner, and shouted themselves hoarse 'but there was no voice, neither any that answered,' and from that day to this no sign either of master or man has ever revisited the light of the sun. Since the explorers could find none of the rumoured hoards of money either, it was an accepted article of faith among them that "that there furriner" had murdered his master, hidden his body, and carried off the treasure, and of course a story presently arose that Sir Ralph's ghost had been seen about the place.

"They whispered that his room might be known from all the rest in this dark old house by a peculiar atmosphere of its own, caused by the constant haunting of the unquiet spirit of the owner, but this soon became a mere tradition, and now no one knows even in what part of the house his room was, nor have I ever heard of the ghost's appearance in my uncle's time, though I know he half believed in it and never liked to speak of it. After Sir Ralph's disappearance the place was unoccupied and uncared for for some years, till at last a distant cousin put in a claim to it, got it allowed by the lawyers, and took possession. He found, it is said, but a small balance after all to Sir Ralph's credit at his bankers'; but he had money of his own, apparently, for he proceeded to refit and rearrange the old place, and soon had it in respectable order. From him it descended to my uncle, who has let everything run to seed again, as you see."

"That is a very interesting family legend after all, Jack," said I, "though perhaps rather lacking in romantic completeness. But have you no relics of this mysterious Sir Ralph?"

"There is his portrait in the picture-gallery along with the rest, some queer old books of his in the library, and one or two articles of furniture that are reported to have been his; but there is nothing to add to the romance of the story, I am afraid."

Little he thought as he uttered those words just as we were separating for the night what the real romance of that story was, or how soon we were to discover it!

CHARLES WEBSTER, F. T. S.

(To be continued.)

Reviews.

THE AIM OF LIFE.*

This pamphlet will be found full of suggestions for the practical ordering of a rational life. Commencing with general considerations the writer goes on to describe the esoteric doctrine in its application to the individual man. The author's conclusion is that the "Aim of Life" is "to live long," in order that happiness may be enjoyed. This must not be misunderstood in a selfish sense by readers, as the writer says that "True happiness is to be found only in sacrifice—in uttermost renunciation—the renunciation, that is, of Gautama Buddha—and not of any transitory bliss." The rules for diet on page 47, quoted from the Shastras, will be found useful to those not already acquainted with them from original sources, and the rules of life in the latter part of the pamphlet may be read with profit by all who yearn after spiritual things. The "Aim of Life" will be found especially useful to those who are but beginning to realise the vastness of their destiny and feel the need of help to guide their thoughts and ways.

A MANUAL OF CHEIROSOPIHY. BY ED. HERON ALLEN (ILLUSTRATED).†

In this volume Mr. Heron-Allen has given his readers the gist of all that has been said by the best authorities on the significance of the lines in the hand and its shape.

The book is admirably put together in a systematic manner, each section being carefully arranged in numbered paragraphs. It is in fact the model of what such a manual ought to be and will take its place as the standard work on the subject of which it treats.

For all who care to study the hand and its meanings this book will be indispensable, and those who possess it will need no other work on the same subject, for its concise completeness makes it one of the most admirable books of the kind that we have seen. The illustrative diagrams are correctly drawn and are plain and easy to understand.

A VEGETARIAN COOKERY BOOK.‡

We have looked into the Cook's Guide with great satisfaction. It is a work that was much required, as many are coming round to the opinion that meat is not the most wholesome of food, and could dishes of vegetables be made palatable, probably many people would be induced to lessen the amount of meat they consume, if not to abandon it altogether. Given a body, it is absolutely necessary to keep it in a good state of preservation, and the best means for so doing are those which rest on a scientific basis. Now, in the "Perfect Way in Diet" by Dr. Anna Kingsford, the strength-giving properties of grain and vegetables are compared with those of various kinds of meat, and it is clear from these tables that the grain and vegetable diet far surpasses the meat diet in its effects. In the work before us, we have 336 Menus of vegetables and the way to prepare them. After this let no one complain that a vegetable diet is insipid and weakening, but let the would-be vegetarian furnish himself with Dr. Anna Kingsford's book and that of Mrs. Wallace, and should he carefully study the two and act

* "The Aim of Life" by Siddesvar Ghosh. Calcutta, 1885.

† London: Ward Lock and Co. 1885.

‡ 336 Menus with a Cook's Guide, by Mrs. C. L. H. Wallace. London,

upon the knowledge gained, we are very certain that he will benefit thereby.

The use of dried fruit enters largely into the Menus—and we have often thought that the American fruit evaporator might be introduced into this country with advantage. Why should we not have dried figs and apricots from Candahar, raisins from the Levant, and many other fruits both nourishing and pleasant to eat? There are to be had in this Presidency in the season pine-apples, mangoes, figs, plantains and many other fruits suitable for drying. In California many advanced spiritualists live on nothing but dried fruits, and were they obtainable in this country, such a diet would probably be preferred to all others by those who desire to be freed from the troubles of cookery.

In this country the milk is often not beyond suspicion, and care is necessary in the use of it. It is a well known fact that cows, denied access to a pure atmosphere and water, have their milk tainted not only by drinking impure water, but even more readily by breathing impure air, or inhaling any offensive odour. Thus it is necessary the vegetarian should be especially careful of an article which enters so largely into his diet.

The authoress promises to make further experiments in Cookery and publish them under the title of The "Hygienic Cookery Book."

We notice in the Cook's Guide that salt is carefully excluded. We remember a book entitled "Salt the curse of Kehama"—perhaps Mrs. Wallace was thinking of this when she eschewed salt for her dishes, though she is liberal enough to add that many strict vegetarians consider themselves hygienically correct in using it.

E. M.

THE BROTHER OF THE SHADOW.* BY MRS. CAMPBELL PRAED.

MRS. PRAED is to be congratulated on having added another volume to the works of fiction which derive their interest from 'the dark side of nature.' The work before us is a novelette, published as Routledge's Christmas Annual. The hero of the story, Dr. Lloyd, a man of great mental power and animal vigour, had given up his practice in Harley Street for the study of such tabooed sciences as Psychometry and Animal Magnetism, in the pursuit of which he manifested all the ardour of a sanguine temperament. His friend and permanent guest at his house in the Riviera was a young Hindu, a Chela or pupil of one of the adepts—or masters of Spiritual Magic—in Inner Asia, with whom he was in constant communication by means of some process of psychic telegraphy. Dr. Lloyd was consumed with a desire to become the pupil of such a master. But he had no clairvoyant faculty, and at the commencement of the story had not succeeded in his endeavour to find a mesmeric sensitive of pure enough nature to act as his medium. Fate however played into his hands. An old friend in India sent his wife, Antonia Vascher, for mesmeric treatment on account of an aggravated form of neuralgia, which had baffled the orthodox practitioners. She possessed the purity and spiritual qualities necessary for the purpose, but they were enshrined in an earthly tabernacle, so beautiful as to arouse in Dr. Lloyd's animal nature, long repressed thoughts the reverse of pure. The result of the mesmerism was all that could be desired as a curative of the physical malady; but when the operator put his subject into a deep trance, the tinge of sensual desire,

* London, George Routledge & Sons, 1886.

which coloured his thoughts, brought him in rapport, not with the Brother of the Light, but with one of the Brothers of Darkness, who prostitute the divine powers of magic to their own personal desires, and perpetrate in their mysteries abominations of the vilest description. We will leave it to the reader to unravel the events which lead up to the tragic denouement.

The story is told in a masterly manner, but is perhaps somewhat over-embellished with Ouidesque—or even Zolaesque—descriptions of flesh, drapery and intoxicating perfumes for a novelette, which should depend rather on the action of the dramatic personæ than on verbose descriptions of surroundings for its artistic merit. Marghab, the brother of the Left-hand Path, is boldly portrayed in all the attractiveness of Satanic majesty, and throws completely into the background the Brother of Light and his pupil. It is always so. If a writer sits down to contrast good and evil, some little demon comes behind him and clothes the bad in meretricious hues, which completely kill the delicate neutral tints of the good. Who does not adore Becky Sharp and despise Amelia Sedley? Who on reading *Paradise Lost* does not feel a lurking sympathy deep in his breast for the King of Evil? The Hindu Chela is a particularly unattractive character. He appears to do nothing but lie on his back smoking cigarettes, and occasionally giving vent in a tone of lofty priggishness to some metaphysical truism. Dr. Lloyd is a thoroughly good study, and the character of his victim Mrs. Vascher is well brought out. The subtle changes which take place in her character and disposition as she little by little becomes alienated from the pure influence of her husband and enthralled in the powerful animal influence of her mesmeriser and lover, are prettily shown. The scene in the occult room of the magic ceremonial with its incantations and dances of elementals is weird and thrilling to a degree. The most blood-curdling and demoniacal rites are performed, and the principal characters are present either in the physical body or the double. The finale is as tragical as could be wished even by the most gluttonous revellers in the horrors of fiction.

Two morals may be derived from the story. One is “that one should be careful how he dabbles in the mysteries of nature, for he may call into existence forces which will recoil on to his own head. The second—If one mesmerises a young girl, he should look well to the purity of his thoughts. Otherwise he may impress upon the plastic mind of the sensitive animal desires, of which he has barely suspected the presence in his own mind. Hence the rule—Never mesmerise a person of the opposite sex except in the presence of a third party.

N. C.

Literary Notes.

The Epiphany—organ of the Oxford Mission—quotes approvingly the saying of a contemporary that the popularity of Theosophy in India is due to the fact that “it leaves Hindu habits untouched, while it fills the vacuum in the de-Hinduised (*sic*) mind; satisfying religious cravings without sacrificing social systems.” Theosophy leaves modern Hindu customs alone because they are signs of a national corruption and decadence that can only be cured by “filling the vacuum” with Aryan thought and Aryan ideals.

The Reis and Rayyet—a leading native journal of Calcutta—credits Theosophy with something more than mere popularity, ascribing to it

in fact “an upheaval—a reaction in the Hindu mind,” and the action is described as “not local but rousing all India.”

We have received from Mr. Redway a catalogue of books on Occultism, etc., which contains several valuable works.

Several of our readers will be interested to know that the works of Eliphas Levi (in French) can still be obtained from the publisher Felix Alcan, 108 Boulevard Saint Germain, Paris. The price of the five volumes is 49f. or about £2 sterling. We shall be glad to procure copies for Indian correspondents.

Correspondence.

VIRGIN OF THE WORLD.

Two letters from Dr. Kingsford and Mr. Maitland respecting the critique in these pages on the “Virgin of the World” will appear, with replies, next month.

VEDIC MEDICINE.

WITHIN the last year or two a large number of Allopathic and Homœopathic physicians have joined the Theosophical Society, but no one seems to have cared to think over the subject of giving an impetus towards the extension and encouragement of the very indigenous and rational mode of treatment of the sick in tropical climates, such as India—our *Kaviraji*. It is the store-house of all kinds of healing arts. If any one takes the trouble to read even the two most precious remnants left by our ancestors, the *Charaka* and the *Sushruta*, he will be astonished to find what mental giants our forefathers were in this branch of science also. If you read the introduction of the more recent work the *Nilan*, by Madhava Kar of Bengal, you will find in it directions for administering infinitesimal doses of medicine, i. e., the Homœopathic mode of medication.

It is gratifying to see that a few of our philanthropic countrymen, such as the Editors of some native papers, are taking up the question. The Editor of the *Indian Mirror*, when reviewing the first issue of the *Chikitsa Sammilani*, a monthly Medical Journal of Calcutta, and commenting on the recent proceedings of the Calcutta “Vaidya Somaj Sanrakshini Sava” and the speeches of Lord Dufferin delivered at Lahore, said much on the importance of the Vedic treatment. The Editor of the *Indian Echo* in a recent issue also remarked:—

“It is but a truism to say that European doctors have imported European diseases into the country. Ignorant of the conditions of native life—every moment of which is spent according to religious ritual—of the habits of the people, of their idea of domestic economy, and above all ignorant of their hereditary physical and spiritual constitution, the European doctors have in numberless instances destroyed numberless lives.

“The Indian woman is on the average more healthy and happy than either the European or American woman. There is a great deal of latent and indigenous medical talent in the country which is being unostentatiously utilized by people whose belief in old institutions has not yet been sapped by the pugnacious school-masters of the day.”

In the November issue of the *Alpha*, a monthly magazine published in Washington (U. S. A.), a contributor writes deprecating the value of alcohol prescribed to heal diseases:—

“How much of the drunkenness and immorality of to-day is directly traceable to the ignorance of medical men who have prescribed alcohol

and counselled vice. But the time has passed for laying the blame of sins and shortcomings arising from ignorance to the charge of medical man or priest. In such important matters as those concerning the death of the body and the health of the soul, it is the duty of every created being who has arrived at maturity to seek knowledge for himself."

By this it is not to be understood that I am deprecating the intrinsic value of the Allopathic and Homœopathic systems. Far from it; I attach due importance to every art and science,—whether India, Europe or America be its cradle. In the *Charaka* it is said "that is the medicine and that is the true physician that can cure and eradicate disease." My basis of argument is: that as I find around me a sense of nationality daily growing among Hindus in every circle, whether political, religious or social, and efforts being made to work out reforms, not by influence from without but from within, we should spread the indigenous healing art and thus increase the importance of our own Shastras. A national reform cannot be effected unless reform and advancement are homogeneous.

I appeal through your columns to educated men in India, especially to our eminent men of Southern India, who are the custodians of our ancient sciences and philosophies, and are working hard for the regeneration of India, to devise means to unearth and bring to light authoritative and scientific books on Hygiene and Medicine, and save the Hindus, especially the orthodox class, from degeneration. The benign British Government is affording us every facility and help, and we should not lose this opportunity to do good to our Arya Vartha and her sons and daughters. Truly this is not the work of a day, but we must commence the work of regeneration from all sides in right earnest and thus show the foreigners that we are not a "motherless race."

Some time ago I contributed to a Medical Journal in the United States, America, a paper on the "Glories of Hindu Medicine," and it was published unchallenged; from this I make bold to say that if we exert our might, other nations far ahead will help us.

Thanks are due to the members of the Lucknow Branch of the T. S. for establishing and maintaining a Vedic Hospital at Lucknow. This is the only group of energetic Theosophists, as far as I know, who are doing well in this direction.

It is no exaggeration to say that the Vedic method of treatment is quite suited to our system, and to introduce foreign modes of medication is revolting when there are other means available.

JAMALPUR,
27th December 1885. }

RAJ COOMAR ROY.

THE SADHU OF KOTACHEROO.

In the Village of Kotacheroo, in the Penukonda Taluq, Anantapur District, lives a Sadhu whom I have often seen. The age of this Sadhu is not known. Old people affirm that his present appearance—that of a man of about forty years old—has not changed since they first saw him in their infancy, fifty or sixty years ago. His name, native place and parentage are unknown. In person he is of moderate stature, rather brown than black.

He has cured many people of their maladies simply by his touch. I do not say he has cured all, but all those he has thought fit to touch, he has really cured. To obtain a touch from his hand, people come to him from different places even as far as 100 or 200 miles off. In fine he is now looked upon as a superhuman being. As I have seen him, I will describe him. The Sadhu has no hut or house. He lives in

the open air and bears heat and cold admirably. He is naked, and lives by eating any morsel which may be given him—but it is curious that he will not touch anything given grudgingly. If any one willingly offers him eatables, he takes but a morsel. The giver is said to have his or her wishes granted. The Sadhu takes no sleep and has never been known to speak.

The Mohomadens call him "Mastan Sab," and the Hindus "Mahat-Moodoo." The Sadhu is very simple-minded, forgiving and inoffensive, in short he is god-like.

I took with me a Brahman Theosophist to get his opinion of the Sadhu. The Brahman said that the Sadhu had practised "Yogam" for a long time, and having done that, is now undergoing an *Avasta* called "*Turayatheetam*."

I hope some of our intelligent brothers will come to Kotacheroo to see this man, and I shall be glad to conduct them to the Sadhu if they will come to me at Penukonda. I shall be very happy to give any further details, if required.

V. R. CHAKRAVARTI, F. T. S.
Pleader, Penukonda, Anantapur District.

HUMAN AURA.

I am requested by Pandit Sashadhar Tarka Churamoni to forward the following questions to Head-quarters for answer. As the questions were put in Bengali, I give a translation in English as well as a copy.

The Pandit is a man of rising fame; he is a staunch supporter of the cause of Sanskrit revival, and tries to reconcile the teachings of our Shastras with recent scientific discoveries. He has a high veneration for our Rishis, though believing none to exist now. At one time he was our enemy, believing us to be would-be Buddhists; we have now converted him into a sympathizer, if not a friend. He has a good deal of influence at Calcutta and at some other places.

1. Has the Will force while emanating from the body a colour of its own, or is its colour seen on account of Sukhma; elementary substances being lighted while the force moves them (or passes through them)?

2. Is the Sukhma light which issues from the body of the same nature as our ordinary light or different?

3. Does the light called "Aura" in another language possess the same velocity as ordinary light or different?

KALI PRASANNA MUKERJI, F. T. S. (Berhampur.)

(1) The action of the Will force on the aura causes the latter to assume certain colours corresponding to the nature of such action.

(2) The light issuing from the body is odic or astral light, different from ordinary light. It is the light seen by sensitives around magnets, crystals, etc.

(3) The velocity is not the same.—Ed.

FOLK-LORE CONCERNING THE HAIR.

I read sometime ago in one of the old numbers of the *Theosophist* an article headed "Pain in a lost Arm." This reminded me of a custom prevalent amongst the Hindus in our part of the country as having some affinity to the truth therein inculcated. The custom I allude to is this:—

The hairs of the children are allowed to grow from their birth until they reach the age of five years, in honor of some tutelary god or goddess. On the child reaching the fifth year of age, an auspicious day is selected in consultation with some Brahman or astrologer, and the hair is shaved off and carefully handed over to the worshipper of the god or goddess.

to be preserved in some dry place somewhere in the premises of the shrine. If, however, in any particular case the hair of a child has to be cut on account of illness or other reason, the hair so removed is carefully preserved by the mother or other female guardian of the child. The belief amongst the females generally is that if the hair of a child be cut and allowed to be thrown away and thus exposed to sun and rain or thrown into a tank or river, the child is sure to catch cold or to get some other disease consequent upon such exposure of the hair in the same way as if the child itself was thus exposed. Is there any truth in this belief or is it only superstitious?

I. N. BISWAS, F. T. S.

(Bankoora).

The practice alluded to has no real value; it is founded on the magnetic connection existing between a person and his hair, etc., as is proved by psychometers who are able to describe the appearance, etc., of those whose hair they hold. There is no danger to the individual when the hair is merely thrown away as described above.—ED.

DEATH OF THE FAMOUS "NEPALI SWAMI."

MY DEAR COL. OLCOTT.

Our Nepali Swameji is no more! Just now this sorrowful news has been conveyed to me from Lahore. He died on the 20th instant, and I cannot express how extremely sorry I am to learn this. My heart will be lightened to some extent, if you will devote some space in the *Theosophist* in his honor.

GOPI NATH.

SRINAGAR (KASHMIR,) }
26th December 1885. }

Answers to Correspondents.

P. C. MUCKERJI (Lucknow).—The primitive Chinese, ancient Mexicans and Peruvians, belong to the fourth root-race. The Chaldeans and Egyptians to the third and fourth races of the fifth root-race. Central Asia was the cradle land of the fifth, and Atlantis of the fourth race. Our present astronomy was derived originally from the Atlanteans. Systems of chronological calculation have been in use from the earliest times, the records being kept astronomically. For instance in an Egyptian temple you will find on the roof a diagram representing a map of the heavens at the time the temple was built. Each race gradually developed a civilization of its own built up on the ruins of the one that preceded it.—ED.

E. W. P.—Consider conscience as the beginning of the manifestation of the inner sense; then, by leading a pure life, with high spiritual aspirations, the voice of conscience will develop into a teacher and you will be able to recognise its truth by a sort of feeling that can hardly be explained in words. You will find that evil as such does not exist in nature, but it is the result of man's action—that is to say, what we are apt to call evil in nature is not so in reality when carefully analysed.

The rule in "Light on the Path":—"Kill out the hunger for growth" refers to the hunger for personal growth. True growth comes by the whole man reaching out to the Infinite, and so losing the sense of separation. We often disguise personal motives by attributing some high purpose as the result aimed at.

Strict chastity is simply enjoined on those who desire a certain spiritual development, the road to which includes the getting rid of the whole personality as such, and the realisation of the higher individuality.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares]

THE VEDAS.

THE real signification of the Vedic mantras is as yet a mystery to the thinkers and philosophers of our age. The Western Orientalist considers them to be the offspring of the powerful imagination of the simple-minded Indo-Aryan bards in those prehistoric ages when they first entered this country from their primitive abode in Central Asia. Many of our countrymen also, following the lead of Europeans in this as in other matters, have persuaded themselves that there is nothing deeper in these sacred mantras. Professor Max Müller considers the mantras (Rigs) to be nothing more than poetical allegories of ordinary natural phenomena of every-day occurrence, such as dawn, sunrise, twilight, night, frost, etc. Other scholars consider them to be prayers to the elements deified as powers of nature. The orthodox Hindus, however, regard the Vedas as containing the true wisdom revealed to the sages of ancient India, and the unfailing repository of information about nature's laws in all their departments. Though they have firm faith in the infallibility of the Vedas, there are now-a-days but few amongst them who can explain their true meaning. From their literal signification the mantras do not indeed seem to be anything more than prayers to the deified elements, such as one might expect to hear from the lips of the simple-minded and imaginative Aryan of prehistoric times. The reality however is something far different. An endeavour to completely unravel the mystery of the Vedas would require a thorough knowledge of the Vedic Philosophy without which any attempt to solve the problem cannot but be abortive. The Hindus, it is well known, believe that the human being is a microcosm. They hold that all the natural phenomena that take place in the visible universe have their actual origin in the astral world, and that a man can easily

understand and explain them if he but understands his own astral nature sufficiently well to be able to place himself *en rapport* with the subjective world. A man by gradual training may acquire powers which modern scientists are at present unable to comprehend. That the attainment of some such powers is not a myth but a fact, is now admitted by those who have come into contact with the Society for Psychical Research lately established in London.* As for the Hindus, they have all along held that the amount of power a man may acquire by undergoing a regular course of training (this power being of course occult to the generality of mankind), is actually unlimited; so much so that he may even ultimately identify himself with Brahm the infinite cause of the universe. In the process of this training the Yogi or Rishi, by whatever name he may be called, identifies himself with the forces of nature and brings them under the control of his intelligence. These are the powers that guide the five *Bhuts*—*Akas*, *Marut*, *Tej*, *Apa* and *Kshiti*,—the principles or *upadans* that have, by their combination, given birth to the universe, and have established that affinity between our astral and corporeal senses by which we are enabled to comprehend the existence of the phenomenal world. The *Akas* principle has a certain property by which it directly acts on the organ of hearing and produces the perception of sound. *Marut* has similarly the property of producing the sensation of touch by its direct action on the skin (*Tragendreeyam*). *Tej* or the light principle produces the idea of vision. *Apa* that of taste, and *Kshiti* that of smell. As we have only five senses for the comprehension of the existence of objects (muscular pressure being considered as included in touch), there can be but five principles in nature, that, in contact with the five senses, can give rise to five kinds of perception; so that there is nothing in the universe, the macrocosm, which is not to be found in the man, the microcosm. Two other principles are supposed to enter into the composition of the universe. These are *mahat* and *atma*, and their action is on the inner senses. *Mahat* acts on the *buddhi* (intellect) and enables a man to distinguish truth from non-truth, and *atma* establishes *jnan* (wisdom), the knowledge of the absolute truth, the Parabrahm. The presiding powers of these seven principles are Brahma, Savita (sun), Indra, Vayu, Agni, Varuna and the Ashins. Brahma or Paramatma is the devata or presiding deity of the *atma* principle, Savita of *mahat*, Indra of *akas*, Vayu or the *Maruts* of the *marut* principle, Agni of *tej*, Varuna of *apa*, and the *Ashins* of *kshiti*. The *Karmakānda* of the *Vedas* treats of the laws of the five principles that have affinity with our outer senses, whereas the *Jnan Kānda* of the *Upānis-hads* treats of the other two by which *mukti* or salvation can be obtained, and only so much of the general laws of the other five as is necessary for the attainment of the knowledge of the truth. The Brahman, on initiation, possessed of the sacred fire, the inner light, gradually develops his senses by

* We presume our correspondent refers to the phenomena of Thought-transference and Mesmerism, for, so far as we know, the S. P. R. does not claim to be in a position to prove the existence of specific occult powers in man.—Ed.

occult education, obtains knowledge of the principles that act on them and acquires power to control and manipulate the forces at his will, and when he has thus identified himself with any such natural forces, he is known as the Rishi of that power or principle. The mantras are the words uttered in invoking the powers, and the particular power that is invoked is called the devata of the mantra. The Chhandra of the mantra is the rhythm of respiration and sound with which that incantation is pronounced, and is in harmony with the rhythms in which the power acts in nature, fulfilling the particular purpose for which the invocation becomes necessary. Thus in order that we may have the power to manipulate the forces for our terrestrial wants, it is necessary that we should first understand the principle we invoke, the Devata or the power of that principle, its Rishi, its Chhandra and the purposes for which it may be employed. Every one of these is absolutely necessary for the invocation of the power we want to control. To understand the Rishi is to understand the way in which he identifies himself with the force in such a manner as to exercise full control over it. To understand the Chhandras is to pronounce the invocations in such rhythms as will harmonize with those in which the forces act in nature, on the astral plane, to produce the results for which we invoke them. The counterparts of all natural principles being already in existence in our own astral body, we, by controlling our own astral self, can easily gain control over the forces that act in the phenomenal universe. The process by which this control is acquired is called *jagna*, the most usual form of which is by igniting a fire and pouring ghee (clarified butter) or other material over the flame. It is merely a contrivance to develop in ourselves a power that will enable us to control natural forces. All this may, in this age of experimental science, be looked upon as no better than a product of the diseased imagination of a maniac, but nevertheless there was a time in India when sages actually had recourse to such occult practices for the timely production of rain, the stoppage of hail, lightning, thunderbolts, heavy storms, etc. Modern scientists are acquainted only with the physical phases of these powers, and have thus been able to manipulate them for our earthly benefits by employing the powers of water, wind, light, heat and electricity merely as motive powers, transmitters of sounds, curative agents, and so on; but the method of controlling their astral phases for our material welfare has not only been forgotten, but is considered something inconceivable and thus impossible, although there are ample proofs of the fact that the ancient Aryan sages were thoroughly skilled in this art in their so-called primitive stages of civilization. There is a fundamental difference between the method adopted by the ancient Aryans and that employed by modern scientists to get at the truths of nature. As a consequence of this radical difference of method, the former used to acquire powers by the gradual development of the human senses without external aid; while the latter endeavour to increase the range of the senses by bringing material instruments to perfection. In former times a physician would but so develop his faculty of

perception as to be able to diagnose a disease by simply feeling the patient's pulse, while in this age he would prefer to sharpen his observations by the use of instruments, such as the thermometer, stethoscope and sphygmograph. The ancients developed their clairvoyant vision in order to gain a knowledge of planets, of other spheres, or of such minute objects as are not visible to the eye, while the moderns make powerful telescopes, spectroscopes and microscopes for similar purposes. The whole mode of procedure being so widely different, it is no wonder that scientists of our age ridicule what we Hindus believe to be the truths of occult science.

A BRAHMAN.

HAVE ANIMALS SOULS?

"O Philosophy, thou guide of life, and discoverer of virtue!"—CICERO.
 "Philosophy is a modest profession, it is all reality and plain dealing; I hate solemnity and pretence, with nothing but pride at the bottom."—PLINY.

THE destiny of man—of the most brutal, animal-like, as well as of the most saintly—being immortality, according to theological teaching; what is the future destiny of the countless hosts of the animal kingdom? We are told by various Roman Catholic writers—Cardinal Ventura, Count de Maistre and many others—that "animal soul is a Force."

"It is well established that the soul of the animal," says their echo De Mirville,—*"was produced by the earth, for this is Biblical. All the living and moving souls (nephesh or life principle) come from the earth; but, let me be understood, not solely from the dust, of which their bodies as well as our own were made, but from the power or potency of the earth; i. e., from its immaterial force, as all forces are...those of the sea, of the air, etc., all of which are those Elementary Principalities (principautés élémentaires) of which we have spoken elsewhere."**

What the Marquis de Mirville understands by the term is, that every "Element" in nature is a domain filled and governed by its respective invisible spirits. The Western Kabalists and the Rosicrucians named them Sylphs, Undines, Salamanders and Gnomes; christian mystics, like De Mirville, give them Hebrew names and class each among the various kinds of Demons under the sway of Satan—with God's permission, of course.

He too rebels against the decision of St. Thomas, who teaches that the animal soul is destroyed with the body. "It is a force,"—he says—that "we are asked to annihilate, the most substantial force on earth, called animal soul", which, according to the Reverend Father Ventura, is † "the most respectable soul after that of man."

He had just called it an immaterial force, and now it is named by him "the most substantial thing on earth."‡

But what is this Force? George Cuvier and Flourens the academicians tell us its secret.

* *Esprits*, 2m. mem. Ch. XII. *Cosmologie*.

† *Ibid.*

‡ *Esprits*—p. 158.

"The form or the force of the bodies," (form means soul in this case, let us remember,) the former writes,—*"is far more essential to them than matter is, as (without being destroyed in its essence) the latter changes constantly, whereas the form prevails eternally."* To this Flourens observes: "In everything that has life, the form is more persistent than matter; for, that which constitutes the BEING of the living body, its identity and its sameness, is its form."*

"Being," as De Mirville remarks in his turn, "a magisterial principle, a philosophical pledge of our immortality"†, it must be inferred that soul—human and animal—is meant under this misleading term. It is rather what we call the ONE LIFE I suspect.

However this may be, philosophy, both profane and religious, corroborates this statement that the two "souls" are identical in man and beast. Leibnitz, the philosopher beloved by Bossuet, appeared to credit "Animal Resurrection" to a certain extent. Death being for him "simply the temporary enveloping of the personality," he likens it to the preservation of ideas in sleep, or to the butterfly within its caterpillar. "For him," says De Mirville, "resurrection‡ is a general law in nature, which becomes a grand miracle, when performed by a thaumaturgist, only in virtue of its prematurity, of the surrounding circumstances, and of the mode in which he operates." In this Leibnitz is a true Occultist without suspecting it. The growth and blossoming of a flower or a plant in five minutes instead of several days and weeks, the forced germination and development of plant, animal or man, are facts preserved in the records of the Occultists. They are only seeming miracles; the natural productive forces hurried and a thousand-fold intensified by the induced conditions under occult laws known to the Initiate. The abnormally rapid growth is effected by the forces of nature, whether blind or attached to minor intelligences subjected to man's occult power, being brought to bear collectively on the development of the thing to be called forth out of its chaotic elements. But why call one a divine miracle, the other a satanic subterfuge or simply a fraudulent performance?

Still as a true philosopher Leibnitz finds himself forced, even in this dangerous question of the resurrection of the dead, to include in it the whole of the animal kingdom in its great synthesis, and to say: "I believe that the souls of the animals are imperishable, ... and I find that nothing is better fitted to prove our own immortal nature."||

Supporting Leibnitz, Dean, the Vicar of Middleton, published in 1748 two small volumes upon this subject. To sum up his ideas, he says that "the holy scriptures hint in various passages that the brutes shall live in a future life. This doctrine has been supported by several Fathers of the Church. Reason teaching us that the

* *Longevity*, pp. 49 and 52.

† *Resurrections*, p. 621.

‡ The occultists call it "transformation" during a series of lives and the final nirvanic Resurrection.

|| Leibnitz, *Opera philos.* etc.

animals have a soul, teaches us at the same time that they shall exist in a future state. The system of those who believe that God annihilates the soul of the animal is nowhere supported, and has no solid foundation to it," etc. etc.*

Many of the men of science of the last century defended Dean's hypothesis, declaring it extremely probable, one of them especially—the learned Protestant theologian Charles Bonnet of Geneva. Now, this theologian was the author of an extremely curious work called by him *Palingenesis*† or the "New Birth," which takes place, as he seeks to prove, owing to an invisible germ that exists in everybody, and no more than Leibnitz can he understand that animals should be excluded from a system, which, in their absence, would not be a unity, since system means "a collection of laws."‡

"The animals," he writes, "are admirable books, in which the creator gathered the most striking features of his sovereign intelligence. The anatomist has to study them with respect, and, if in the least endowed with that delicate and reasoning feeling that characterises the moral man, he will never imagine, while turning over the pages, that he is handling slates or breaking pebbles. He will never forget that all that lives and feels is entitled to his mercy and pity. Man would run the risk of compromising his ethical feeling were he to become familiarised with the suffering and the blood of animals. This truth is so evident that Governments should never lose sight of it. . . . as to the hypothesis of automatism I should feel inclined to regard it as a philosophical heresy, very dangerous for society, if it did not so strongly violate good sense and feeling as to become harmless, for it can never be generally adopted."

"As to the destiny of the animal, if my hypothesis be right, Providence holds in reserve for them the greatest compensations in future states||. . . And for me, their resurrection is the consequence of that soul or form we are necessarily obliged to allow them, for a soul being a simple substance, can neither be divided, nor decomposed, nor yet annihilated. One cannot escape such an inference without falling back into Descartes' automatism; and then from animal automatism one would soon and forcibly arrive at that of man"...

Our modern school of biologists has arrived at the theory of "automaton-man," but its disciples may be left to their own devices and conclusions. That with which I am at present concerned, is the final and absolute proof that neither the Bible, nor its most philosophical interpreters—however much they may have lacked a clearer insight into other questions—have ever denied, on Biblical authority, an immortal soul to any animal, more than they have found in it conclusive evidence as to the existence of such a soul in man—in the old Testament. One has but to read certain verses in Job and the Ecclesiastes (iii. 17 *et seq.* 22.) to arrive at this conclusion. The truth of the matter is, that the future

* See vol. XXIX of the *Bibliothèque des sciences*, 1st Trimester of the year 1788.

† From two Greek words—to be born and reborn again.

‡ See Vol. II *Palingenesis*. Also, De Mirville's *Resurrections*.

|| We too believe in "future states" for the animal from the highest down to the infusoria—but in a series of rebirths, each in a higher form, up to man and then beyond—in short, we believe in evolution in the fullest sense of the word.

state of neither of the two is therein referred to by one single word. But if, on the other hand, only negative evidence is found in the Old Testament concerning the immortal soul in animals, in the New it is as plainly asserted as that of man himself, and it is for the benefit of those who deride Hindu *philozoism*, who assert their right to kill animals at their will and pleasure, and deny them an immortal soul, that a final and definite proof is now being given.

St. Paul was mentioned at the end of Part I as the defender of the immortality of all the brute creation. Fortunately this statement is not one of those that can be pooh-poohed by the Christians as "the blasphemous and heretical interpretations of the holy writ, by a group of atheists and free-thinkers." Would that every one of the profoundly wise words of the Apostle Paul—an Initiate whatever else he might have been—was as clearly understood as those passages that relate to the animals. For then, as will be shown, the indestructibility of matter taught by materialistic science; the law of eternal evolution, so bitterly denied by the Church; the omnipresence of the ONE LIFE, or the unity of the ONE ELEMENT, and its presence throughout the whole of nature as preached by esoteric philosophy, and the secret sense of St. Paul's remarks to the *Romans* (viii. 18-23), would be demonstrated beyond doubt or cavil to be obviously one and the same thing. Indeed, what else can that great historical personage, so evidently imbued with neo-Platonic Alexandrian philosophy, mean by the following, which I transcribe with comments in the light of occultism, to give a clearer comprehension of my meaning?

The Apostle premises by saying (Roman viii. 16, 17) that "The spirit itself" (*Paramatma*) "beareth witness with our spirit" (*atman*) "that we are the children of God," and "if children, then heirs"—heirs of course to the eternity and indestructibility of the eternal or divine essence in us. Then he tells us that:—

"The sufferings of the present time are not worthy to be compared with the glory which shall be revealed." (v. 18.)

The "glory" we maintain, is no "new Jerusalem," the symbolical representation of the future in St. John's kabalistical Revelations—but the *Devachanic* periods and the series of births in the succeeding races when, after every new incarnation we shall find ourselves higher and more perfect, physically as well as spiritually; and when finally we shall all become truly the "sons" and "the children of God" at the "last Resurrection"—whether people call it Christian, Nirvanic or Parabrahmic; as all these are one and the same. For truly—

"The earnest expectation of the creature waiteth for the manifestation of the sons of God." (v. 19.)

By creature, animal is here meant, as will be shown further on upon the authority of St. John Chrysostom. But who are the "sons of God," for the manifestation of whom the whole creation longs? Are they the "sons of God" with whom "Satan came also" (See Job) or the "seven angels" of Revelations? Have they reference to Christians only or to the "sons of God" all over

the world? Such "manifestation" is promised at the end of every *Manvantara* or world-period by the scriptures of every great Religion, and save in the *Esoteric* interpretation of all these, in none so clearly as in the *Vedas*. For there it is said that at the end of each *Manvantara* comes the *pralaya*, or the destruction of the world—only one of which is known to, and expected by, the Christians—when there will be left the *Sishtas*, or remnants, seven Rishis and one warrior, and all the seeds, for the next human "tide-wave of the following Round."† But the main question with which we are concerned is not at present, whether the Christian or the Hindu theory is the more correct; but to show that the Brahmins—in teaching that the seeds of all the creatures are left over, out of the total periodical and temporary destruction of all visible things, together with the "sons of God" or the Rishis, who shall manifest themselves to future humanity—say neither more nor less than what St. Paul himself preaches. Both include all animal life in the hope of a new birth and renovation in a more perfect state when every creature that now "waiteth" shall rejoice in the "manifestation of the sons of God." Because, as St. Paul explains:—

"The creature itself (*ipsa*) also shall be delivered from the bondage of corruption," which is to say that the seed or the indestructible animal soul, which does not reach Devachan while in its elementary or animal state, will get into a higher form and go on, together with man, progressing into still higher states and forms, to end, animal as well as man, "in the glorious liberty of the children of God" (v. 21).

And this "glorious liberty" can be reached only through the evolution or the Karmic progress of all creatures. The dumb brute having evolved from the half sentient plant, is itself transformed by degrees into man, spirit, God—*et seq. and ad infinitum!* For says St. Paul—

"We know ("we," the *Initiates*) that the whole creation, (*omnis creatura* or *creature*, in the Vulgate) groaneth and travaileth (in child-birth) in pain until now."‡ (v. 22).

* See Isis, Vol. I.

† What was really meant by the "sons of God" in antiquity is now demonstrated fully in the *SECRET DOCTRINE* in its Part I (on the Archaic Period)—now nearly ready.

‡ This is the orthodox Hindu as much as the esoteric version. In his Bangalore Picture "What is Hindu Religion?"—Dewan Bahadoor Raghunath Rao, of Madras, says: "At the end of each *Manvantara*, annihilation of the world takes place; but one warrior, seven Rishis, and the seeds are saved from destruction. To them God (or Brahm) communicates the Statute law or the *Vedas*...as soon as a *Manvantara* commences these laws are promulgated...and become binding...to the end of that *Manvantara*. Those eight persons are called *Sishtas*, or remnants, because they alone remain after the destruction of all the others. Their acts and precepts are, therefore, known as *Sishtacar*. They are also designated '*Sadachar*' because such acts and precepts are only what always existed."

This is the orthodox version. The secret one speaks of seven *Initiates* having attained Dhyanchohanship toward the end of the seventh Race on this earth, who are left on earth during its "obscurantism" with the seed of every mineral, plant, and animal that had not time to evolve into man for the next Round or world-period. See *Esoteric Buddhism*, by A. P. Sinnett, Fifth Edition, Annotations, pp. 146, 147.

§...ingemiscit et parturit usque adhuc in the original Latin translation.

This is plainly saying that man and animal are on a par on earth, as to suffering, in their evolutionary efforts toward the goal and in accordance with Karmic law. By "until now," is meant up to the fifth race. To make it still plainer, the great Christian Initiate explains by saying:—

"Not only they (the animals) but ourselves also, which have the first-fruits of the Spirit, we groan within ourselves, waiting for the adoption, to wit, the redemption of our body." (v. 23.) Yes, it is we, men, who have the "first-fruits of the Spirit," or the direct Parabrahmic light, our Atma or seventh principle, owing to the perfection of our fifth principle (*Manas*), which is far less developed in the animal. As a compensation, however, their Karma is far less heavy than ours. But that is no reason why they too should not reach one day that perfection that gives the fully evolved man the Dhyanchohanic form.

Nothing could be clearer—even to a profane, non-initiated critic—than those words of the great Apostle, whether we interpret them by the light of esoteric philosophy, or that of mediæval scholasticism. The hope of redemption, or, of the survival of the spiritual entity, delivered "from the bondage of corruption," or the series of temporary material forms, is for *all living* creatures, not for man alone.

But the "paragon" of animals, proverbially unfair even to his fellow-beings, could not be expected to give easy consent to sharing his expectations with his cattle and domestic poultry. The famous Bible commentator, Cornelius a Lapide, was the first to point out and charge his predecessors with the conscious and deliberate intention of doing all they could to avoid the application of the word *creatura* to the inferior creatures of this world. We learn from him that St. Gregory of Nazianzus, Origen and St. Cyril (the one, most likely, who refused to see a human creature in Hypatia, and dealt with her as though she were a wild animal) insisted that the word *creatura*, in the verses above quoted, was applied by the Apostle simply to the angels! But, as remarks Cornelius, who appeals to St. Thomas for corroboration, "this opinion is too distorted and violent (*distorta et violenta*); it is moreover invalidated by the fact that the angels, as such, are already delivered from the bonds of corruption." Nor is St. Augustine's suggestion any happier; for he offers the strange hypothesis that the "creatures," spoken of by St. Paul, were "the infidels and the heretics" of all the ages! Cornelius contradicts the venerable father as coolly as he opposed his earlier brother-saints. "For," says he, "in the text quoted the *creatures* spoken of by the Apostle are evidently creatures distinct from men:—*not only they but ourselves also*; and then, that which is meant is not deliverance from sin, but from death to come."* But even the brave Cornelius finally gets scared by the general opposition and decides that under the term *creatures* St. Paul may have meant—as St. Ambrosius, St. Hilarius (Hilaire) and others insisted—*elements* (!) i. e., the sun, the moon, the stars, the earth, etc. etc.

* Cornelius, edit. Pelagaud, l. IX, p. 114.

Unfortunately for the holy speculators and scholastics, and very fortunately for the animals—if these are ever to profit by polemics—they are over-ruled by a still greater authority than themselves. It is St. John Chrysostomus, already mentioned, whom the Roman Catholic Church, on the testimony given by Bishop Proclus, at one time his secretary, holds in the highest veneration. In fact St. John Chrysostom was, if such a profane (in our days) term can be applied to a saint,—the “medium” of the Apostle to the Gentiles. In the matter of his Commentary on St. Paul’s Epistles, St. John is held as directly inspired by that Apostle himself, in other words as having written his comments at St. Paul’s dictation. This is what we read in those comments on the 3rd Chapter of the Epistle to the Romans.

“We must always groan about the delay made for our emigration (death); for if, as saith the Apostle, the creature deprived of reason (*mente, not anima*, “Soul”)—and speech (*nam si hæc creatura mente et verbo carens*) groans and expects, the more the shame that we ourselves should fail to do so.”*

Unfortunately we do, and fail most ingloriously in this desire for “emigration” to countries unknown. Were people to study the scriptures of all nations and interpret their meaning by the light of esoteric philosophy, no one would fail to become, if not anxious to die, at least indifferent to death. We should then make profitable use of the time we pass on this earth by quietly preparing in each birth for the next by accumulating good Karma. But man is a sophist by nature. And, even after reading this opinion of St. John Chrysostom—one that settles the question of the immortal soul in animals for ever, or ought to do so at any rate, in the mind of every Christian,—we fear the poor dumb brutes may not benefit much by the lesson after all. Indeed, the subtle casuist, condemned out of his own mouth, might tell us, that whatever the nature of the soul in the animal, he is still doing it a favour, and himself a meritorious action, by killing the poor brute, as thus he puts an end to its “groans about the delay made for its emigration” into eternal glory.

The writer is not simple enough to imagine, that a whole British Museum filled with works against meat diet, would have the effect of stopping civilized nations from having slaughter-houses, or of making them renounce their beefsteak and Christmas goose. But if these humble lines could make a few readers realize the real value of St. Paul’s noble words, and thereby seriously turn their thoughts to all the horrors of vivisection—then the writer would be content. For verily when the world feels convinced—and it cannot avoid coming one day to such a conviction—that animals are creatures as eternal as we ourselves, vivisection and other permanent tortures, daily inflicted on the poor brutes, will, after calling forth an outburst of maledictions and threats from society generally, force all Governments to put an end to those barbarous and shameful practices.

H. P. BLAVATSKY.

* *Homélie XIV. Sur l'Épître aux Romains.*

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

(Fourth Series.)

VI.

It is not without good reason that the book with which we are at present occupied has been called *Sohar* or *Splendour*. For we see the bright truth emerging from its mysterious shadows, and religion in agreement with science.

Creation is eternal. The worlds that commence are at first given over to the conflicts of the elements. When equilibrium is established, light is produced. The earth becomes fertile as luminous equilibrium arranges the elements in their places.

Then come enormous vegetations that encumber and exhaust the earth. The earth rejects them, and from their putrefaction are born monstrous animals, fighting and slaying one another. These are followed by the intermediate species, and at length the reign of man comes to manifest the equilibrium of living nature.

Man appears like the God of animals, and thus man’s thought is, as it were, the spirit of the world. The need of association becomes manifest, and thinking beings commence by submitting to the law of the stronger, but they soon feel that blind force must obey and not command thought. The physical world needed a head or a chief, in order that equilibrium might be established, and that head is man. The moral world could not be constituted without an invisible head or chief which is God.

Thus in the first chapter of the *Sohar* we have a picture of the battles of chaos, the heavens becoming lighter by degrees, and then a luminous head appearing on the horizon, shadow in light and light in shadow, the supreme thought and its own mirage, the man of heaven illuminating and enlightening the God of earth. Beneath the gaze of this head is formed the equilibrium of life that circulates and undulates like a fiery serpent. It is the great magic agent, the body of the Holy Spirit, the chain of the devils and the double support of the rungs of the shining ladder of Jacob.

All science is there, and you can see plainly that Eliphas Levi has invented nothing.

From the first chapter of our mysterious book we are able to indicate the fundamental principles of science as follows:—

(1) Eternal life is motion balanced by the alternate manifestation of forces.

(2) Every force that is in excess is lost by this excess through provoking a reaction which paralyses it.

(3) To will only one thing is to arrive at nothing: to obtain it you must will two.

This is why the Rosicrucians in their symbols unite the cross and the rose.

The rose is life and the cross is death.

The rose is pleasure and the cross is suffering.

The rose is love and the cross is sacrifice.

But sacrifice is only desirable for the sake of love, and love is made perfect by sacrifice alone.

Life is the conquest of death, and death is the transfiguration of life.

Pleasure has no existence for those who have never suffered, and vanquished suffering is the greatest of moral pleasures.

Happiness is the consciousness of strength. To feel weak is to feel miserable.

Pain itself has no real existence unless associated with the sentiment of weakness. Saint Theresa, exalted by her mysticism, aspired to pain as the greatest of all pleasures, and cried "Suffer or die!"

Ascetics are insatiable lovers of tortures, because in them they find the joys of ecstasy. To exercise force is to live, but they are fools who themselves excite pain and who voluntarily injure themselves, just as if nature did not offer us sufficient work to be accomplished, or sufficient obstacles to be overcome.

The soldier is not called upon to roast his own feet, to fast voluntarily, or to inflict wounds upon himself. He will find no lack of wounds, forced marches and privations.

The soldier loves war, the honest workman loves work, and the sage loves the trials of life.

He who desires the end desires also the means. Thus there is a double object for the will—the end and the means.

The true Rosicrucian ought to cultivate two precious gifts, the gift of tears and the gift of laughter. Man needs both to laugh and to cry, and this is the secret of the success of a good melodrama.

But the wise man never laughs in a mocking spirit, and never weeps from sadness. His laughter is a joyous congratulation, and his tears are proofs of tenderness and compassion.

I do not here mean the laughter and tears that often come accidentally to nervous persons.

Sincere tears and honest laughter are distinct signs of a good man.

False sages are always forcing themselves to arrive at one single thing only. They want to be exclusively serious, and consequently become mortally wearisome to others as well as to themselves. They want to be supernatural by acting against nature. But, as it has been well said: "Often when one's head is filled with mysticism and the desire of becoming more than man, one is really less than a beast."

The thing to be desired is equilibrium. But equilibrium is the result of two forces, whether associated or alternate, and if you would gain it, do not make the mistake of desiring a solitude in which you could devote yourself entirely to philosophical studies. To be a good philosopher one must practise philosophy, and for that end we must fulfil the duties imposed on us by nature and society.

But what has been said above as to the necessity of a double object for the balanced movements of the will requires some further explanation. This point is a peculiarly delicate one and will need the full attention of the reader.

We cannot be said to really possess anything unless it can also be said that that thing does not possess us; that is to say, unless we have learned to be independent of it. Desire injures the will. We must will as God wills, independently and calmly, and we must understand that contraries are affirmed by contraries. This is the drift of Christ's sermon on the mount. Why on the mount? In order to make it plain that a very elevated subject is here treated of, for, as you know, the gospels are symbolical rather than historical, and there is nothing in them that has not a double if not a triple meaning.

Jesus promises royalty to those who are voluntarily poor. He promises conquest to the peaceful, consolation to the mourners, plenty to the famished, happiness to the persecuted and so on.

In other words he teaches that the light is manifested through the shade.

Pleasure has need of pain in order to become fixed through temperance.

Excessive joy as well as sadness has its tears.

This is why great souls are sometimes desirous of suffering.

The allegorical tree of science bears two sorts of fruit, that of good and that of evil; and the first of all sinners gains the heart of God by exposing herself to evil, in order to know the good. God expels her from paradise and promises her the conquest of heaven.

"You shall be as Gods knowing good and evil," had said the serpent to Eve; and God (the God of Moses) repeats that Adam "has become one of us, knowing good and evil, let us prevent him from gaining immortality by eating of the tree of life."

What are we to think of this legend? Is it not the God in the fable who is vanquished, and the exiled ones who are triumphant? What was Eve's real attraction towards the forbidden fruit? Did she risk death for the sake of tasting an apple? The true attraction was the hunger for divinity through which came disobedience. To will in disobedience to a master and to realise that will, is to annul the authority of the master. The martyrs in the midst of their torments triumphed over the impotency of the Cæsars. When Christ said "the law was made for man and not man for the law," he revolutionised the moral world and revealed the great arcanum. If it is true that man was not made for the law but the law was made for man, then that law cannot reprove man. God then by making the law, rendered himself not the master, but the slave of man. Thus Jesus seems to teach God himself a lesson, when he says "Father forgive them for they know not what they do."

But does not the Father himself know what they do, since he is the creator of these innocent sinners? For it seems that he needs to be reminded not to chastise an ignorance of which he is himself the author. There are depths here that are beyond our longest sounding lines.

The enemies of human royalty—or let us go farther and say of human divinity—are desire and fear. There is no need to desire what one has the right to will, and when one has arrived at true and complete independence there is no longer anything whatever

to fear. Physical sufferings count for so little, that in the caprices of exaltation they may constitute the greatest delights. As to moral sufferings, they always proceed from want of equilibrium. Having attained the perfect peace, the brother of the rosy cross constantly reflects the divine serenity, and his gaze is like a smile from heaven. To arrive at this condition, he has willed two things, free existence and knowledge. Free existence at the price of the hatred of a world that he may not brave, but which he knows how to transcend. He may pass for a libertine and a rebel, he may be called satan and become holier than the angels. In these two things, free existence and knowledge, are contained all the science of good and evil. They are the generators of that new state, in which men "shall be as gods."

What the Bible calls the Elohim, are forces of nature directed by the powers of the mind. Just as our body needs a plastic medium to become subject to the influence of our will, it is only through intermediary force that the world can receive an impulse from God.

For God never departs from the order that he has willed eternally. In him there is never change or caprice. His omnipotence is for ever governed by his wisdom. Order is his eternal miracle.

He has made for himself an instrument for the finishing and the renewal of the world. It is like the great main-spring of the watch of time. It is the fluidic agent, of which heat, magnetism, electricity, and light are the manifestations. This agent in the hieratic or sacred hieroglyphics has always been typified by the serpent. Often this sign is to be found surmounting the tau, sign of the universal influence, whence has come the Hebrew letter "Lamed."

Thus in some very ancient tarots there is on the twelfth card a serpent, by which a man is suspended by the foot between heaven and earth. This serpent has been replaced by a rope in the more modern cards. In the tarot of Marseilles however, called the Italian tarot, the head of the serpent is still to be seen.

The book of mystery says that the great astral serpent bears in relief on his scales the symmetrically arranged plan of all the worlds. This is to make it plain that the reason of the existence of all forms is to be found in this great universal agent, and that there is an exact connexion and a perfect symmetry among all the works of God, as among the proportionate and regular scales that cover the skin of a serpent, or rather that of the allegorical serpent which is at once serpent and fish. It is the serpent that tempts the first man, and it would devour the world, were it not vanquished by love. This serpent is the father of the gargoyles and other monsters of the middle ages. To obtain command over this serpent is to become a magus, to tame it is to become a saint.

This universal agent is the photograph of God and of nature. It is saturated with ideas and forms, which it moves and disposes fatally and by chance, when not directed by intelligence, as happens in dreams; but in itself it is neither intelligent nor free. This is why it is said in Genesis to be the most subtle and the

most changeable of all animated beings, or as it ought to be translated:—the most prompt to change form. The serpent here acts without autonomy, that is without will of its own. It simply reflects the woman's mental visions and so transforms them into objects of desire. Itself neither angel nor devil it has no initiative will, but is set in motion by that of the woman. It becomes a demon only when she has endowed it with volition by giving it her confidence, and has surrendered herself to its blind guidance. The disobedience of Eve has created a false god because she had neither the spirit nor the courage to say:—"I have eaten the fruit of the tree of science because I willed so to do." But when she accuses the serpent, she endows fatality with a soul.

She becomes the mother of the devil, she who might have become the mother of God and so have retained divinity within herself.

We have been speaking in somewhat figurative language, but you know that symbolism is the divine language, and it is needful that we should familiarise ourselves to some extent at least with the hieroglyphic forms of thought.

It is a woman who believes in the personal existence of the devil, and makes him responsible for her own perversities. She is thus the mother of the devil, and the wise initiate is a woman who will restore his angelic form to the pretended devil. She is the redeemer of Lucifer.

She does good even with the arms that she has caused evil to surrender, and in overcoming Satan she rejoices in all the legitimate pride of Lucifer.

Lucifer, the star of the morning, the torch-bearer of heaven, the angel of intelligence and love, he it is whom the priests have condemned.

But the last judgment is at hand, and human sentences will be revised by the eternal judge.

THE SPENTA-MAINYUS AND THE ANRA-MAINYUS.

IT is generally recognized that there is a two-fold operation in the forces through which the Divine Spirit is manifested. According to some philosophies, they are the centripetal and the centrifugal, one working from without inwards, and the other from within outwards. The Platonists call them the Bound and the Infinite.

"Philolaus asserts that the deity established *bound* and *infinite*: by bound, indeed exhibiting every co-ordination, which is more allied to *the one*; but by infinity, a nature subjected to bound. And prior to these two principles, he places one, and a singular cause, separated from the universality of things, which Archainetias denominates a cause prior to cause; but which, according to Philolaus, is the principle of all things."*

In the Zoroastrian doctrine these two principles are denominated the Spenta-Mainyus and the Anra-Mainyus, the respective literal meanings of which are, the good mind and the bad mind.

* Introduction to the Parmenides of Plato, by Thomas Taylor.

Spenta-Mainyus, in one aspect, is a force or power or principle that draws and receives back the soul into the Divine Spirit or Being, while Anra-Mainyus is that power which sends forth or brings down the soul into material existence. This power, therefore, which has brought down the soul into matter, and whose characteristic is not only to keep the soul tied down to matter and to ignorance of the Real Being, but to lead her to annihilation, is the devil, to destroy whom is the constant aim of Zoroastrianism. Proceeding from the Divine Spirit, the soul, through thus being connected with matter, is imprisoned or fixed in the body, and cannot return to her original source until she becomes sufficiently regenerated to be able to dispense with the need of the body; and this connection with matter, therefore, is to the soul an evil. This evil is, in the universal sense, applicable to the spirit, as it is in the individual sense applicable to the soul. It may be explained here that matter is not in itself evil, or that it is but a mode of spirit and is essential to the crucifixion of the spirit as well as of the soul. The evil lies in not apprehending the truth that matter is not the Real Substance but is transitory and impermanent, and that, therefore, the tendency towards matter should be vanquished and the tendency spiritwards made predominant, in order to be at one with the Divine Spirit. The love of matter leads to extinction, and the love of God leads to permanence of being. This love of God means purifying and spiritualizing one's own soul so as to be able to receive God and be at one with God. It is the business of religions to teach how this can best be done. Purity of thought, word and deed is the essential precept of Zoroastrianism. Purity of thought involves intense concentration of mind and constant love towards and meditation on God, and prayers are intended to serve in this direction.

Spenta-Mainyus in another aspect is knowledge, while Anra-Mainyus is ignorance. To kill out ignorance and to attain to knowledge is the road to acquiring immortal individuality. The evil in man is ignorance—ignorance of the true knowledge of Being—which, until removed, misleads and tempts man to the course that involves the gradual extinction of his individuality. True knowledge having been acquired, ignorance ceases, and the road to evil is closed.

Anra-Mainyus speaks to Zoroaster:—"Curse the good Mazdyasnian law, obtain happiness, as Vadhagna, the lord of the regions, has obtained it."

The holy Zarathustra answered:—"I will not curse the good Mazdyasnian law; not if bones, soul, and vital power were to separate themselves asunder."

Him answered Anra-Mainyus, who has created the evil creatures: "By whose word wilt thou annihilate, by what well-made arms (smite) my creatures, O! holy Zarathustra?"

The holy Zarathustra said: "Mortar, cup, Haoma, and the words which Ahura Mazd has spoken; these are my best weapons; by this word will I smite, by this word will I annihilate, by these well-formed weapons (smite), O evil Anra-Mainyus.

Which Spenta-Mainyus (*i. e.*, Ahura Mazd) created; he created in the infinite time. Which the Amesha-Spentas created, the good rulers, the wise." Zarathustra pronounced the Ahura-Vairya. (Vendidad; Fargard 19.)

The whole of the above dialogue is metaphorical. Anra-Mainyus is but a personification of the principle of ignorance. The creatures of Anra-Mainyus are the evil passions, the Devas, the Drugas, and the Drukhs. The last three are the evil spirits of the astral sphere. These evil spirits are souls, who, having harboured and cultivated in themselves the evil principle, have become devoid of the divine principle and are in a transition state on their way to extinction. Being devoid of the divine principle and debarred from the true knowledge, their constant vocation is to mislead men and tempt them to evil. These spirits are, therefore, almost always mentioned in the Avesta as the creatures of Anra-Mainyus. Mortar, cup and Haoma are the articles used in mystic ceremonies. The import of the mystic ceremony, when rightly understood, is knowledge—knowledge of the true philosophy of Being—and this obtained, neither the evil tendency nor the evil spirits have any hold upon man. Ahura-Vairya is one of the manthras of the Zoroastrians. Rightly interpreted, it imparts the true knowledge. Thus it is ignorance that has to be rooted out and replaced by knowledge. Knowledge does not imply merely the intellectual comprehension of the philosophy of Being, but carries with it the necessity of the strict observance of religious precepts which enjoin purity in thought, word and deed. This again means the overcoming of the passions of worldly desires and the elevating of one's spiritual entity to the Divine Spirit. Knowledge has a still higher and deeper import. To progress towards knowledge is to develop one's self—one's spiritual essence—to develop it or to make it pure, which is the same thing as to divest it of material tendency, to such an extent as to enable it to penetrate nature and comprehend the same through its own self independently of any other means. The progress towards development of this kind is not feasible for those who are enveloped in worldly desires and worldly atmospheres. It is not feasible for those who revolt from the laws essential to Being or Existence. It is feasible indeed only for those who are above desires and act in conformity with the laws essential to Being, ever striving strenuously to gain the ultimate end. The knowledge thus obtained is equivalent to man's transformation into a god or a being of a very high order, and such a being acquires such powers over nature as the ignorant would call supernatural. One elevated to this extent is beyond the reach of ignorance and of evil spirits: this spiritual entity is sufficiently purified to be able to associate with divine beings.

"Hermes affirms that those who know God are preserved from assaults of the evil one, and are not even subject to destiny. The knowledge of God is religion." (The Fragments of Hermes Trismegistus).

Anra-Mainyus, as opposed to Ahura Mazd, is the principle non-Being, which is the devil. God is the principle of Be;

as well as of Existence. Wherever there is being, there is God. God is Being, Love, Wisdom, Knowledge, Perfection, Truth, Order. Everything good is God. God is Spirit, Light, Life, Mind. Reverse the picture and you will find the opposites of all these. These opposites are not realities, though not the less powerful on that account, and are, therefore, the creatures of Anra-Mainyus the principle of non-Being. God's opposite, that is the opposite of Being is non-Being, as of Light the opposite is Darkness. The contest in the universe is thus between Being and Not-Being, Light and Darkness, Truth and Falsehood, Good and Evil, Knowledge and Ignorance, and so forth. Hence is it that the Zoroastrians are enjoined to strive constantly to kill out the Anra-Mainyus, to praise and exalt the whole (pure) creation, to cultivate in themselves, and to adore and be united to the Principle of Being which is the Good Itself. By cultivating this principle, which is the divine principle in man, and is a ray or emanation of the Divine Spirit, one is enabled to preserve his individuality and to attain to beatitude. This is accomplished by acting up to the precepts of the religion. To revolt from the tendency towards Being, and to harbour and cultivate a tendency toward non-Being, which is Anra-Mainyus, is to prepare the way for the extinction of one's individuality.

From the above, it will be evident why the Zoroastrians are enjoined to constantly recite the Manthras, such as the following:—

"I praise the well-thought, well-conceived, well-performed thoughts, words and works. I lay hold on all good thoughts, words and works. I abandon all evil thoughts, words and works. I bring to you, O Amesha Spentas, praise and adoration, with thoughts, words and works, with heavenly mind, the vital strength of my own body." (Yasna 12).

"All good thoughts, words and works are done with knowledge. All evil thoughts, words and works are not done with knowledge. All good thoughts, words and works lead to Paradise. All evil thoughts, words and works lead to hell. To all good thoughts, words and works (belongs) Paradise—so (is it) manifest to the pure." (Visp. Humta).

"Let Ahura Mazd be King, and let Ahriman (Anra-Mainyus), the wicked, be smitten and broken. Contentment and praise for Ahura Mazd; contempt for Anra-Mainyus." (Nirung Kustee).

It need hardly be said here that it is not to be understood that the mere recitation is supposed to have any effect. Constant repetition involves strong determination in action and constant meditation on purity, and so helps one to cultivate all higher and nobler faculties, and to throw into oblivion all but the aspiration and love towards the Real Being in order to be able ultimately so to elevate one's divine principle as to enable it to be at one with the Divine Spirit, Ahura Mazd.

In another aspect, Ahura Mazd is spirit, and Anra Mainyus is matter. The Divine Spirit is dual in that it is the product of the Divine Spirit and the Divine Substance, which are the two latent properties of the unmanifest Original Being. This original

unmanifest condition of Being considered as the First Principle, Ahura Mazd, is the Adonai, the Logos, the Demiurgos, the Manifest Spirit, which is Sevenfold. Matter is the condensed condition of the Divine Substance in which, and through which, the spirit manifests itself. Matter, though but a mode of spirit, is in its nature opposed to spirit, and is dependent upon spirit. Thus there is supposed to be a constant conflict between spirit and matter. Spirit is Eternal Essence, but matter is transitory. The object of mankind should be to do away with the necessity of having anything to do with matter, to be freed from it, and to become pure spirit. That which is good is of God, and proceeds from spirit. That which is the reverse of good is of the devil, and proceeds from matter. Matter in this aspect, therefore, is the devil.

The dissolution of the phenomenal universe and the annihilation of the Anra-Mainyus (or Ahriman), so often spoken of in Zoroastrian writings, have reference to the Kalpas and the Mahapralaya of the Hindoos. The Kalpas mean the periodical return of the phenomenal or the material into the substance, when the creative principle comes to a stand-still before a fresh manifestation occurs. The Mahapralaya is that ultimate universal Pralaya when even the substance will be resolved into the original state of Being, and this is probably what the Parsees mean by the arrival of the Soshios, when all souls are supposed to be relieved from the sufferings occasioned by their sins, and to return to the endless blissful state.

The true knowledge and love of God can alone enable one to vanquish the devil—the principle of non-Being and his deceptive creatures, and to elevate one's essential self to the perception and attainment of the eternal Good. Patanjali says:—

"But the consummation said to be attained by the exercise of *yoga* may be far more easily achieved by devout communion with God."

"How may the soul be delivered from the illusions of sense, the distempering influence of the body, and the disturbances of passion, which becloud the vision of the real, the good, and the true? Plato believed and hoped that this could be accomplished by philosophy. This he regarded as a grand intellectual discipline for the purification of the soul. By this it was to be disenthralled from the bondage of sense, and raised into the empyrean of thought, 'where truth and reality shine forth.' All souls have the faculty of knowing, but it is only by reflection, self-knowledge and intellectual discipline, that the soul can be raised to the vision of eternal truth, goodness, and beauty—that is, to the vision of God." (Cocker: "Christianity and Greek Philosophy.")

DRUNJIBHOY JAMSETJEE MEDHORA.

"KNOW THYSELF."

II.

THE one characteristic which we are able to predicate of the universal life as persistent and invariable throughout its infinite variations is that of never ceasing, endless motion. That motion is the one attribute that can be truly said to be eternal; forms disappear and are replaced by fresh ones, beings are continually being transformed into higher types, nothing is still even for a moment; wherever we turn our eyes throughout the whole universe, we find the same everlasting motion. No particle of matter, however solid it may appear, however fixed its shape may seem, but is in a state of continual vibration, as if, endued with a latent soul, it was struggling to burst the bonds by which it is limited and enchained and was trying to escape to a freer region where it could find scope sufficient for its now imprisoned energies.

Analysing this motion to find in what it begins, to trace it to its source and origin, we find that all motion is derivable from simple vibration, from a mere shaking, and from this may be formed all the varieties of motion with which we are familiar even to that which seems the most elaborate—the motion in a spiral or rather helical direction such as we see exemplified in the growth of plants, around every one of which is drawn a spiral line formed by the sprouting points of its branches. And let us here note that in this spiral formation of every plant and tree, proceeding as it were from the upward motion of its growth as it seeks the sun, we may recognize a proclamation of the law, written plainly for all who have eyes to see, by the very finger of mother nature herself, that cyclic evolution must ever proceed in a spiral direction, cycle following cycle in similar though unequal curves, parallel yet ascending, ever progressing upward and onward. And one thing more is taught us by this eternal motion, and that is the constantly varying character not only of separate particles of matter, but of the whole whole considered as an aggregate, and so its contemplation should act as a warning and an encouragement; a warning against the egregious folly of imagining that the universe will stand still until we are ready for its further progress, or that there is within our immediate grasp a state of final perfection, having reached which we may rest on our oars and lay us down to sleep; and an encouragement in that we know that cycle is moving on though the wheels of time seem to have ceased their revolution, and that in the womb of the eternal cause there still remain heights of grandeur as yet unscaled and glories as yet unseen by mortal eye, laid up in store to be scattered abroad in the brighter future—in that golden age which we cannot yet see and may never behold with our present eyes, but for which we are yet able to work in the firm assurance that its advent though delayed is certain, and that every honest effort will hasten its approach.

Now let us turn to man and trace out the beginnings of motion in rational action.

And first let us assume the presence of consciousness. From one point of view the entire universe may be looked upon as an

aggregate of different states of consciousness. For if we believe the whole to be a unity, and the visible multiplicity to be only apparent, and the same one life to be working through all, then we may say that each particular entity, from the mineral to man, is a manifestation of the one, limited as to extent by the material organism and environment of the entity in question, and each man differs from his fellows and from himself in previous incarnations by the difference in the limits within which the universal life is able to become manifest through him. Or again if we imagine the universe to be the manifestation of the absolute consciousness, then the apparent differences may be expressed in terms of the limiting organisms and their environments; hence the consciousness of each entity is the absolute consciousness itself, but latent except as in so far the nature of that entity allows it to become manifest.

This latter view may help us to understand what is meant in Theosophic writings by the attainment by men of different planes of consciousness.

The contents of our ordinary waking consciousness may be roughly divided into self-consciousness, the feeling "I am I," the products of memory and present perceptions. Now on whatever plane we may be conscious, there must evidently be, as a central unifying point, some sort of self-consciousness, but that self-consciousness will vary in the extent of its range as its field is extended. The intense feeling of separation for instance which prevails on the normal plane will gradually disappear as higher planes are reached. Next it is plain that the contents of our normal memory are on the whole all on the plane of ordinary consciousness, hence if we are to rise to a higher plane, that memory must for the time being become obliterated and we must live entirely in the present without any reference to past.

The third point to be considered is present perception.

Now if it be true that our normal consciousness is but a reflected portion, so to speak, of the absolute consciousness, and if it be further true that it is possible to extend our limits, we are led to enquire into the nature of those limits.

First it is evident that things on the higher planes continue to exist whether we see them or not. What prevents us from seeing them is first memory and secondly our present perceptions which, with self-consciousness, together fill up our field of consciousness.

If then we are able to transcend these limits (1) by eliminating memory and (2) by becoming impervious to our normal perceptions so that they fail to make any impression on our minds, then there will be as it were an empty space, an open field of consciousness. But if we suppose there are many degrees of consciousness above our normal state before we can attain absolute consciousness; then, although the normal objects of perception on our ordinary plane will not affect us, yet as the one life is always working through our minds its energy must find an outlet in manifestation, and the normal field of its operations being closed to it, it will work in that of the next higher plane, (for as we have not

habitually experienced this higher plane we shall not be able to transcend it) and this is what happens in Samadhi, and similar conditions.

Of course this attempted explanation starts with the postulate that consciousness on higher planes is possible, and although it is difficult to realize the full meaning of this fact unless such higher consciousness can be realized subjectively, some idea may be formed of what it means by a study of the accounts of clairvoyant powers exhibited by mesmerised persons and others, while the manner in which normal perceptions may be transcended and fail to impress our minds can be experienced by any one who will concentrate his mind on one single subject to the exclusion of all else.

A further aid to the comprehension of this subject will be found in a careful consideration of the various qualifications stated to be requisite for those desiring to attain the higher life, and then comparing the mental standpoint of one who possesses these qualifications with that of the mass of ordinary men. The reader will then be able to understand how this difference in the mental standpoint of two persons will, as it were, make the universe assume a different appearance to each of them and so bring about a difference in their respective planes of consciousness.

Going back then to man, we find that behind all rational action there must exist the element of mind. Before a man can acquire the habit of right action he must acquire the power of right thought. The main object of all mental education is to enable a man to think correctly so that he may be able to solve any problem presented to his attention, to decide upon any particular course of action to be followed and to form a just opinion on any subject with which he is in any way concerned. In these days of running to and fro, when books are multiplied and learning is treated as something to be shovelled up and crammed into human minds like corn into a sack, there is too great a preponderance of formal over real knowledge; the assimilative faculties are taxed to their utmost and the strain upon them is so great that the reasoning powers become weakened, and our opinions are too often but the echoes of those of our companions and we adopt a prevailing tone of thought as we adopt the usual garb of our class and nation, without question and without reflection, contented with the endorsement of those around us and regardless of intrinsic merit or the contrary. Our intellectual baggage consists of huge and unwieldy collections of facts, often unsorted and undigested, half of them showy but useless, clogging the machinery of our mind until its motive power is but a borrowed force differing as much from its rightful function as the movements of a galvanised corpse do from those of a living human being.

The simplest form of thought is perception. Before we can draw an inference we must perceive the data on which our reasoning is to be founded. But perceptions are useless if they stand alone. The bare knowledge of a fact cannot make any one either better or worse unless he is able to draw an inference therefrom. We must not only perceive, we must also compare. If we consider the sim-

plest form of thought, the prime factor into which all compounds are to be resolved, to be perception, just as we saw shaking or vibration was the prime factor of all motion; then we may say that inferences represent the simplest form of reasoning or thought in motion, and as the most complicated machine we can conceive must be but an elaborate combination of levers, so we may say that all living thought, or thought in action, is a combination of perceptions set in motion by inferences. Since perceptions are the prime materials with which we have to deal, like a skilful artisan we should take care that our materials are of as good a quality as possible and that they are above all things perfectly pure. To effect this we ought to make a very careful examination of the thing perceived. As things appear to us, they are seldom unmixed, each idea is clothed in some garment or form, the attendant circumstances may so veil the real object of our view as to make it hardly distinguishable. What we have to do then is to divest the objects of our perceptions as far as we can of all that does not intrinsically belong to them and diving down to their true nature endeavour to see into the depths of their inmost souls, so to speak. Many neglect to take the trouble to do this, many have not the power because they have never tried to begin, for this art becomes in some sort a gift, a sort of intuition, like the power of diagnosis in the skilful physician which enables him to see at once the disease under which his patient is suffering, distinguishing it from others whose symptoms are similar. Accurate observation, and searching analysis are needed to acquire this faculty and these must be checked by the results of previously acquired experience. We should in fact try to reduce all our observations to terms of the absolute so far as our idea of the absolute will allow us to do so, and by this absolute we mean such portion of the whole truth (which no man in any ordinary incarnation can expect to behold wholly unveiled), as we have been able to assimilate.

This case of which we have spoken as being necessary for accurate perception is especially needful when we are estimating the force inherent in the object perceived and the category in which it is to be placed. Some things are of the nature of great trees from which spring many branches, while others are of the nature of branches springing from some tree, and it is before all things necessary to distinguish between the things belonging to trees and those belonging to branches. Nearly all the errors of judgment made by men, nearly all those differences of opinion and belief which have been the means of bringing death and suffering to men, have had their origin in inability to draw this distinction with accuracy. Look for instance at the ghastly, blood-stained record of sectarian strife, and see how plainly traceable these differences have been to this want of discrimination. How seldom has the matter of dispute been of vital consequence and yet it seems as if the more petty the object of strife the more virulent the feelings of opposition created. Even in matters of private concern, how few would be the disputes if people only took some pains to form a right estimate of the intrinsic value of the disputed points.

Perceptions must be also compared with one another and their relative value estimated, and arranged, as it were, in series of ascending and descending gradation. But that we may gain any advantage by these perceptions in the shape of additions to our experience it is necessary that we draw inferences as the result of our comparison and arrangement. That is, having assorted our materials we must determine their collective resultant, and so will a complete thought be produced. We might say that if we imagine an arrangement of our perceptions according to their respective values, representing them by lines of different lengths drawn in different directions, we should produce a sort of diagram of the whole collective concept and that diagram, interpreted by past experience of what has happened in similar cases, will represent the inference drawn. Man is unable to create a single particle of matter, all that he can do is to arrange particles or aggregations of particles in such a manner as to form articles that will be of use to him in his life. So in like manner we are unable to create thought. We are able to perceive and to draw inferences from our perceptions, and that is all. All the products of the highest thought that ever entered the brain of man may be traced back to their primal constituents in this manner. The totality of our perceptions and inferences form the sum total of our experience.

But as each man is an organic unity formed of many parts, each having a different office, whilst in the aggregate they form a compound unity adapted to the various exigencies of human life at every part of its evolutionary journey, so in like manner our minds or mental bodies ought to form such a unity adapted to any call that may be made upon their energies. And it is necessary that this should be the case, for, just as a unity is needful in order that the body may develop in a regular and continuous manner, so, it must be remembered, our development does not stop at the physical body but is carried on in the higher principles as well; and the channel to reach these lies through the mind. As it is the object of man taken as a whole to attain divinity and in each incarnation to make as much advance towards his goal as possible, so it is the object of the mind to arrive as far as possible on the road leading to the comprehension of the whole truth. But we have said that there is a certain saturation point for each individual at any given time, and also that this point is capable of removal in a progressive direction. Man, it has been said, cannot behold God and live, and if the whole truth were to be suddenly revealed to one unprepared, physical death would result. Hence progress must be gradual, each step must be firmly planted, every new idea must be thoroughly assimilated, each fresh theory must be thoroughly tested. Let us endeavour to present some idea of a practical method of right thinking. First in order that our mind may be easily adapted to the varying calls made upon it we ought to reduce our intellectual baggage to the smallest compass possible. We ought to endeavour to form a sort of mental touchstone, a formula of universal application instantly ready in case of need. We ought to codify our experience and fashion

its conclusions into an organically united whole. It must be remembered that all truth is one, and our portion of truth is for each of us the absolute truth so far as it lies within our capacity to perceive it. Thus our codified experience will be an absolute formula to us, and so capable of resolving all problems. Every one, though for the most part unconsciously, forms such a formula for himself and in it finds a complete explanation of all things in heaven and earth, so far as they affect him and are within the limits of his comprehension. And this formation not only takes place unconsciously but also, we may say, automatically. The one life works through mind as well as through matter; and here too its activity is unceasing, its motion unending. We cannot prevent the occurrence of renewed perceptions, which are continually conveyed to us through the channel of the senses. The ceaseless motion compels us, or at least urges us, to draw inferences wherever they are possible: and whenever we voluntarily shut our eyes to the inferences deducible from observed facts we do so by an effort, though through constant recurrence such effort may at last become a fixed habit. The nourishment, repair and waste of the body find their analogies in the processes of the mind. Old ideas shown by riper experience to be erroneous are rejected, and new ones take their place. Here again much is within the power of our own volition. We ought never to allow ourselves to retain an erroneous idea when once its falsity has been thoroughly proved to our reason. Much courage is often requisite to carry out this rule, but if any real progress is to be made it must be strictly obeyed. Prejudice is the poison of the soul, and the man who willingly entertains notions that he knows to be false is a mental suicide. On the other hand, we should endeavour to encourage the growth and increase of our share of the truth, but we ought to take care that this increase is a process of development and not the mere piling up of atoms into a sort of heap, each atom disconnected with its neighbour. We must always remember that from the law of motion above enunciated this body of truth cannot remain a constant quantity. Hence we ought not to try to solidify it in such a manner as to stop its further development. But we too often check this further development instead of promoting it. To look at things as they really are, stripped of all adventitious surroundings and all the artificial glamour that clothes them, requires both courage and exertion, and when we have once as we think arrived at the end of our tether, when after some exertion we have made a serious examination of the contents of our mind with a view of ascertaining how much we really do know, and have arrived at some sort of conclusion as to an explanation of life and its purpose, the temptation is great indeed to persuade ourselves that the task has been accomplished once for all, and that it at least may be left in peace. For a habit of thought like other habits is easy to acquire but difficult to forsake. The natural desire of comfort, one of the most potent of the many foes which beset the aspirant in his upward progress, is ever urging us to avoid any exertion so long as we can find the least excuse for shirking it. But the

fact is that the mind needs continual watching, since it is a fertile soil not only for beautiful flowers but also for ill weeds which are only too apt to flourish unperceived and spread their influence on all around. Each one ought to make a searching examination of his mental furniture to discover what he really believes to be true and *why* he believes it to be true. For just as man has no right to harbour prejudice, so is it in all cases his bounden duty to be able to give a reason for the faith that is in him, and he must take care that his reason is thorough and complete as far as he can make it so to himself, whatever it may appear to others. Every idea in our minds which we believe to be a true one ought to be thoroughly tested as far as possible by the results of our observation and experience, and in all cases in which we have been able to evolve a conclusion that is of the nature of a law we ought to try whether it agrees with other laws, always testing our mental edifice two ways, by theory and by practice. Further we ought to endeavour to reduce the contents of our mind as far as may be to a series of connected laws of living active principles; and these principles should be as conclusive, as comprehensive and as few as possible. But as they must always be connected, we should endeavour to include them all under one leading principle or law, which should stand to the rest in the relation of a root from which all the others spring, or a germ in which they are all contained. Having once erected our edifice as perfectly as we can, every part in organic connection with all the rest, and each part thoroughly tested as far as our capacity will allow, it will not be so difficult to make additions, alterations or improvements, and this we should faithfully do whenever necessary. If such additions and alterations are not made from time to time the inevitable result will be that the mind will crystallize. Moreover this crystallizing process beginning from the outside will proceed in an inward direction. Thus the mind will become narrower and more incapable of taking in new ideas, and so more incapable of progress until it becomes a limitation and a barrier instead of an aid to the attainment of perfection. But if we have thus arrived at an estimate of the truth let us not rashly abandon it on the appearance of some small flaw. There are some persons who are continually changing their religious and other opinions *en masse*; and it will almost invariably be found that such persons ultimately adopt that system of thought which promises the least responsibility. It seems as though the mind can only make a certain number of these gigantic changes, and that its power of going through a series of complete transformations is limited, so that after a time it becomes worn out and incapable of fresh exertion in the same direction and sinks into a sort of apathy. If we have fairly tested our stock of theory, taking every precaution to eliminate prejudice, giving a full and strict account for each opinion and each belief, then, if it has stood the trial, we may be sure that it contains a certain portion of the absolute truth though its form may be indefinite or capable of improvement. It is folly to cast it all away at the first difficulty. Every man has the capacity within himself of arriving by his own exertions at a knowledge of

the absolute truth so far as he is capable of comprehending it. He is capable of obtaining a measure equal to his receptive power if only he will faithfully and courageously strive to do so. No fresh theory should be formed and no fresh law should be adopted that involves the renunciation of an old one, unless the new is capable of solving *all* the problems solvable by the old one. We must reconstruct our edifice; but no material must be thrown away and wasted. It will again sometimes happen that we are confronted with what seems an anomalous idea, one which will not fit in with our previous stock of theory, though we are fully convinced of its truth. Should this take place let us neither destroy the already existing structure nor reject the new truth, but storing it in some corner of our experience patiently wait for some fresh deduction which will enable us find a place for it, and this we may do quite confidently for we know that truth is *one* though we are now only able to look upon it piecemeal. Conscious development on some such lines as we have indicated will carry us onward a long way on our road, for we shall thus become workers with, and not opponents of, the universal law, and a part of the universal mind. The strife will only end with attainment, and watchfulness must be continually maintained until the goal is reached. But the prize is worth the winning and the crown is worth the fight. The final benefit is not confined to the individual combatant alone, but all humanity—the whole universe—will be partakers in the victor's spoils, and the results obtained will go to the formation of a fresh starting-point in a higher cyclic course of cosmic evolution.

C. J. WIGMORE.

THE SARTHHANTHIKOPADESA VAKYAMS, OR
PRACTICAL INSTRUCTIONS TO A STUDENT
OF RAJA YOG.

O Swethaketho! you are the form of Atma. All forms are the form of your Atma. This is true. He is Atma. You have become that.

2. O Janaka! you have possessed the dauntless or promising or encouraging Brahma.

3. Protect thrice or practice strictly the observances of celibacy and of non-injury to any life; also abstinence from evil gains and from sensual gratifications.

4. You, the representative of Jiva, have become that, the representative of Brahma.

5 & 6. That which is not known by mind, but that which knows mind,—understand that to be Brahma; and that which serves this is not this itself.

7. What is Brahma is the Atma of everything; is the essence or soul of everything; and is the main support of the Universe.

8. You are that which is more minute than the minutest thing and is eternal.

9. Like a pot dipped in a sea, you are completely filled both in and out.

10. Like a vessel in air, you are empty both in and out.

[9—10. Describe the nature of Atma or Brahma, which a gnyani becomes.]

11. Do not become either the perceptible qualities of things, or their perceiving qualities.

12. What transcends all *Bhāvāna* or conception—that you had better become.

13—14. Give up entirely the positions of one who sees, that which is seen, and the act of seeing; and contemplate that Atma who singularly shines in the beginning of all seeing.

15. *Chiththākāsam* means that which pervades Chiththam which prevails everywhere. *Chidākāsam* means what is reflected in *Hrudaya* or Heart, and the third is *Mahākāsam*.

16. O Great Muni! understand that the *Chidākāsam* is devoid of *Chiththākāsam* and *Mahākāsam*.

17—18. In *Chidākāsam* by *Dhyānam*, (contemplation), and in *Chiththam* by the edge of the disc called Gnyanam, which is the meaning of the word *Chith*, kill *Manas*; then no *Indriyams* (enemies) or passions can bind you.

19. Give up the main desire for sensual happiness or pleasures, and thus also give up the idea of difference or distinction (between yourself and everything else).

20. Then give up also the *Bhāva* and *Abhāva*, (idea of having and of not having), and become firm and changeless.

21. Give up *Dharma* and *Adharma* (good and bad), and so also *Sathya* and *Asathya* (truth and falsehood.)

22. With what mind you give up *Tathya* and *Anrutha* (falsehood), give up *that* mind also.

23—24. In Atma, which excels everything, which represents everything, and which prevails everywhere, wherein is *Bandham* (restraint), and in which is *Mōksham* (liberty?) wipe off all transactions of mind.

25. Let *desire* become *desireless* and *have* become *have-not*. Let *Asa*, desire, become *Nirāsa*—no desire. In other words let desire disappear.

Let *Bhāva* (have) become *Abhāva* (not have). In other words let the idea of possession vanish.

26. Live without connexion and contact. Let your mind grow mindless; *i. e.*, deprive it of its qualities.

27—28. You have undoubtedly become Brahma, who is one; Eternal, *Chinmāthra* (*Gnyanam* itself), pure, all-pervading or omni-present, and more rarified and minute than *Akāsa*.

29. The protector is Vishnu; and the cause of creation is Brahma.

30. Believe that to say that Rudra is the destroyer is a myth or falsehood.

31. There is not the slightest thing which is left by me—however small it may be; nor anything great which ought to be left by me.

32. Know that what lies or exists beyond me (*i. e.*, my power of knowledge) does not lie or exist.

33. Know for certain that *Anātma* (what is not *Atma*) is either a mere argument, mind, *Jagath* (world), or a nonentity.

34. O Sinless man! On account of that which renders everything—in the beginning, the middle, and the end—a source of sorrow and unhappiness; give up everything, and become *thath-wanishtha*; *i. e.*, begin to know the Truth.

37—38. Forgetting your outerself, and shutting out completely sleep, the talk of the people, sound, and all other kinds of disturbance, think and study your *self* in your inner self.

39. Given up all action and think that you are Brahma.

40. After determining that you are Brahma, give up the *Ahambhava*; *i. e.*, forget your individuality, or forsake self pride.

41. As contained or divided *Akasa* merges into the undivided *Mahakasa*, so let your individual self merge into the universal self of *Paramātma* (Brahma). And then, O Muni! remain always quiet with the idea of undividedness.

43. Where there is *Chit* or *Gnyanam*, there is said to be *Chinmathra* (only *Gnyanam* itself) and *Chinmaya* (made of *Gnyanam* or full of *Gnyanam*.)

44. Think that you are *Chit*, I am *Chit*, and this world is *Chit*.

45—46. Think that you are *that*, which is *Sathya* [*i. e.*, existing in Past, Present and Future; or in *Jagrat* (waking), *Swapna* (dreaming), and *Sushupthi* (sound-sleeping) conditions], *Gnyana*, all-full, second-less, invisible, unaffected by *Māya*, most eminent, pure, and distinction-less. Think that you are always *that*, and observe silence.

47—48. Think that you are *that*, which is devoid of birth, death, happiness, sorrow, caste, method of action or ritual observance, tribe and ancestry, and which is the cause of this world—a modification of *Chit*. Think that you are always *that*, and observe silence.

49—50. Think that you are *that*, which is all-full, non-dual, almighty, free from the creation and vicissitudes of these worlds, second-less, most high, and *Gnyanam* throughout. Think that you are always *that*, and observe silence.

51—52. Knowing that this world of moveables and immoveables, which appears to be distinct and separate from self, *is* yourself, think *well* that you have become *that*.

53—54. With the help of that which tides us over the chasm of birth overcome all changes, and think well of the residual bliss of *Chit* or *Gnyanam*.

B. P. NARASIMMAH, B. A., F. T. S.

A TARDY RELEASE.

(Continued from page 337.)

MY bedroom was a huge panelled chamber with walls of prodigious thickness, and with some very beautiful old carving about it. A border of roses and lilies that ran round the panels especially attracted my attention as one of the finest examples of that style of work that I had ever seen. There is always, I think, something uncanny about great Elizabethan bedrooms and huge four-post bedsteads, and I suppose my late ghostly experience had rendered me specially alive to such influences; so, though the roaring fire which Jack's hospitable care had provided for me threw a cheery light into every corner, I found myself thinking as I lay down in bed:—"What if this should turn out to be Sir Ralph's forgotten chamber, and he should come and disturb my rest, as that other visitor came to me in town?" This idea returned to me again and again, until I really began to fancy that I could distinguish the peculiar atmosphere of which Jack had spoken—a sort of subtle influence that was gradually taking possession of me. This I felt would never do, if I was to have a comfortable night, so I roused myself from this unhealthy train of thought and resolutely put it away from me; but do what I would, I could not entirely shake off ghostly associations, for, recalled I suppose by my surroundings, every detail of the strange occurrence at my chambers passed before my mind over and over again with startling distinctness and fidelity.

Eventually I fell into a troubled sleep, in which my late mysterious visitor and the idea I had formed of Sir Ralph Fernleigh seemed to chase each other through my brain, till at last all these confused visions culminated in one peculiarly vivid dream. I seemed to myself to be lying in bed (just as I really was), with the fire burnt down to a deep red glow, when suddenly there appeared before me the same figure that I had seen in my chambers, habited in the same loose black robe; but now it held in its left hand a small book—evidently that to which the slip in my possession had belonged, for I could see the very place from which the missing leaf had been torn—and with the forefinger of the right hand the spectre was pointing to the last page of the book, while it looked eagerly in my face. I sprang up and approached the figure; it retreated before me until it reached one of the panelled walls through which it seemed to vanish—still pointing to the page of its book, and with that imploring gaze still on its face. I woke with a start, and—found myself standing close to the wall at the spot where the figure had seemed to disappear, with the dull red glow of the fire reflected from the carving, just as I had seen it in my dream, and my nostrils filled once more with that strange sweet Oriental perfume! Then in a moment a revelation dawned upon my mind; there *was* a peculiarity in the atmosphere of the room—I had been quite right in fancying so; and that peculiarity which I could not recognize before, consisted in the faintest possible suggestion of that magical odour—so faint that I had not been able to identify it until the stronger scent made it clear. Was it a dream, I asked myself; or had I really seen my mysterious visitor

once more? I could not tell, but at any rate the smell in the room was an undoubted fact. I went and tried the door, but, as I expected, found it as I left it—fast locked. I stirred up my fire into a bright blaze, threw fresh coals on it, and went to bed again—this time to sleep soundly and refreshingly till I was awakened in the morning by the servant bringing hot water.

Reviewing my last night's adventure in the sober light of day I was disposed to think that something of it at least might be due to overheated imagination, though I still fancied I could detect that faint peculiarity of atmosphere; in any case I decided to say nothing to Fernleigh, since to speak of it would involve describing the apparition in my chambers, which I shrank from discussing with any one: so when Jack asked me how I had slept, I replied:—

"Very well indeed towards morning, though a little restless in the earlier part of the night."

After breakfast we walked about the park, which was very extensive, and studied the stately old house from different points of view. I was much struck with the great beauty of its situation and surroundings; and, though there were sad traces of neglect everywhere, I saw that the expenditure of what was comparatively but a small amount of money for so large a place would make it fully worthy to rank with any mansion and estate of its size in the kingdom. I enthusiastically pointed out the various possibilities to Jack, but he, poor fellow, sorrowfully remarked that the sum required to make the improvements, though no doubt comparatively small, was absolutely pretty large, and far beyond his present means.

After some hours' ramble we returned to the house, and Jack proposed that we should look over the picture-gallery and some other rooms that we had not seen on the previous night. We took the gallery first, and Jack told me that it had once contained many almost priceless gems of the old Flemish and Italian masters; but his dissolute uncle had sold most of them, often at merely nominal prices, to raise money for his riotous life in town, so that what were left were, generally speaking, comparatively valueless. There was the usual collection of ancestral portraits—some life-like and carefully executed, others mere daubs; and we were passing them over with scant interest, when my eye was caught by one which instantly riveted my attention and sent a cold thrill down my spine, bright midday though it was; for there, out of the canvas, looked the very face I had seen so vividly in my dream last night—the face of the mysterious visitant at my chambers in London! The commanding look of iron will and dauntless courage was there, and the same indefinable air of latent passion and cruelty; there too, though tenderly treated by the artist and made less prominent than it was in reality, was the curious white scar running down from the lower lip; except that he was here dressed in rich court costume instead of the plain black robe, nothing but the pleading look of appeal was wanting to make the resemblance exact. I suppose something of the emotion I felt showed itself in my face, for Jack seized me by the arm, crying:—

"Bless me, Tom, what is the matter? Are you ill? Why are you glaring at the portrait of Sir Ralph in that awful manner?"

"Sir Ralph? Yes, the wicked Sir Ralph. I know him. He came into my room last night. I've seen him twice."

Muttering these disjointed sentences, I staggered to an ottoman and tried to collect my scattered senses. For the whole truth had flashed upon me, and it was almost too much for me. Of course it has occurred to the intelligent reader long ago, but until this moment, absolutely no suspicion had ever crossed my mind that Sir Ralph and my spectral visitor in London were identical: now I saw it all. The word commencing with "Ra" that he had tried so hard to write was his own name; he had somehow (heaven alone knows how) foreseen that I should visit Fernleigh, and so had tried to make an impression on my mind—introduce himself to me as it were—beforehand. I was now obliged to tell Jack the whole story, and was relieved to find that instead of laughing at me, as I more than half expected, he was deeply interested.

"I never believed in a ghost before," he said, "but here there seems no room for doubt. A perfect stranger shows himself to you in London, you recognize his portrait at once on sight down here at Fernleigh, and he turns out to be the very man whom tradition points out as haunting this place! The chain of evidence is perfect."

"But why should he have come to me?" I said: "I know nothing about ghosts and their ways: I am not even what these spiritualists call mediumistic. Would it not have been much more straightforward to appeal to you direct? Why should I be singled out for such a visitation?"

"Impossible to say," replied Jack; "I suppose he liked your looks; but what could he have wanted? We are no nearer discovering that than we were before. Where is that scrap of paper? For it strikes me that the solution of its mystery will yield the answer to our riddle."

I pulled out my pocket-book and handed the slip to Jack.

"Ha!" he exclaimed, the moment he glanced at it, "this is certainly Sir Ralph's monogram; I know it well, for I have seen it in several of the books in the library."

We at once adjourned to the library and compared the writing in some of Sir Ralph's books with that on the slip; the resemblance was perfect, though the writing on the slip seemed more carefully done, as though with a special effort to make every letter legible: while in the monogram (a very complicated one) every line and stroke were exactly similar. With Jack's guidance I was able to make out of it the initials "R. F.," but I should certainly never have discovered them without assistance. We now concentrated our attention on the two lines of writing.

Jack took a powerful glass from a drawer and scrutinised them long and carefully.

"Your reading of the letters seems perfectly correct," he said at length; "but what language can this possibly be? It is not Spanish, Portuguese, or Italian, I know; and you, who are acquainted with several Oriental dialects, do not recognize it

either. I don't believe it is a language at all, Tom; it looks much more like a cryptograph."

"Scarcely, I think," I remarked; "you know in a cryptograph one always gets utterly impossible combinations of consonants which betray its nature at once."

"Not invariably," replied Jack; "that depends upon the system on which it is constructed. I happen, though only by way of pastime, to have made this subject a rather special study, and I do not think there are many cryptographs which I could not, with sufficient time and patience, manage to make out."

"Then, Jack, if you think this may be one, by all means proceed to exercise your talents upon it at once."

Jack set to work, and I must say I was really amazed at the ingenuity he displayed, and the facility with which he seized upon and followed up the most seemingly insignificant clues. I need give no particulars of his processes; thanks to Edgar Allen Poe, everybody in these days knows how a cryptograph is solved. Suffice it to say that this, though really extremely simple, gave a good deal of trouble—led us off on a false scent, so to speak—in consequence of the fact that a double system is employed in its construction—the rule being to substitute for every consonant the one succeeding it in the alphabet, but for every vowel—not the letter, but—the vowel next preceding it in the alphabet. By a reversal of this process the reader will easily discover that its signification is as follows:—

Pull the centre rose in the third panel.

Our excitement may be imagined when this was deciphered. I knew what it referred to at once, for I remembered the carved border of roses and lilies round the panels in my bedroom of last night. The butler came in to announce luncheon, but we cared little for that; we rushed upstairs like a couple of school-boys and dashed into the panelled room.

"The third panel from which end?" asked Jack. But I had not the slightest doubt; I remembered that the spectre had vanished through the wall on the left of the fireplace, so I walked up to that spot without hesitation, put my hand on the third panel from the corner, and said, "This is it."

So large was the panel, however, that the centre rose was above our reach, and it was necessary to drag a table underneath it to stand upon. Jack sprang upon it and gave an energetic pull at the centre rose, but no result followed.

"Get down again," I said; "let us try the other side of the panel."

We moved the table, and Jack tried again, and this time with success. A small piece of the border had been cut out and hinged at the top, and the pull upon the rose lifted this and disclosed a small cavity about six inches each way, in which was a large knob—evidently a handle. For some time this resisted our efforts, the machinery attached being probably rusty; but eventually we succeeded in turning it, and the whole huge panel swung into the room like a door, showing behind it a dark arched recess with

steps leading downward, up which came, stronger than ever, that strange sweet smell which had haunted my thoughts so long. Jack was springing in, but I held him back.

"Stay, my dear fellow," I said; "curb your impatience, that place probably has not been opened for a very long time, and you must first let the fresh air penetrate it; you don't know what noxious gases may not have accumulated down in that dreadful hole: besides we must first lock the door of the bedroom, that we may not be interrupted in our investigation."

Finally I persuaded him to wait five minutes, though in our excited condition it was a hard thing to do. Meantime we could not but admire the enormous strength of the walls, and the care that had been taken to make the moving panel safe by a massive backing of oak that prevented it from giving anything like a hollow sound if accidentally struck, and indeed made it as capable of resisting any conceivable blow as any other portion of the wall. When we noticed, too, the immense size and strength of the lock it had to move, we no longer wondered at the trouble it had cost us to turn the handle.

When the five minutes had expired we lighted a couple of candles that stood on the mantel-piece, and with mingled feelings of awe and pleasure entered the secret passage. The stairs turned abruptly to the left, and descended in the thickness of the wall. My fears as to want of ventilation seemed groundless, for there was quite a strong draught, proving that there must be an opening of some kind in the passage. At the bottom of the steps we found ourselves in a long narrow vault or chamber, scarcely six feet in width, but perhaps thirty in length, and certainly fourteen or fifteen in height. Floor and walls were alike stone, and at the extreme end near the roof, quite out of reach, was a small slit such as those made of old for the convenience of archers, through which came a certain amount of light and the current of air that we had noticed. On the floor at the further end were two large chests—the only furniture of this dungeon—and on one of them lay a black heap that by the flickering light of our candles looked horribly like a shrouded corpse.

"What can that be?" said I, shrinking back instinctively; but Jack pushed on to the end of the vault, and then dropped his candle with a smothered cry and came back towards me with a very white face.

"It is a dead body," he said in a horror-stricken whisper; "it must be Sir Ralph."

"Then," said I in the same tone, "he must have been shut in here somehow and starved to death."

"Good heavens!" cried Jack; and he rushed past me and up the stairs at full speed. At first I thought he had lost his nerve and deserted me, but in a few moments he was back again, though still pale with emotion.

"Just think, Tom," he said; "suppose a gust of wind had shut that door, the very same thing might have happened to us! No one knows of the existence of this place, so they would never think

of looking here for us; and with such a massive door as that it would be hopeless to dream of forcing our way out or making ourselves heard. Now I have fixed it open, and we are safe."

"Horrible as it is, I suppose we must examine this thing," I said; and we approached it, Jack picking up and relighting his candle. The sight that met our eyes was truly an awful one, for there, stretched on the top of one of the chests, and wrapped in a loose black robe with wide sleeves—lay a skeleton, with its grinning face turned upwards and its arm thrown carelessly over the side as if in ghastly imitation of sleep. Beside it on the floor lay a curiously shaped wide-mouthed bottle, and on the other chest—and I shuddered afresh as I recognized it—the very memorandum-book that the spectre had carried in my dream! I took it up, and we at once proceeded to examine it. It opened at the place where the leaf had been newly torn out, but I turned hastily to that last page at which the figure had pointed so earnestly, and there read the following words:—

I, Ralph Fernleigh, Bart., do here indite these my last dying words. By the judgment of God or by some foul treachery I am fast shut up in this mine own secret place, from which is no escape. Here I have lain three days and three nights, and forasmuch as I see nought before me but to die by hunger, I am now resolved to put an end to this my so miserable existence by eating of those poisonous gums, whereof I have happily some store. But first will I confess the deadly sin that lieth upon my soul, and will lay solemn charge upon him who shall here find my body and shall read this my writing.*

And if he who reads these my words shall fail to make such restitution as I have charged upon him, or shall reveal ever to mortal man this my deadly sin that I have here confessed, then shall my solemn curse rest upon him for ever, and my spirit shall dog him even to his grave. But if he shall do faithfully this my behest, then do I hereby freely give and bequeath to him such wealth as he will here find, hoping that he may use it to better purpose than I. And so may God have mercy on my soul.

RALPH FERNLEIGH.

How deeply we were affected by thus, in the very presence of his mortal remains, reading this strange message from the dead, may easily be imagined. Jack had picked up the wide-mouthed bottle, at the bottom of which still remained some dark-coloured resinous matter—evidently the "poisonous gums" of the writing—but on hearing of its terrible association he dashed it on the floor in horror, and it was broken into a thousand pieces: nor could I censure him for the act, though I knew that it was also the perfume that I had so long desired. (I may here mention that I afterwards recovered a few grains and subjected it to analysis; it proved to be the Persian *lôbhân*, but mixed with belladonna, Indian hemp, and some other vegetable ingredient whose exact nature I was unable to determine).

Our next duty was the examination of the chests; but to perform this it was necessary first to remove the skeleton, and that we shrank from touching or even looking at. Still it had to be done, so we fetched a sheet from the bedroom, laid the ghastly

* The document itself explains why my friend was compelled to omit some part of it.—C. W.

relic reverently upon that, and so lifted it from the bed where it had lain so long. Then, not without a feeling of excitement, we opened the chests—a work of no difficulty, for the key that was in the lock of one fitted that of the other as well. The first was closely packed with bags and smaller boxes, the former of which, to our astonishment, we found to contain chiefly gold and silver coin of various countries; while the latter proved the truth of at least one of the popular rumours about Sir Ralph, for, arranged carefully in them was a collection of gems, cut and uncut, some of which even our inexperienced eyes could tell to be almost priceless.

“Jack, my boy,” said I, grasping his hand (for not even the presence of the skeleton could altogether restrain my joy) “you shall soon wed your Lilian now! Even after carrying out Sir Ralph’s wishes you will still be a rich man.”

“Yes, Tom,” answered he; “but remember half of this is yours: without you I should never have known of its existence.”

“No, no,” replied I; “not a penny will I touch: I have enough and to spare, and besides it is all yours by right, for you are Sir Ralph’s heir.”

But he insisted, and at last to pacify him I had to consent to accept some, at least, of the larger jewels as mementoes. The other chest contained a large amount of family plate—some of it very rich and massive—and half a dozen small bars of gold, probably the basis of the wild myth that I mentioned above.

By the time our investigations were finished evening had come on; and, as may be supposed, we sat down to dinner with an appetite, and after it was over sat talking and planning far into the night. Very happily, though very quietly, we spent our Christmas day, and on the Thursday we dined at the rectory as arranged. Certainly Jack had not exaggerated the charms of his fair Lilian, and when in the course of the evening I saw them come out of the conservatory together, both looking greatly discomposed but deliciously happy, I knew that I might safely offer the dear fellow my congratulations.

I have little more to tell. Three months later, in the sweet early spring-time, I went down to Fernleigh again to act as “best man” at a wedding, and as we passed down the churchyard the happy bridegroom silently pointed out to me a white marble cross bearing simply the words:—

SIR RALPH FERNLEIGH, BART.

1795.

Though not myself an eye witness of the events of the above story, I received them on unimpeachable testimony; in fact I may say that I had evidence for them such as would have satisfied any ordinary jury. With the narrator I had the pleasure of an intimate acquaintance of a year’s duration. His friend Mr. Fernleigh I have seen only once, when he was in town for a few days; but on that occasion he fully and circumstantially corroborated Mr. Keston’s account of these strange events, and gave me a warm and hearty invitation to come down and spend a fortnight at the Hall, so as to

examine the theatre of their occurrence at my leisure: and further, as my engagements compelled me regretfully to forego the pleasure of this interesting visit, he was good enough to take the trouble to send up to Mr. Keston for my inspection, the curious old memorandum-book and the torn leaf containing the cryptograph which occupies so prominent a place in the narrative.

Whether or not my friend is right in describing himself as not mediumistic in the ordinary sense of the word is uncertain. There are certain peculiarities in his character which may help to explain what seems to have puzzled him so much—the reason why Sir Ralph should have selected *him* to receive his communication. He is pre-eminently a man of deep feeling, of intense and ready sympathy, as indeed may be seen from the narrative; a man who reminds one of those lines of Béranger:—

Son cœur est un luth suspendu;
Sitôt qu’on le touche il résonne.

Probably this capability of sympathy attracted the elementary as a channel through which his purpose (if we can call it a purpose) could be carried out.

The story seems to me to differ from other accounts of the visitations of “earth-bound souls” only in the appearance of the wraith in the first place at a distance from the scene of death to a person in no way specially connected with it, and the sort of foreknowledge which it seems to have possessed of that person’s visit to its former home—not only before the invitation was given, but even before the *idea* of the invitation (which, as far as we can see, was quite accidental) could possibly have existed in the mind of either host or guest. This latter is the point which seems to me most difficult to explain, since such foreknowledge would appear to indicate a power of provision much more considerable than that with which entities in such a condition can usually be credited. Is it probable that the elementary’s attention (if we may use such a term) was attracted to Mr. Keston in consequence of the bond of friendship existing between him and Mr. John Fernleigh, and that—finding him to be sufficiently impressionable to receive its communication—it endeavoured to deliver its message to him in his chambers; but, failing in that attempt, it influenced Mr. Fernleigh (as it might easily do) to invite him into its own peculiar domain, where its power was naturally greater? Perhaps some learned friend will give an opinion on the subject.

CHARLES WEBSTER, F. T. S.

THE OCCULTIST'S FIRST RULE.*

HERCULES, the mythic hero of ancient Greece, once, according to the myth, walked along a road, until it divided into two. Then he stopped, at first unable to decide what direction to take. He saw to the left a very broad, even and pleasant highway, with fragrant flowers and beautiful trees on either side and at the end a palace of white, shining marble. To the right he saw a rugged path over hills and mountains so narrow, that two men could not walk side by side along it. Where this path ended he was not able to see. All his senses cried loudly: "Go to the left and attain honour and glory! Go, and everything will be pleasant to you! Go, and you will be a king and a hero among men!" But the *atma*, the spirit, that never cries aloud, whispered in low, melodious tones: "If you follow your senses, seeking pleasure and nothing beyond, you will find pain and sorrow, and nothing but pain and sorrow. If you wish to be a king and a hero among men, you might seem to be so for a short time, and yet in reality be nothing but a poor slave, with a ball tied to your foot. And you will be no hero after all, when pale-faced Death once comes unbidden to your feast. Then you will try to flee, but will be unable to stir. You must bid your costly palace and its transitory pleasures farewell and go back into darkness; and you will come out from the darkness, more miserable perhaps than ever, and will be forced to begin the painful journey once more." The strong Greek shuddered. "And this ugly road, then?" he asked, pointing to the right-hand path. "It is the way from Time to Eternity," answered the *atma*. "Difficult it is to wander upon it, and in a worldly sense it has only pain and sorrow to offer to the wanderer. But the man who dares to take this road, will, unterrified and unconquered, march through the shadowy valleys of Death and be a king and a hero for ever in the Land of Spirit."

Every one has to choose the way for himself. As for us, we know well in what direction we have to go. But to *know* and to *look at* the way only, is of very little consequence. We must *walk* upon it,—walk, and never stop, or else we shall gain no spiritual perfection. But we cannot walk upon the right-hand path, if we have nothing to tread upon; and we cannot perceive the path, if the *atma* cannot shine through us as through a window. We must eliminate our baser corporeal elements, and when this is accomplished, then the *atma* can see clearly through the body (or *rupa*). And how can we trample down the baser elements of the body? How can we castigate and cleanse the body so that the spirit can look through it and see the path? The answer is not difficult, if we only remember that the first of the occultist's golden rules tells us: "*Drink not intoxicating liquors, take not intoxicating drugs. Eat no meat. Destroy not any life.*" The occultist must, of course, strictly obey this rule, or else his spirit cannot clearly see the right-hand path. For the occultist, as for a would-be athlete

* A Paper read before the Chicago Branch Theosophical Society, November 15, 1885.

in a worldly sense, training is necessary. I am informed that a candidate for athletic victories, must not drink alcohol during the time he tries to gain strength.* If he does, he will fail. And we know well the reason why. "Alcohol" said the late Dr. Carpenter "is not a help but a hindrance to work." It causes degeneration of nerve tissue, and if freely indulged in, produces a fatty deposit in the muscles and internal organs.† To gain calmness of mind we have to evade every disturbing influence; and intoxicating drinks certainly disturb the calmness of the mind. But why are we not permitted to eat any meat? Even that is not very difficult to comprehend. To get meat, we, or somebody else, must destroy living beings. And that we are strictly forbidden to do, because to kill is to work against nature and an occultist must be nature's co-operator. According to the wonderful little book "Light on the Path" we have only six *things*—no living beings—to kill out: *ambition, desire of life, desire of comfort, sense of separateness, desire for sensation, and hunger for growth.* That is all. The author of "Hints on Esoteric Theosophy," No. 1, after having told a correspondent several things necessary for an occultist, adds in a footnote: "When I wrote this letter, I was myself so little advanced, that I did not know that there was a third rule having reference to physical preparations, no less important than the two referred to in the text. This rule requires entire abstinence from all fish, flesh, fowl, and eggs,—in fact from all animal food, except milk and its preparations, butter, cream, ghee, cheese, &c. A vegetable diet, supplemented only by these is essential to any considerable development of the psychical senses in the great majority of mankind. I myself, though brought up in Europe as a flesh-eater, have, since I wrote this letter, given up entirely all animal food, and have reduced the *quantity* of liquids and solids I have been accustomed to consume by fully one half, and that without the smallest inconvenience—nay, so far that I can judge, with a distinct benefit to my health. At present my daily food consists of from 12 to 14 ozs. of bread, rice, butter, vegetables, fruit, and sugar, and from 16 to 20 ozs. of water, milk, and tea. But as time goes on these quantities will be found capable of great reduction, and such reduction will distinctly aid the development of the supersensual faculties, provided that this repression of the physical elements is accompanied by the expansion of the mental and moral parts of our nature. H. X., June, 1882." What the author here says, accords with what is said in "The Elixir of Life" to which I refer. For the present I will only try to show what the Sacred Books of the East say concerning the subject of this paper. The following are a few quotations from the canonical books of the Buddhists:—

"The thirst of the thoughtless man grows like a creeper; he runs from life to life, like a monkey seeking fruit in the forest. Whosoever this fierce thirst overcomes, full of poison, in this world, his sufferings increase like the abounding Birana grass. He who

* There is no general rule. The trainer uses his judgment in the matter. In England small quantities of alcohol are generally given with food.—*Ed.*

† Vide Dr. Anstey's lectures on the physiological action of alcohol.

overcomes this fierce thirst, difficult to be conquered in this world, sufferings fall off from him, like water-drops from a lotus-leaf."—*Dhammapada*, ch. XXIV, v. 334-336. "Whosoever in this world harms living beings, whether once or twice born, and in whom there is no compassion for living beings, let one know him as an outcast."—*Uragavagga, Vatasutta*, v. 115. "As a mother at the risk of her life watches over her own child, her only child, so also let every one cultivate a boundless (friendly) mind towards all beings."—*Uragavagga, Hemavatasutta*, v. 148. "And then the king, the lord of chariots, instructed by the Brâhmanas, caused many hundred thousand cows to be slain in offerings. The cows, that are like goats, do not hurt any one with their feet or with either of their horns, they are tender, and yield vessels (of milk),—seizing them by the horns the king caused them to be slain with a weapon. Then the gods, the forefathers, Indra, the Asuras, and the Rakshasas cried out: 'This is injustice,' because of the weapon falling on the cows. There were formerly three diseases: desire, hunger, and decay; but from the slaying of cattle there came ninety-eight. This injustice of (using) violence that has come down (to us) was old; innocent (cows) are slain, the sacrificing (priests) have fallen off from the Dhamma."—*Kûlavagga, Brâhmanadhammikasutta*, v. 307-311. "Let him (the Bhikkhu) not kill, nor cause to be killed any living being, nor let him approve of others killing, after having refrained from hurting all creatures, both those that are strong and those that tremble in the world."—*Kûlavagga, Dhammikasutta*, v. 393. "I will praise an ascetic life, such as the clear-seeing (Buddha) led, such as he, thinking over it, approved of as an ascetic life."—*Mahâvagga, Parabaggâsutta*, v. 404.

If we pour out blood, we thereby provoke so-called ghosts, especially elementaries. And with such beings we ought to have no communication at all, because they are injurious and try to consume the provoker's aura. Therefore, no man ought to shed blood, either of men or animals; and he should eat no flesh, either of animals or his fellow-men. This is a rule that must not be forgotten. And we must do as it bids us, if we wish to attain the blissful, mysterious subjective state called Nirvâna. And that is all we ought to wish for. If we try to attain Nirvâna, we need do nothing more. Everything we need will come to us then. If we wish to be wonder-workers, conjurors, and so on, we shall gain nothing, but lose much. The left-hand path with its prey-hunting astral centres then stands open for us, and we have only to strengthen our will-power on the lowest plane to become jugglers and miracle-mongers. But the true occultist, wishing for nothing in this world, will mingle as a drop with the ocean of the One Life, and thus be all-powerful. Declarations to that effect we find in the Buddhist books, as I will now show by quoting a few passages.

"Seeing misery in sensual pleasures, and considering the forsaking of the world as happiness, I will go and exert myself; in this my mind delights."—*Mahâvagga, Pabbaggâsatta*, v. 423. "Form, sound, taste, smell, and touch which intoxicate creatures, having subdued the desire for (all) these things (dhammas), let him in due

time go in for his breakfast. And let the Bhikkhu, after having obtained his food at the right time and returned, sit down alone and privately reflecting within himself, let him not turn his mind to outward things, (but be) self-collected."—*Kûlavagga, Dhammikasutta*, v. 386, 387. "What origin have passion and hatred, disgust, delight, and horror? Wherefrom do they arise? Whence arising do doubts vex the mind, as boys vex a crow? Buddha said: Passion and hatred have their origin from this (body), disgust, delight, and horror arise from this body; arising from this (body) doubts vex the mind, as boys vex a crow."—*Kûlavagga Sâkilomasutta*, v. 269, 270. "Men who have no riches, who live on recognised food, who have perceived void and unconditioned freedom (Nirvâna), their path is difficult to understand, like that of birds in the air."—*Dhammapada*, ch. VII, v. 92. "Earnestness is the path of immortality (Nirvâna), thoughtlessness the path of death. Those who are in earnest do not die, those who are thoughtless are as if dead already. Those who are advanced in earnestness, having understood this clearly, delight in earnestness, and rejoice in the knowledge of the Aryas (the elect). These wise people, meditative, steady, always possessed of strong powers, attain to Nirvâna, the highest happiness."—*Dhammapada*, ch. II, v. 21-23.

JACOB BONGGREN.

THE CREST-JEWEL OF WISDOM.

Being a translation of Sankaracharya's *Viveka Chudamani*

(continued from page 258.)

106. This ego which is the subject of enjoyment and experience is to be known as *ahankara*.* It attains three conditions by association with the qualities,† *satva* and the rest.

107. By the agreeableness of objects it becomes happy and by the contrary unhappy; happiness and unhappiness are its properties and not of *atma* which is the eternal bliss.

108. Objects become dear not in themselves but by reason of their usefulness to the self because the self is the most beloved of all.

109. Therefore the *atma* is the eternal bliss, for it there is no pain. The bliss of the *atma*, dissociated from all objects, which is experienced in dreamless slumber, is during waking perceived by direct cognition,‡ by instruction and by inference.

* It will be seen that hitherto only sensational consciousness of objects has been treated of. But in every act of sensational consciousness is involved the consciousness of the self that experiences sensation. When I become conscious say for instance of a book there are two distinct branches into which that consciousness resolves itself. I am conscious of the book and I am conscious of the fact that I am conscious of the book. This latter branch of consciousness or reflection, consciousness or self-consciousness is egotism or *ahankara*.

† The qualities are *satva* or pleasure and goodness, *rajas* pain and passionate activity, *tamas* indifference or dullness. In association with these qualities, forming the three classes into which objects are divided, the egotism attains its three conditions. The excess of *satva* produces super-human conditions, excess of *rajas* human and excess of *tamas* sub-human existence.

‡ Which practical psychology or occultism gives.

110. Maya (energy) by which all this universe is produced, which is the supreme controlling power called *avyakta* (unmanifested), and which transcends the beginningless *avidyā*, is, to be inferred by the wise through its effect, which is wisdom.

111. This Maya is neither being nor non-being nor is it essentially both; it is neither differentiated nor is it undifferentiated nor is it essentially both; it is neither partied nor is it the unpartied nor is it essentially both; it is of the most wonderful and indescribable form.

112. This can be destroyed by the realization of the non-dual Brahman, as the illusion of the serpent in the rope is destroyed by the realization of the rope. The qualities of it are called *rajas*, *tamas* and *satva* and these are known by their effects.

113. The power of *rajas* is extension (*vikshepa*) which is the essence of action and from which the pre-existing tendencies to action were produced, and the modifications of the mind known, as attachment and other qualities productive of sorrow are always produced by it.

114. Lust and anger, greed, malice, personality, jealousy and envy are the terrible properties of *rajas*; therefore by this quality is produced inclination to action, for this reason *rajas* is the cause of bondage.

115. The power of *tamas* is called *āveti* (enveloping) by the force of which one thing appears as another; it is this force which is the ultimate cause of the conditioned existence of the ego and the exciting cause for the operation of the force of extension (*Vikshepa*).

116. Even though intelligent, learned, skilful, extremely keen-sighted in self examination and properly instructed in various ways, one cannot exercise discrimination, if enveloped by *tamas*; but, on account of ignorance one considers as real that which arises out of error, and depends upon the properties of objects produced by error. Alas! for him! great is the enveloping power of *tamas* and irrepressible!

117. Fruitless thinking, contradictory thinking, thinking of possibilities, mistaking unsubstantial things for substance, belong to *rajas*. One associated with *rajas* is perpetually carried away by its expansive power.

118. Ignorance, laziness, dullness, sleep, delusion, folly and others are the qualities of *tamas*. One possessed by these perceives nothing correctly but remains as if asleep or like a post.

119. Pure *satva*, even though mixed with these two, in the same way as one kind of water mixes with another,* becomes the means of salvation; [for] the reflection of the absolute self (supreme spirit), received by *satva*, sunlike manifests the universe of objects.

* i. e. undistinguishably.

120. The properties of mixed *satva* are self regulation,* self-control, self-culture† and the rest, reverence, regard, desire for liberation, god-like attributes,‡ and abstinence from evil.

121. The properties of pure *satva* are profound peace, perception of the *atma* within us, supreme tranquillity, a sense of contentment, cheerfulness, concentration of mind upon the self by which a taste of eternal bliss is obtained.

122. The unmanifested (*avyaktam*) indicated by these three qualities is called causal body of the ego. The state of its manifestation is dreamless slumber, in which the functions of all organs and of the *Buddhi* are latent.

123. Dreamless slumber is that state in which all consciousness is at rest, and intellect (*buddhi*) remains in a latent state; it is known as a state in which there is no knowledge.

124. The body, organs, vitality, *ahankara*, and the rest, all differentiations, the objects of sense, enjoyment and the rest, *ākāśa* and other elements composing this endless universe, including the *avyaktam* (unmanifested), are the not-spirit or non-ego.

125. *Maya* all the functions of *Maya*—from *Mahat*|| to the body—know to be *asat* (*prakriti* or the unreal objectivity) like the mirage of the desert by reason of their being the non-ego.

126. Now I shall tell you the essential form (*swarupa*) of the supreme spirit (PARAMATMA), knowing which man freed from bondage attains isolation (reality of being).

127. An eternal somewhat, upon which the conviction relating to the ego rests, exists as itself, being different from the five sheaths and the witness of the three conditions.

128. Who during waking, dreaming, and dreamless slumber knows the mind and its functions which are activity and passivity—this is the ego.

* Asceticism, cheerfulness, liberality, worship of gods, study of the general conclusions of the scriptures, feeling of pain in doing wrong (shame), humility, repetition of scriptural texts and performance of religious ceremonies—these according to the teachers of Yoga philosophy constitute self-regulation.

† Self-control consists in inoffensiveness, truthfulness, non-acquisition of property to the injury of others, clemency, straightforwardness, forgiveness, patience, temperance and purity.

‡ God-like attributes enable us to perform our duties without the desire for the attainment of a personal end. See Bhagavad-gita, Chapter XVI, where god-like attributes are considered as a means of liberation and demonic attributes (*asuri*) the reverse. Gandapadu (*op. cit.*) gives *asuri* as a synonym for *buddhi*. Upon this Professor Wilson comments:—"Asuri:—this is a very unusual and questionable denomination. It occurs only in the *S. Bhāṣya* and may be an error, perhaps for *Cemusshi*, one of the synonyms of *buddhi* in the *Amara Kosha*. It cannot be connected with *Asura*, 'a demon,' as if the faculty were incompetent to convey divine knowledge; for one of its properties, in connection with the quality of goodness, is *Jnyāna*, 'true knowledge.' There is no reason why it should be derived from *Asuri*, the pupil of Kapila unless allusion is made to some personification of intellect (i. e. *buddhi*) as the bride of the sage. No explanation of the word is given in the *Bhāṣya*, and I must confess my inability to suggest one entitled to any confidence." It will appear from the passage in the Bhagavad-gita, above referred to that *asuri* is *buddhi*, with the quality of *rajas* predominant; *rajas* it is well known is specially connected with *asuras*, demons.

|| *Buddhi*, the first manifestation of *Prakriti*.

129. Who by himself sees* everything, who is not seen by any one, who vitalizes *buddhi* and the others and who is not vitalized by them—this is the *atma*.

130. The *atma* is that by which this universe is pervaded, which nothing pervades, which causes all things to shine, but which all things cannot make to shine.

131. By reason of its proximity alone the body, the organs, *Manas* and *Buddhi* apply themselves to their proper objects as if applied [by some one else].

132. By it having the form of eternal consciousness all objects from *ahankara* to the body and pleasure and the rest are perceived as a jar [is perceived by us].

133. This *Purusha*, the essential *atma*† is eternal, perpetual, unconditioned, absolute happiness, eternally having the same form and being knowledge itself—impelled by whose speech the vital airs move.

134. This unmanifested spiritual consciousness begins to manifest like the dawn in the pure heart, and shining like the mid-day sun in the “cave of wisdom” (the *agnichakra* see “Places of Pilgrimage” October Theosophist) illuminating the whole universe.

135. The knower of the modifications (operations)‡ of the *manas* and *ahankriti*, of the actions performed by the body, organs and vitality present in them, as the fire is present in the iron, [heated by fire], does not act,|| (in the same sense as the above,) nor follow (their actions).

136. That eternal is not born, does not die, or grow or diminish, or modify, is not itself dissolved by the dissolution of this body, as space (is not dissolved) by the dissolution of the jar.

137. The supreme spirit (*paramatma*), different from *Prakṛti* and its modifications, having for its essential characteristic pure consciousness is unparticled, manifests this infinity of reality and unreality,—the underlying essence of the notion “I, I”—manifests itself in the conditions, waking and the rest, as the witness (or subject) of *buddhi*.

138. O disciple, with mind under control, directly perceive this, the *atma* in thyself as—“this I am”—through the tranquillity of *buddhi* cross the shoreless sea of changeful existence, whose billows are birth and death, and accomplish thy end, resting firmly in the form of *Brahma*.

* Cognises.

† Because it is not manifested as itself in the manifested universe.

‡ Viz. Vitality, the organs, etc.

|| The original word is *vilasati*, plays. I am compelled to sacrifice in the translation the suggestion in the original as to the absence of want and therefore of a motive for action in the absolute ego.

139. Bondage is the conviction* of the “I” as being related to the non-ego; from the ignorance (or error)† arising out of this springs forth the cause of the birth, death, and suffering of the individual so conditioned. And it is from this (error) alone that (he) nourishes, annoints and preserves this body mistaking the unreal for the real in the same way as a cocoon maker (*larva*) gets enveloped in its own secretion.

140. O friend listen! The notion of ego in one deluded by *tamas* becomes strengthened in this (*asat*). From such absence of discrimination springs forth the notion‡ of rope in the snake. From this a mass of great suffering befalls the entertainer of such notion. Therefore the acceptance of *asat* is the “I” is bondage.||

141. The enveloping power of *tamas* completely enshrouds this *atma*, having infinite powers (*Vibhava*), manifested by the indivisible, eternal, non-dual power of knowledge, as *Rahu* (the shadow of the moon) enshrouds the sun’s orb.

142. On the disappearance from the *atma* of an individual’s knowledge of identity with it—a knowledge which possesses supremely stainless radiance,—the individual in delusion imagines this body which is not self to be the self. Then the great power of *rajas* called *vikshepa* (extension) gives great pain to this individual by the ropes of bondage [such as] lust, anger, etc.

143. This man of perverted intellect, being deprived of the real knowledge of the *atma* through being devoured by the shark of great delusion, is subject to conditioned existence on account of this expansive energy (*vikshepa*). Hence he, contemptible in conduct, rises and falls in this ocean of conditioned existence, full of poison.

144. As clouds produced (*i. e.*, rendered visible) by the rays of the sun manifest themselves by hiding the sun, so egotism arising through connection with the *atma* (or ego) manifests itself by hiding the real character of the *atma* (or ego).

145. As on the unpropitious day when thick clouds devour the sun, sharp cold blasts torment the clouds, so when the ego is without

* The original word is *mati* which is a synonym for *buddhi*. Bondage therefore is that condition or modification of *buddhi* in which it takes the form of the error mentioned in the text. Starting from this initial modification *buddhi* secretes, larva-like, the world of objects which it reflects upon the *atma* and produces its bondage or illusive conditions. *Atma* is eternally pure and unconditioned, but through its erroneous identification with *buddhi*, secreting the illusion of objects, it becomes bound that is to say the modifications of *buddhi* become ascribable to it.

† The words *avidya* and *agnānā* are usually rendered “ignorance;” but it is necessary to state that in this connection the word ignorance has a meaning slightly different from the usual one. It does not mean negation of knowledge but is a positive concept as we said before. Perhaps error is a better rendering. The negative particle *a* in these words does not imply the negation of the term it qualifies but its antithesis. Thus *akarma*=evil-act, *akhyati*=ill-fame &c.

‡ The original word is *dhishana*. It signifies that sub-conscious activity which goes on during the vivid cognition of any particular state of consciousness and becomes realized in the succeeding state. Thus the *dhishana* of waking consciousness becomes real and objective in dream-life. See Sankara’s Commentary on the opening Stanza of Gandapada’s *karika* on the *Mandukya Upanishad*.

|| In other words bondage is the condition in which the notion of *I* has any content which is objective, in the largest sense of the word. But as there are grades of liberation this definition of bondage is to be taken as the absolute limit.

intermission enveloped by *tamas* the man with deluded *buddhi* is, by the intense expansive power [*vikshepa*,] goaded on with many sufferings.

146. By these two powers is produced the bondage of the individual; deluded by these two he wanders about thinking the body to be the *atma*.

147. Of the tree of conditioned life truly the seed is *tamas*, the sprout is the conviction that the body is the ego, attachment is the leaf, karma truly is the sap, the body is the trunk, the vital airs are the branches of which the tops are the organs, the flowers the objects [of the organs], the fruit the variety of sufferings from manifold *karma*, and *jiva** is the bird that feeds.

148. The bondage of non-ego, rooted in ignorance, produces the torrent of all birth, death, sickness, old-age and other evils of this (the *jiva*), which is in its own nature manifest without beginning or end.

149. This bondage is incapable of being severed by weapons of offence or defence, by wind, or by fire or by tens of millions of acts,† but only by the great sword of discriminative knowledge, sharp and shining, through the favour of *Yoga*.‡

150. For a man having a simple-minded conviction in the conclusions of the Vedas (there is) the application to the duties prescribed for him; from such application comes the self-purification of the *jiva*. In the purified *buddhi* is the knowledge of the supreme ego and from that is the extinction of conditioned life down to its roots.

A THEOSOPHICAL FABLE.

ONCE upon a time, in a country far across the Indian ocean, there was a society of people who wanted to hear and investigate the music of the spheres. They called their society "Harmony," but there was very little harmony among them; on the contrary, they quarrelled a great deal amongst each other, for their society was made up of men and women of different nationalities, different characters and different opinions. But to make up for this deficiency, they had in their possession a musical instrument, upon which—if it was properly tuned—the music of the spheres could be heard. This instrument however was almost constantly out of tune, and the winds from the four corners of the earth would then blow into it and it would give forth on such occasions very discordant sounds. To attune it, it was necessary that a great Genius from the upper spheres should descend and put it in order, so that the music of the spheres could be heard.

It was indeed a very queer instrument, and what is still more remarkable about it, is the fact, which will hardly be believed by *sensible* people, that if a person whose mind was very unharmonious, would come near it, it would begin to make a very disagreeable noise.

* Individual ego.

† Religious sacrifices, etc.

‡ *Dhatuh* is used in this sense in several Upanishads also.

The safe-keeping of that instrument was entrusted to the president of that society, and that president was so proud of its mysterious qualities, that he wanted to show it to everybody, and asked everybody to come and listen to the harmony of the spheres.

Now there was a society of non-musical but learned men in a country not far from here, and the president of the harmonial society went to them and told them about his mysterious instrument. They however did not believe him and said that there was no such thing as a "music of the spheres." The intrepid president however insisted that there was, and he promised, that if they would send some one to look at that instrument, he would show them how it was constructed, and he would ask the great Genius of the upper spheres to come and play a tune—for their instruction and edification.

Consequently the learned men of the West put their heads together and consulted with each other, and the result was that they selected a smart boy and asked him to go across the big water to look at the great Genius from the upper spheres, and to report the result of his observations to those whose heads had grown to be grey in the acquisition of scientific opinions.

The smart boy went and looked at the instrument, but when he came there it gave forth only discordant sounds, because his own soul was not in harmony with it, and the more he worked with it, the more discordant did it become. The president then took out his book of incantations and tried all kinds of conjurations to force the Genius from the upper spheres to come and play a tune for the smart boy, but the Genius would not come.

So the smart boy took his travelling bag and went home again and told his fathers in learning, that he did not see the great Genius and did not hear the music of the spheres, and the learned men stuck their heads together a second time and consulted with each other, and the result was that they said the smart boy was wise and that the president of the harmonial society was—mistaken.

Now, when the members of the harmonial society heard that important decision, they became very much distressed and they went and destroyed the instrument, because they said that if they could not have an instrument upon which the music of the spheres could be heard at all times, they would rather have no instrument at all. Consequently the society dissolved and the members went their way, some of them attempted to attune their own souls to the harmony of the spheres, others believed that the great Genius had never existed; but the keeper of the instrument sat down and wept bitterly.

H.

LIGHT ON THE PATH.

WRITTEN down by M. C., Fellow of the Theosophical Society, London, and annotated by P. Sreenivas Row, Fellow of the Theosophical Society, Madras, 1885.

(Continued from page 329 and concluded.)

Section III, Clause 3.—(Continued.)

HAVING shown in the preceding articles how Aura emanates from all animate and inanimate bodies and makes an impression upon the surrounding objects generally, I shall now attempt to describe the influence of Aura upon human beings in particular.

Mankind are affected, either for good or evil, according to circumstances, by the Aura constantly thrown off both by men and women, and by beings belonging to the other species of the animal kingdom; as well as by the races of the elemental kingdom; and even by the inanimate objects of the vegetable and mineral kingdoms. The Aryans from time immemorial believed in the influences of Aura proceeding from plants and stones, in averting contagious diseases by purifying the atmosphere; in curing diseases by imparting a healthy tone to the system; in counteracting the malign influences of evil elementals by opposing an Aura more electrical and powerful than that of the elementals themselves; and in developing various psychic powers latent in man by means of the great occult properties which they possess. The following are among the plants and trees so held in great esteem, namely,—Aswatha (*Ficus religiosa*), Palāsa or Pūtadru (*Butea frondosa*), Tulsi (holy basil=*Ocimum sanctum*); Bilwa (*Egle marmelos*), Nimba (Neem=*melia azadiracta*), Munja (fibrous grass=*Saccharum munja*), and Soma (moon-plant or nectar producing plant=*Sacrostema viminalis*); and among the stones and gems I may mention Indra nila (Sapphire), Saligrams (sacred pebbles found in the river Gandak) and Sphatika (crystal). Such occult plants and stones are kept in or out of the houses, or upon the person of the individuals concerned, according to circumstances, in order to enjoy the benefits they are capable of producing. "Throughout the long and hoary antiquity of very early ages," says Mr. P. Davidson,—“has a faith in the effects of magical charms, amulets, and talismans existed, even amongst nations the most widely apart and unknown to one another, whilst in our own modern times the same belief in their efficacy and power is still entertained, not only amongst many of the natives of Asia and Africa, but also in Turkey, Italy, Spain and Britain;” and the learned gentleman gives numerous instances of the highly efficacious properties of Saligrams, corals, flints, magnets and other magical and oracular stones. (Vide *Theosophist*, V. 285.)

It must be remarked that some of the occult plants and stones possess the extraordinary properties spoken of, inherently in

themselves; and some acquire such properties by a peculiar process of combinations. Among the artificial productions of the latter kind, I may mention the preparation called *Anjana*; a species of collyrium applied to the eye-lashes or, as is generally the case, painted on the palm of the hand, as the means of perceiving things which are invisible to external eyes. This mode of divining mysterious things is effected by means of *Anjana*, prepared in different ways for different purposes; as for instance; *Bhūtānjanā* is a collyrium intended to discover apparitions, to lay spirits, and to render all sorts of goblins &c., visible; *Vasyānjanā*, is a collyrium by which a person may bring every thing under his control; *Adrusyānjanā*, which enables one to see all without himself being invisible to any; and *Garudānjanā* a collyrium of emerald and ghee by which the eye becomes as keen as that of a Garuda or an eagle; and also *Rasanjanā*, made of the calx of brass, *Naganjanā*, made of the fat of serpents, and *Kusumanjanā*, made of flowers, all these three last mentioned being used for curing diseases, such as eye-sore, &c., &c. And here the readers will note the fact that the Magic mirror of the Western nation is prepared on the same principles as the *Anjana* of the Eastern people.

And next, among the articles which possess extraordinary powers by themselves, without any preparation, I may mention the *Sphatika*, the crystal, whose property is described by a gentleman, who tested it personally in these words,—“If a person naturally endowed with a certain amount of clairvoyant power, gazes for a while into the crystal, he will see a succession of visions coming into its heart,—landscapes, scenes by sea and land, and sometimes messages written on scrolls which unwind of themselves, or printed in books that appear and then fade away. The experiment was tried with dozens of people, and in many cases succeeded. One Hindu gentleman saw, besides various scenes, the face of his deceased father, and was deeply agitated by the vision.” (*Theosophist*, III. 287.)

While men are thus affected by the magnetic Aura of plants and stones, they are much more strongly influenced by the Aura or rays of the planets. The Sun is the most magnetic of all bodies. The Sun's emanations tend to bind all things to itself; and the Sun imparts binding power to everything falling under its direct rays. And so of the Moon, whose rays have an immense influence on man, as well as upon the vegetable kingdom. This is the case with also the other planets, although their effects are not as palpably felt as those of the Sun and Moon. The science of Astrology is founded upon this theory; and although it cannot be denied that the divinations of numerous half-educated, careless and mercenary astrologers have proved to be false, yet the scientific basis of this sublime science remains unshaken up to this day. Many are the votaries of this science in the East and the West; and one of the great philosophers of the present age, Mr. Proctor, bears testimony to the fact that “the heavenly bodies do rule the fates of men and nations in the most unmistakable manner, seeing that without the controlling and beneficent influences of

the chief among those orbs—the Sun,—every living creature on the earth must perish. ("Our place among the Infinities," page 313). This learned author admits also the influence of the Moon; and further, sees nothing strange in the ancients' reasoning, by analogy, that if two among these heavenly bodies were thus potent in terrestrial influences, it was natural that the other moving bodies should be thought to possess also their own special powers.—(*Ibid*, p. 314.)

Such being the effect of the Aura of herbs, stones and planets upon men, it is no matter of surprise that men are influenced by the Aura of one another among themselves. A healthy visitor is liable to be seized by an attack of disease on entering the sick chamber, for he imbibes the Aura, *i. e.*, the magnetic fluid thrown off by the sick person, which partakes of the morbid, unhealthy condition of the body. And similarly, a patient finds himself better, and gains strength after some friend with a healthy constitution has been sitting for some time by his side. In the same way, the Aura thrown off by one and inhaled by another, excites love or hatred, sympathy or antipathy between them; and this is what we mean when we say that so and so is prejudiced or biassed in respect of some other. This happens not only when one sees another, but also when one hears the sound or inhales the odour proceeding from another; for the effects of material emanations in the shape of sound or smell are not less forcible than those arising from sight. The sympathy excited by music, and even pathetic or eloquent speech, and the feelings engendered by smelling particular odours, are too well known to need illustration here. The philosophy of this theory is thus explained by a renowned author, who holds that "when two men approach each other, their magnetism is either active or passive; that is, positive or negative. If the emanations which they send out are broken or thrown back, there arises antipathy. But when the emanations pass through each other from both sides, then there is positive magnetism, for the rays proceed from the centre to the circumference; in which case they not only affect health but also moral sentiments. This magnetism or sympathy is found not only among men, but also in plants and in animals." I must add that upon this theory is founded the popular belief in the effects of good or evil eye, good or evil touch and so on.

If such are the wonderful effects of the *unconscious* evolution of Aura, the result will be infinitely more marvellous when the Aura is thrown off *consciously*. Here let the reader recall to memory what I have already stated, namely,—that desires are the springs of action; that one of the essential conditions of action is will; that the exertion of the will stirs up the fire or the vital force (Tejas) which is within man; that thereupon the vital force flows out of the body, endowed with sound, colour and odour; that, being the offspring of the will, this vital force is semi-intelligent and electric in its effects; and that, when properly propelled, it travels in whatever direction and to whatever distance

the operator desires at the time of sending it forth, and affects the intended object, animate or inanimate.

The first condition then for the successful conscious direction of Aura towards any desired object, is strength of will. By nature, will is the strongest of all the powers possessed by a human being; for it belongs to his spiritual and therefore indissoluble part; and it displays itself the more forcibly the more it is freed from the material part of human constitution. Not only should a person have strong energy of will, but should also have the power of concentrating and sustaining the attention, and of abstracting himself from everything foreign to the object in view. And further, one should have faith in the strength and efficacy of his will-power, and ought not to allow it to be checked by the opposing influence of unbelief of whatever kind. Hence it is that, although the faculty of commanding the direction and effect of Aura exists by nature in every person, yet all do not possess it in the same degree; owing to difference in physical and moral qualities, as well as in the grade of development.

Then the second condition for success in this matter is the nobility and purity of the will. A man endowed with a strong will, but devoid of pure heart, may wield his power for selfish and immoral purposes, and thus apply the purest of fountains to the foulest end. He who desires to exercise this power, should be perfectly free from all wordly incentives and sensuality; he should sincerely regard other men and women as his brothers and sisters; and should not for a moment allow himself to be swayed by any other motive than that of doing good to all, unmindful of all other considerations, and unmindful of any sacrifices which such beneficent task may impose upon him. He should likewise shun every kind of pride or conceit, and avoid any show or exhibition of his power for the gratification of the idle and the curious. (Yoga Tatwa Upanishad). Hence it is said that the Aura of the little, innocent children is pure and healthy; that a higher degree of purity and healing property attaches itself to the Aura of an adult person who leads a moral life conscientiously; and that the highest degree of purity belongs to the Aura of the Adept, who has completely divorced himself from every worldly concern, and whose sole end and aim are the good of humanity in the highest spiritual sense of the word.

And the third condition for the successful operation of the will, is the entire absence of intervening obstacles. If a person wills a thought to reach another person, it will reach its object, only in case it encounters no psychological obstacles more potent than itself. We must also remember that all are not alike sensible to the action of another's will; and that the same persons are more or less so, according to the temporary dispositions in which they are found. And further, where the operator and the patient happen to be not of the same sex, but one is male and the other female, extra precaution is necessary. The Aura of a woman being by nature more electrical, more chemical; and therefore more positive and powerful than that of a man, the will of a woman will prevail against that of a man, unless the latter

develops his will-power to a degree sufficient to enable him to combat that of the former.

With these conditions, one may be able to evolve Aura consciously for any desired end. The parts of the body whence most Aura flows are the head, the eyes and fingers. I have already mentioned the faculty—the third eye—which man is capable of developing on his forehead. The employment of the fingers in the performance of what is called *Mudra*, i. e., the gesticulations and entwinings and wavings of the fingers, which accompany prayers and other invocations among Aryans, has reference to the Aura emanating from the fingers, and is specially referred to in the Rig Veda, I, 62—10. The process of placing others under the influence of Aura projected through the eyes is mentioned in the Rig Veda, I, 23—3, where a Rishi says, "Looking at each other they cast them asleep." Instances of Rishis controlling elements and conferring efficacious blessings are to be found in the following passages of the Rig Veda :—

"Brahma (Vedic hymn) is my protecting armour," (Rig Veda, VI. 75—19). This Brahma (Vedic hymn) of Viswamitra protects the tribe of Bharata" (Rig Veda, III. 53—12—13). "The Ribhus, uttering unflinching prayers, endowed with rectitude, and succeeding in all pious acts, made their parents young." (Rig Veda, I. XX. 4).

"Rishi Dēwapi, son of Rishitashena, performing the function of a *hotri*, knowing how to gain the good graces of the gods, has discharged from the upper to the lower ocean those waters of the sky which fall in rain." (Rig Veda, X, 98—5).

Who are these Ribhus? Who is Rishi Viswamitra? And who, in particular, is Rishi DEWAPI? I beg my reader's pardon for reserving answers to these queries for another occasion.

Now, to resume our account of Aura. It is a widely known fact that the Aryans attach a great sanctity to bathing in water; and this has a very intimate connection with the subject of the magnetic Aura we are speaking of. By nature water has the power of washing off and removing all material emanations, including Aura, so that Aryans bathe at stated hours to remove the emanations of bad Aura with which they may have come into contact during the preceding hours. They also bathe whenever they happen to touch people, animals, or other substances whose Aura they consider to be vicious; and whenever they are affected by unpleasant tidings of the death of those in whom they are interested; and even when the tidings are pleasant, if the event be one which is coupled with circumstances which must contribute to the flow of an unusual quantity of Aura, a portion of which must in the nature of things be not quite salubrious—as for instance in the case of child-birth. Acting upon the same principles, the Aryans refrain from bathing themselves after having seen, or touched, things or men whom they consider to be pious and capable of throwing off good aura.

These notions,—about evil eye, evil touch, good and bad effects of Aura and so on may no doubt seem superstitions to those who have not studied this subject. But, as observed by Bacon, "there is superstition in avoiding superstition when men think to do best." "if they go farthest from the superstition formerly received. There-

"fore care should be had that, (as it fareth in ill purgings) the "good be not taken away with the bad." Most of the symbolical myths supposed by some to be meaningless fictions may, by investigation, be found to contain the most profound expressions of well defined scientific truth.

Now to return to the subject of Aura. From what has been above stated, the reader will perceive that man is capable of affecting others by his Aura even where it is unconsciously thrown off; and hence the injunction laid down by the sages that one should always evolve good thoughts, and be ever pure in mind, speech or action (Manu VI. 64, &c.) on one hand; and that they should not associate with vicious people on the other, lest they should imbibe impure Aura.

While thus the Aura affects the surrounding objects and individuals, it does not fail to affect the very same person that first propelled it, according to the chemical laws of action and reaction already explained in the course of these annotations. So that whenever we evolve a thought, utter a word, or commit a deed in respect of others, this affects them if they happen to be weaker than ourselves, and then reacts upon ourselves either for good or evil, according to the nature of our thoughts, words or deeds. Hence the additional necessity of adhering to the rule of purity in all our actions, words and thoughts, even in respect of our own selves. Adherence to this rule produces good Karma and violation thereof an evil one. Nobody ever enjoys or suffers except from the effects of his own conduct. Every one reaps the consequences of his own doings. (Manu XII. 3, &c. &c. &c.). This is justice, the eternal justice by which the destinies of man are measured and governed. The apparent enjoyment of pleasure by an immoral man, and the apparent suffering of misery by a moral person, can afford no argument against the retributive justice of the rule of Karma, as laid down by the Aryans. We hold that human existence on this planet is not confined to one present life; but that it extends to an innumerable succession of lives, so that the consequences of man's actions in one life are in most cases felt in the next. This is what a great sage has said :—

"Who in this world is able to distinguish
"The virtuous from the wicked; both alike
"The fruitful earth supports; on both alike
"The sun pours down his beams; on both alike
"Refreshing breezes blow, and both alike
"The waters purify? Not so hereafter;
"Then shall the good be severed from the bad."
(Mahabharata XII.—2798.)

And Manu says that, "iniquity committed in this world, produces not fruit immediately; but, like the earth, in due season; and advancing by little and little; it eradicates the man who committed it. He grows rich for a while through unrighteousness, then he beholds pleasant things; and he vanquishes foes; but he perishes at length from his whole root upwards. Yes; iniquity, once committed, fails not of producing fruit to one who wrought it" (Manu IV. 173—174).

But does not man enjoy happiness where he does nothing to

merit it, as, for instance, where he is born in a rich or pious family, or when he discovers a treasure unsought for? And similarly, does he not suffer misery when he does nothing to deserve it, as for instance, when he is born in a poor or miserable family, or when all his earnings are destroyed by inundations? And, is it not even said that man enjoys and suffers for the good and bad acts of his parents, although he himself may not be instrumental in the commission of these acts? When people are thus capable of enjoying or suffering in consequence of occurrences which are *entirely accidental*, how can it be said that the Law of Karma represents justice, and that nobody enjoys or suffers except from the consequences of his own conduct?

These queries and doubts are due to the notion that human existence does not extend beyond the grave. But this notion is delusive. Human existence, as has been so often stated in these pages, is made up of series of successive lives; and all those occurrences, which are characterized as accidents in the foregoing queries, are none other than the consequence of the individual's own action committed during his preceding existences. Neither the birth in any particular family, nor the gain or loss of wealth, nor any other event which falls to the lot of a man, can be classed as an accident. They are all the results of his own Karma; it is this which determines the family in which a man shall again be born; and regulates his conduct in every other respect, subject to the operation of the fresh Karma which he generates during the present existence.

Let us illustrate this proposition more fully—Broadly speaking, human afflictions are threefold: viz. I.: *Adhyātmika*; II. *Adhibhautika*; and III. *Adhidāivika*—(*Vishnu Purana*.)

I. *Adhyātmika*, is an affliction which is natural to the envelopment of the soul in the physical body; and is of two kinds,—namely, bodily suffering such as fever and dysentery, and mental suffering, such as grief and hatred. Afflictions of this class are multiplied in many shapes in the progress of conception, growth, decay and death; and are such as cannot be avoided; for they are inseparable from man, so long as he continues to be born again and again.

II. *Adhibhautika* is likewise natural affliction but incidental. It embraces all those evils which are inflicted from without, on man by other men, birds, beasts, reptiles, fiends, goblins, and so on. These ills are likewise incidental to the soul's embodiment in a physical body. The children in the womb, as well as after their birth, imbibe so much of the Aura of their parents that they inherit from them not only their moral or immoral propensities, but also diseases of almost every kind. In the same way, though in a much less degree, the husband and wife are liable to be affected by each other's Aura, owing to their marriage relations. And even friends and relations, and neighbours, are affected by the Aura of an individual. Man, an individual unit, cannot be said to be separate from mankind as a whole. The lot of one embodied soul is cast in with the lot of all those who are similarly embodied; and the good or evil of one is the good or evil of all.

And, III, *Adhidāivika* is a superhuman affliction inflicted on man by means of heat, cold, wind, rain, storms and lightnings, and so on. This too is the result of soul's embodiment; and so long as man abides in a place which is subject to such atmospheric phenomena, he cannot expect to be free from their natural effects.

Thus it will be seen that misery is the result of the embodiment of the soul, and that the embodiment is the result of past Karma. Hence it is Karma that forms and rules the destinies of man, the threads of Karma will remain stained, and the threefold class of evils will continue to beset man during the different stages of life. Is man then doomed to this everlasting misery? No. The following clauses of the text show how man can hope to attain the Divine, and thus be free from the trammels of birth and rebirth and the consequent misery of *any kind whatsoever*.

•Section III—Clause 4.

But eventually the long strands, the living threads, which in their unbroken continuity form the individual, pass out of the shadow into the shine. Then the threads are no longer colourless but golden; once more they lie together, level. Once more harmony is established; and from that harmony within, the greater harmony is perceived.

As we have seen above, it is the conjunction of the soul with the body that gives rise to good or evil Karma, and to consequent multiplicity of deaths and rebirths into the physical body. To the soul thus embodied there is no peace. But there is this most encouraging fact that this double feature in man is not constant; it began with the union of the soul with the body, and it must end with its disunion. All earthly relations are foreign to the soul, and cannot adhere to it for ever. When the process of regeneration is sufficiently advanced to enable the spiritual entity to dispense with further association with the body, the soul becomes exempted from the necessity of a relapse into materiality. It should therefore be the assiduous endeavour of man to transcend all the qualities which are co-existent with the body, break the bonds of the heart, and then shake off the mortal coil altogether. Then the soul feels as lightsome as "the horse which shakes off the dust from its hairy skin," and shines like "the eclipsed moon, which escapes from the mouth (shadow) of Râhu," (*Chandogya Upanishad*. VIII. 13). And thenceforth, the individual is no longer subject to death or birth; and the hitherto embodied individual—the mortal—becomes immortal. (*Brihad Acanyaka Upanishad* IV. IV. 7; *Katha Upanishad*. VI. 14; *Bhagavat-gita*. IV. 9 and *Vishnu Purana*.)

At this stage the threads of Karma lose their stain and binding force, and will assume the golden colour—for then the soul is fit to attain Bramha. But it must be remembered that this change of colour, and the attainment of the final, predominant colour of gold, is not effected in one birth. The colour improves gradually with the growth of merit during each birth; and assumes the purest and brightest hue when the soul reaches the highest state of spiritual excellence;—and this process will take ages for its completion. "Even the wise man," says Sri Krishna,

proceedeth not unto me until after many births. The Yogi, who labouring with all his might, is purified of his sins; and, after many births, made perfect, goeth at length to the Supreme abode." (Bhagavat Gita, VI. 45 and VII. 19.) But it is certain that every one, who deserves Divine bliss will attain to it, however long the process may take. "I am the same to all mankind," says Sri Krishna. "They who serve me with faith are in me and I am in them. However evil one's ways might have been hitherto, if he only serves me, he becomes as good as a just man; he soon becometh of a virtuous spirit, and he eventually obtaineth eternal bliss." (Bhagavat Gita, IX. 29—31.) The philosophy of this theory is explained by the Great Author of the *Fragments of Occult Truth*, in the Appendix, in these words:—

"The individuality or the spiritual monad is a thread upon which are strung various personalities. Each personality leaves its own—the higher spiritual impressions upon the divine *Ego*, the consciousness of which returns at a certain stage of its progress, even that of the highly depraved soul that had to perish in the end. The reason for it becomes self-evident, if one reflects that however criminal and lost to every glimmer of a higher feeling, no human soul is yet born utterly depraved, and that there was a time during the youth of the sinful human personality when it had worked out some or other *Karma*; and that it is this that survives and forms the basis of *Karma* to come. To make it clearer, let us suppose that A lives to that age when a person becomes an adult and begins to bloom fully into life. No man, however vicious his natural tendency, becomes so at once. He has had therefore time to evolve *Karma*, however faint and insignificant. Let us further imagine that at the age of eighteen or twenty, A begins to give way to vice, and thus gradually loses the remotest connection with his higher principle. At thirty or say forty, he dies. Now, the personality of A between fifteen and twenty is as little the personality of A from twenty to thirty, as though it were quite another man. Even the physiologists divide the physical personality into stages of seven, and show man changing atoms to the last, every seven years. The same with the inner man. The fifth principle of the sensual, highly depraved man, may and will perish, while the *Karma* of his youth, though not strong and complete enough to secure for him a bliss in *Devachan* (Heaven) and union with his higher principle—is yet sufficiently outlived to allow the monad a grasp on it for the next re-birth. On the other hand, we are taught that it so happens sometimes that the *Karma* of a personality is not fully worked out in the birth that follows. Life is made up of accidents, and the personality that becomes may be hindered by circumstances from receiving the full due its *Karma* is entitled to, whether for good or for bad. But the Law of Retribution will never allow itself to be cheated by blind chance. There is then provision to be made, and the accounts that could not be settled in one birth will be squared in the succeeding one. The portion of the sum-total, which could not be summed up in one column is carried forward to the following. For verily the many lives of an individual monad were well compared in the *Fragments* to the pages of an account book,—the Book of Life,—or Lives."

The book referred to, may, I beg leave to add, be the book of record kept by the great Universal Historiographer, the Chitragupta, already spoken of.

Here the philosophy of *Karma* is brought to a close in our Text; and the following summary of *Karma* and its consequences, given in Chapter VII of *Anugita*, a well known episode in the *Mahabharata*,—may be studied to advantage:—

"There is no destruction here of actions good or not good. Coming to one body after another, they become ripened in their respective ways. As a fruitful tree producing fruit may yield much fruit, so does merit performed

with a pure mind become expanded. Sin, too, performed with a sinful mind, is similarly expanded. For the self engages in action, putting forward this mind. And now, further, hear how a man, overwhelmed with action, and enveloped in desire and anger, enters a womb. Within the womb of a woman, he obtains, as the result of action, a body good or bad, made up of virile semen and blood. That soul, after entering all the limbs of the fœtus, part by part, and dwelling in the seat of the life-wind, supports them with the mind. Then the fœtus, becoming possessed of consciousness, moves about its limbs. As liquefied iron being poured out assumes the form of the image, such you must know is the entrance of the soul into the fœtus. As fire entering a ball of iron, heats it, such too you must understand, is the manifestation of the soul in the fœtus. And as a blazing lamp shines in a house, even so does consciousness light up the bodies. And whatever action he performs, whether good or bad, everything done in a former body must necessarily be enjoyed or suffered. Then, that is exhausted, and again other is accumulated, so long as the piety which dwells in the practice of concentration of mind for final emancipation has not been learnt."

But when once this is learnt, one can make sure of attaining the Supreme; for in the words of Sri Krishna, "No true devotee shall ever perish." (Bhagavat Gita, IX. 31.)

Now the Text proceeds to give certain explanation and advice incidental to the foregoing rules and observations.

Section III, Clause 5.

This illustration presents but a small portion—a single side of the truth: it is less than a fragment. Yet, dwell on it; by so doing you may be led to perceive more. What it is necessary first to understand is, not that the future is arbitrarily formed by any separate acts of the present, but that the whole of the future is in unbroken continuity with the present as the present is with the past. On one plane, from one point of view, the illustration of the rope is correct.

It is said that the illustration of *Karma* by means of the ordinary rope, represents only a single side of truth, because, although the rope is made up of innumerable filaments twisted together and rendered sufficiently strong to drag even the heaviest body, yet its filaments are inactive and lifeless; whereas those which compose *Karma* are living, electrical filaments, capable of forming and ruling the destinies of men and nations. Nevertheless, it cannot be denied that the formation and operation of *Karma* can hardly be illustrated by anything else than a rope. The Sanscrit word for an ordinary rope and for the quality of *Prakriti* (nature) is one and the same, namely, *Guna*, because the qualities of *Prakriti* operate as ropes to bind a man to the world; and as *Karma* arises by the operation of these qualities, and binds such men from birth to birth,—it is figuratively called *Karma-pasa* (rope of *Karma*.)

Section III, Clause 6.

It is said that a little attention to occultism produces great Karmic results. That is because it is impossible to give any attention to occultism without making a definite choice between what are familiarly called good and evil. The first step in occultism brings the student to the tree of knowledge. He must pluck and eat; he must choose. No longer is he capable of the indecision of ignorance. He goes on either on the good or on the evil path. And to step

definitely and knowingly even but one step on either path produces great Karmic results. The mass of men walk waveringly, uncertain as to the goal they aim at; their standard of life is indefinite; consequently their Karma operates in a confused manner. But, when once the threshold of knowledge is reached, the confusion begins to lessen, and consequently the Karmic results increase enormously, because all are acting in the same direction on all the different planes: for the occultist cannot be half-hearted, nor can he return when he has passed the threshold. These things are as impossible as that the man should become the child again. The individuality has approached the state of responsibility by reason of growth; it cannot recede from it.

Where a child fears not the consequences of his meddling with a sharp knife in a rash and careless manner, an adult is extremely cautious about it, and uses the best possible care in handling it. Where an ordinary person sees nothing but a pleasant white powder in arsenic and is ready to use it for any purpose whatsoever, the medical man sees in it the deadly poison, and takes the utmost care in dealing with it. In the same way, where an ordinary man looks upon a particular thing or event as being the most trifling and indifferent, the occultist views it with the utmost gravity, and watches its progress with the profoundest interest. For he sees, hears and understands things which are beyond the perception of an ordinary man; and therefore becomes impressed with a graver sense of responsibility than all other persons. Hence it is said that even a little attention to occultism produces a great Karmic result. Indeed it behoves an occultist to behave more prudently than ordinary people, in the same way as the latter are under obligation to behave themselves more cautiously than children, or lunatics.

Section III, Clause 7.

He who would escape from the bondage of Karma must raise his individuality out of the shadow into the shine; must so elevate his existence that these threads do not become so attached as to be pulled awry. He simply lifts himself out of the region in which Karma operates. He does not leave the existence which he is experiencing because of that. The ground may be rough and dirty, or full of rich flowers whose pollen stains and of sweet substances that cling and become attachments—but overhead there is always the free sky. He who desires to be Karmaless must look to the air for a home; and after that to the ether. He who desires to form good Karma will meet with many confusions, and in the effort to sow rich seed for his own harvesting may plant a thousand weeds, and among them the giant. Desire to sow no seed for your own harvesting; desire only to sow that seed the fruit of which shall feed the world. You are a part of the world; in giving it food you feed yourself. Yet in even this thought there lurks a great danger which starts forward and faces the disciple, who has for long thought himself working for good, while in his inmost soul he has perceived only evil; that is, he has thought himself to be intending great benefit to the world, while all the time he has unconsciously embraced the thought of Karma, and the great

benefit he works for is for himself. A man may refuse to allow himself to think of reward. But in that very refusal is seen the fact that reward is desired. And it is useless for the disciple to strive to learn by means of checking himself. The soul must be unfettered, the desires free. But until they are fixed only on that state wherein there is neither reward nor punishment, good nor evil, it is in vain that he endeavours. He may seem to make great progress, but some day he will come face to face with his own soul, and will recognise that when he came to the tree of knowledge he chose the bitter fruit and not the sweet; and then the veil will fall utterly, and he will give up his freedom and become a slave of desire.

Therefore be warned, you who are but turning towards the life of occultism. Learn now that there is no cure for desire, no cure for the love of reward, no cure for the misery of longing, save in the fixing of the sight and hearing upon that which is invisible and soundless. Begin even now to practise it, and so a thousand serpents will be kept from your path. Live in the eternal.

These observations are calculated to warn the pilgrim of the dangers which are likely to beset him on his path, and to instruct him how to behave himself in every respect. They are plain enough in themselves, and the reader who has mastered the preceding rules will find it easy enough to understand them.

Section III, Clause 8.

The operations of the actual laws of Karma are not to be studied until the disciple has reached the point at which they no longer affect himself. The initiate has a right to demand the secrets of nature and to know the rules which govern human life. He obtains this right by having escaped from the limits of nature and by having freed himself from the rules which govern human life. He has become a recognised portion of the divine element, and is no longer affected by that which is temporary. He then obtains the knowledge of the laws which govern temporary conditions. Therefore you who desire to understand the laws of Karma, attempt first to free yourself from these laws; and this can only be done by fixing your attention on that which is unaffected by those laws.

The laws of Karma have reference solely to actions partaking of the qualities of nature (Prakriti), whose secrets none but an Initiate has the right to demand and learn; for he alone can be said to have freed himself from the bonds of nature, and therefore to be able to unravel its mysteries. The text consequently advises those who desire to understand the laws of Karma to prepare themselves for the task by first getting rid of worldly concerns, and fixing their undivided attention upon that which is unaffected by the laws and bonds of Karma, namely, the Eternal *Sat*. For, "as here on earth, whatever has been acquired by exertion perishes, so perishes all that is acquired for the next world by sacrifices and other good actions performed on earth; for there is no freedom in any world for those that depart from hence without having discovered the self." (Chandogya Upanishad, VIII. 1—6.)

But it is not meant by this that those who desire to attain the Supreme should necessarily desert their homestead and all its

belongings, and lead a forest life. What is required is that one should perform his allotted function, quite unmindful of its consequences; practice virtue and piety for their own sake, without a grain of selfish motive and without the least expectation of reward; and direct his inmost thoughts to the contemplation and attainment of the Supreme. This is all and nothing more is needed, for, in the words of the author of the *Mahabharata*, "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 dwells that is a forest; that is a hermitage" (*Santi parva*). And "No evil stain clings to him, who knows Sat, the Eternal Truth, although he may be living in the world, even as the water does not cling to a lotus-leaf, although it is constantly in the water" (*Chandogya Upanishad*, IV. 14—3).

EPILOGUE.

My Readers! I have now arrived at the end of the Treatise, "The Light on the Path;" but certainly not at the end of the subject, of which it treats,—a task which for me is simply impracticable, and which I never presumed to accomplish. The subject is as profoundly mysterious as it is sublimely sacred. It is a science transcending every other science; the only science which serves man beyond this fitting Present; yea, the science of the soul, the eternal, absolute soul.

While, in conclusion, giving expression to my humble sense of gratitude to the talented authoress of this little gem of a book, for cordially according to me the privilege of annotating the same in my own way, I venture to invite the attention of my readers to another book from the pen of the same writer, which is most appropriately called "The Idyll of the White Lotus," and which, in my humble opinion, has such a very intimate connection with the present Treatise, that the study of the one cannot be complete without that of the other.

For,

Firstly.—That book (the Idyll) which was written in 1884, embodies what in the preface is emphatically called "The Tragedy of the Soul;" while this book, penned in 1885, contains rules necessary for enacting that Tragedy.

Secondly.—That book (Idyll, in—Book II. Ch. VIII) defines the three Truths, which are absolute and which cannot be lost, while this book (in Sections 1, 2 and 3 respectively) prescribes the infallible method by which those three eternal Truths can be realized—as the reader will clearly see from the following explanations. The first truth declared in the Idyll, is that, "the soul of man is immortal; and its future is the future of a thing whose growth and splendour has no limit;"—and the first section in the present Treatise has likewise reference to individual soul; it teaches that the soul is a reality and immortal, while the body perishes and is mortal; and it gives the rules as to what is to be desired and what is to be avoided by one who is desirous of finding and recognizing his soul. Then the second Truth inculcated in the "Idyll" is that, "the principle which gives life

"dwells in us, and without us, is undying and eternally beneficent, "is not heard or seen or smelt, but is perceived by the man who "desires perception;"—while the 2nd section of the present Treatise lays down the means of perceiving this Supreme soul, as the highest and ultimate end of man. And then the third Truth enunciated in the "Idyll" is that, "each man is his own absolute lawgiver, "the dispenser of glory or gloom to himself; the decrease of his "life, his reward, his punishment;" while the third section of the present Treatise, entitled the "Karma," conveys exactly the very same idea; and explains how Karma is generated and how it is annihilated;—as the best means of establishing a link between the object of the 1st Truth and that of the 2nd Truth, which, in other words, means the attainment of *Moksha*; the final beatitude.

And, thirdly, that book (Idyll) is the book of the *Path*; and this book is the book of *Light on the Path*. The path is the path of Devas (Gods); the path that leads to Brahma; the path whence no devoted pilgrim returns to the condition of the misery of death and birth. (*Chandogya Upanishad*, IV. 15—6). And the Light is that which discloses what was hitherto hidden from our view owing to our ignorance; the highest light; the light of lights, which shines above the heaven; higher than everything in the highest worlds, beyond which there is nothing else.—(*Ibid*, III. 13—5.)

Travelling on the Path, thus illumined, the devoted pilgrim beholds the Individual soul, and through it, the Supreme; and then the bonds of his heart are broken; all his doubts vanish; and the whole effect of his Karma is annihilated. (*Mundaka Upanishad*, II. VIII).

May both the Teacher and the disciple be glorious (*Tejaswi*); may our study be glorious; and may we not encounter any obstacles. Om! (*Taittiriya Upanishad*).

Peace! Peace! Peace.

Reviews.

JOURNAL OF A VISIT TO ENGLAND IN 1883.*

This is a transcript of the journal of the Chief of Gondal during his six months' trip to Europe. For the most part it is a record of visits to places and sights, and of these there are so many that the journal becomes in places merely enumerative rather than descriptive, and we become bewildered at their multiplicity, and wonder how the writer was able to get so much into the time. But besides a list of visits there are some interesting reflections showing the views of the Chief of Gondal on things European. The British constitution he likens to the system that prevailed in India at the time of the *Mahabharat*, and in this he makes a shrewd observation, for the English government is the most perfect development of the old Teutonic system, purer than that now existing in Germany, because the latter was checked in its

* By Bhagvat Singh Jee, Thakore Sahab of Gondal. Bombay, 1886.

constitutional development by the influence of the Roman church and empire, and the researches of Maine and others in India show that the primitive Indian system was very closely allied in its beginnings and in its spirit with the ancient Teutonic customs out of which our English constitution has slowly evolved. The author is in favour of Indian representation in Parliament, and admission of natives into the higher military grades. These he looks upon as necessary concessions if "the real mission of England in India" is to be crowned with complete and lasting success, that mission being "to effect India's regeneration." The main conclusion of the writer is that while in Europe "the sun of knowledge seems to have risen but recently," "in India" on the other hand, "the sun not only rose some thousands of years back, but shone in its full splendour for a very long time till it set." Hence for the natives of India, "the only thing desirable is that they should shake off their slumber as the sun has gone pretty high." They should "cultivate their faculties which are lying dormant for want of exertion." Here as it seems to us the Chief of Gondal touches on the really weak point in Indian progress, there is not enough energy, there is a sad lack of initiative power.

The book is pleasantly written and is very interesting either to those who know the country traversed by its author or who are friends of his; but we fear that many of the descriptions are somewhat too meagre to convey very distinct ideas to those who have not themselves seen the places and things spoken of.

HENRI FREDERIC AMIEL.

Fragments d'un Journal Intime. Genève. 1885.

SUCH is the modest title of the most enduring record left of this remarkable man. Born when the century was yet young, and surviving almost to the present date, Henri Frederic Amiel reflected in his own personality some of the special characteristics of the tide of human thought and emotion that swept over its earlier half, whilst raising his energetic protest against the Agnosticism and Realism of its later years. But the thoughtful Theosophist will find in these touching records of a lonely thinker, something beyond all this—the evidences of a soul born out of due time, of a more advanced type of humanity than is seen amidst the thoroughfares of this our fifth-race. The sympathetic and appreciative study which prefaces the Journal, the work of Amiel's friend Edmond Scherer, gives us the record of his outwardly uneventful career, and, to a certain extent, the keynote also, alike to his defects as to his greatness.

Born at Geneva, and early left an orphan, Amiel's sensitive spirit seems to have suffered to an unusual degree from the necessary friction of school life. But these dreary days of motherless childhood, were succeeded by a sojourn at Heidelberg and Berlin of unclouded happiness—a happiness so great that its very reminiscences were amongst the purest delights of his later manhood, as he recalled the religious awe which converted his student's desk into a veritable altar, whence he seemed to hear the roll of the centuries, to explore the mysteries of life, even to the very recesses of being.

But these absorbing studies and congenial companionships came to an end in 1849, when he returned to his native city laden with honours, but wearing his laurels with unaffected grace and simplicity.

Destined apparently to play the conqueror's part in the Drama of Life, his friends augured the most brilliant successes for his future. Shortly

afterwards he obtained the Art Professorship at the Geneva University, which he exchanged later on for that of Philosophy, but, much to the regret of his admirers, failed to make his mark to any extent in either. Scherer attributes this failure to his special mental organization, which was ever evolving thought of too subtle a quality to find an appreciative audience in minds as yet unformed, to which ideas must be presented in a more or less concrete form, whilst Amiel's intellect on the contrary was seeking after generalizations.

Neither was his success great in literature. His vast knowledge and graceful diction could not blind his best friends to the fact that the man's genius was not reflected in his works. As years passed on, the hopes of his admirers were more and more doomed to disappointment. He declined the responsibilities of a political career, even refused the intellectual sceptre of a European journalist, shrank from the cares of wedlock, performing nevertheless with exemplary fidelity the duties of his professorship, and even remaining the beloved centre of a circle of intimate friends, no less admired for his genius than revered for his self-denying benevolence. At last the end came. After a painful illness, borne with infinite resignation, Amiel quitted this sphere in April 1880. In his case death was the avenger of his fame. His legacy of "Sybilline Leaves," as Scherer aptly terms them, are the apology for his life of apparent failure and, withal, a mine of precious thought for the metaphysician.

True it is, that any reader seeking to find in this volume anything like a system of philosophy would be grievously disappointed, but even as some precious *torso* suggests the glories of Hellas to the modern sculptor, so perchance may some future thinker find in Amiel's journal the inspiration of a better and a higher philosophy than the world has seen for many a long year. But for a Theosophist, acquainted with the priceless revelations of the last few memorable years, the main interest of the work centres on the discovery that Amiel, who seems to have been only superficially acquainted with the Religions of the East, or indeed with mysticism of any sort, even in the West, was in very truth a born seer of a high order, and furthermore, that the very essence of Theosophic thought permeated his inner life and dominated his relations, or rather *non-relations* with the external world. Before transcribing the strange records of what we must certainly call his trance states, let us examine his views of Sociology and Religion, and trace their resemblance to those teachings which, (having regard to our own limited receptivity) we consider as *final*. First, then, with reference to political and social relations, whilst acknowledging the claim of the masses to equal political rights and to the same material comforts as belong to the exclusive classes, he clearly discerned that the "present rush of material progress" could never build up a really high civilization, that the true test of this latter was in the number of individual members of a State who had reached a certain moral and intellectual level, that the idea of human redemption from *without* to *within* was utterly false. He greatly feared that the age of individualism would find itself bereft of individuals in the highest sense. Nor did he consider that history, as the world knew it, furnished the clue to the problem, because its true study demanded that epochs should be viewed in the light of universal history, universal history in that of geological formations, and these again in that of astronomy. With such views of the infinitude of human destiny, combined with an innate dread of active life, of which we shall have occasion to speak further on, we cannot wonder

that Amiel recoiled from any entanglement in public affairs. But it is in his religious convictions that we most plainly recognize the harmony of his thoughts with esoteric teachings. It seems hardly necessary to add that his mind in attaining such enfranchisement from the trammels of dogma and inherited prejudice, passed through many and sore conflicts, that the saintly aspirations of the recluse alternated with the doubts of the thinker. Amiel's mind was far too philosophical not to discern the apparent contradictions of the universe, for we find him speaking of nature as "iniquitous," "without probity or faith," "sacrificing the interests of the many to the welfare of the few," and of "humanity striving to satisfy its innate sense of justice by devising the dogma of a special providence." Thinking thus, life became to him a "Via Dolorosa," a "hieroglyph traced in sand," the "dream of a spectre." The sombre element of existence, the fatality of consequence engendered by action, haunted him to such an extent that it moulded his life to privacy and celibacy. It was as if the Divine voice within, awaking the echoes of past existences, bade him beware of forging afresh the chains of karma, commanding him rather to consider himself as the eternal pilgrim, to whom the cup of human joy and sorrow was for ever interdicted. But these were passing clouds, for Amiel finally found peace in the purer religion he evolved for himself.

Later on we find such utterances as these:—"Religion is not a dogma but a life, mystic in its root, practical in its 'fruits.'" "Man only enters into Divinity, as Divinity enters into him." "Eternal Life is not to be relegated to a distant Future, but is a present Life in Divine Order." "The Divine Odyssey is a series of Metamorphoses, each sphere of life impinging on one higher"—"Each the result of the preceding, the basis of the next in order"—"A succession of Deaths in which the spirit, rejecting its imperfections, tends more and more to its ineffable central Sun of Love and Intellection." The Kosmos from his stand-point "was but Phantasmagoria—an allegory whose office is the education of the human spirit." The infinite possibilities of human speech for good or evil he regarded as a sacred mystery. Time he views as having only a subjective reality. But in fact the harmonies of his thoughts with esoteric teachings meet one at every turn, and were, doubtless, unknown to himself, the impressions received by his liberated spirit in its temporary enfranchisements. These experiences, when thought was lost in vision, were constantly recurring, though Amiel's own appreciation of their significance seems incomplete. Speaking of one of these moments of profound meditation, he says, "I found myself no longer encased in body—a sphere revolving in space"—"within my organism, yet wholly separate from it." His gift was "to exchange his own individuality for that of others," to "call up past forms of existence, even those of other planets." He could assume other forms of consciousness, or even unconsciousness, "reduce himself" to a state of "latent existence," enfranchise himself from space, time, body, even physical life of any sort, and "ascend by indefinite metamorphoses to his own genesis." Again he writes, "It is by an effort only, that I re-possess myself of my own personality." "Disgust for individual life, and the absorption of my own will into universal consciousness are my instincts." "I am like a statue by the stream of time, a spectator of some strange mystery, impersonal, as though I were not—my innermost consciousness retires into its own Eternity, containing in itself its own Past, Present, Future"—"the invisible centre of fecundity gathered into itself, it becomes the Divine embryo, then there is no sorrow, no pain, no joy. Beyond all feeling, all finite thought, it is the consciousness of Absolute Being and of its latent *omni-possibilities*."

But we forbear to quote at greater length, only trusting that this brief notice may lead some of our brethren in India to become acquainted with this noble life, tinged indeed with inexpressible sadness in its earthly manifestation, but which, by reason of its enfranchisement from the bonds of selfish personality, must, whether hidden awhile from our mortal sight, or obtaining speedy re-incarnation in our midst, ever remain a beneficent force—a co-worker with nature in the Eternal Harmonies.

E. K.

Literary Notes.

PROFESSOR HUXLEY has admirably expressed the relations of science and religion in his recent reply to Mr. Gladstone's article on Genesis, in the *Nineteenth Century*. "The antagonism between science and religion, about which we hear so much, appears to me to be purely factitious—fabricated, on the one hand, by short sighted religious people who confound a certain branch of science, theology, with religion; and, on the other, by equally short sighted scientific people who forget that science takes for its province only that which is susceptible of clear intellectual comprehension, and that outside the boundaries of that province they must be content with imagination, with hope, and with ignorance." It now but remains for Prof. Huxley and his party to delimitate the boundaries of "that which is susceptible of clear intellectual comprehension," and explain what may be taken as intellect, for us all to get on peacefully, and the lion of materialism and the lamb of esotericism to lie down together without the one being of necessity inside the stomach of the other!

We have received from Germany the first number of the "Sphinx" a monthly magazine conducted by Dr. Huebbe Schleiden F. T. S. devoted to "The record of facts which in themselves or through their causes belong to the realm of the super-sensuous, i. e. not fully explicable by the normal senses and hence hitherto neglected in scientific investigations." The magazine will further contain accounts of theories and hypotheses intended to explain such facts and the causes underlying them, as well as any inferences that can be drawn from the same together with the establishment of these facts and all that has relation to them for the benefit of future culture. We shall give some further account of this magazine next month.

Answers to Correspondents.

A. R. B.—"Fables et Symboles." By Eliphas Levi, is out of print, for his other works see last month's literary notes. The other books you mention are occasionally to be met with in London; try George Redway, 15, York Street, Covent Garden, who publishes a large catalogue of books on Occult subjects.

B. K.—Given a pure life and ardent aspirations towards higher things then nature herself will help you. "Acquire knowledge and grow strong," it is not the yellow robe that makes the true ascetic, the real growth must proceed from within outwards.

Correspondence.

"THE VIRGIN OF THE WORLD."

In your remarks upon my prefatory essay to the "Virgin of the World," you assert that Persephone cannot be regarded as the Kosmic Virgin. She was, however, undoubtedly so regarded by all the neo-Platonic school, whose exponent, Thomas Taylor, in his "Dissertation of the Eleusinian and Bacchic Mysteries," quotes largely from Greek Hermetic authors to prove this very point. I wish that my reviewer, before committing himself to the statement he has made on page 97 of the November number of the *Theosophist*, had made himself familiar with this standard work, and also with certain passages of Proclus, Olympiodorus, the Orphic hymns, Claudian, Apuleias, and other accredited and classic authorities, from all of which it is abundantly clear that the mythos of the rape of Persephone, the theme of the Mysteries, represented the descent into Matter, or Generation, of the Soul, and that the title "Kore Kosmon" was throughout the whole mythos attributed to Persephone, the daughter of Demeter or supermundane Intelligence.

Isis never represented the soul or sixth Principle (third) of the universe, but the eighth sphere; not properly a Principle, but an influence. Passages from the best authors are cited in my essay to prove this fact, and many more can be adduced. If, as is certain, Isis was identified with the Moon, and wore as an ensign the double horns of Selene, it is placed beyond doubt that she symbolised the Occult Power of Increase and Decrease, Good and Evil, and cannot possibly, therefore, be identified with the Soul whom she rejoices or afflicts according to an inflexible law. I cannot in the least understand your reviewer's reference to the *Egyptian* pantheon in connection with Dionysos-Zagreus. No pretence is made in my essay or elsewhere in the work, that Dionysos occupied such a place, although, of course, he had his correspondence therein. But the whole of my exposition follows the *Greek* mysteries, and deals with their presentations. That Dionysos-Zagreus personified in these mysteries the seventh Principle (Hermetically, the Fourth) in the universe,—that is,—the Divine and vitalizing Spirit, is no surmise or assumption of mine, but an undoubted fact, placed beyond controversy by the authorities already mentioned. This Dionysos-Zagreus, (Διόνυσος Ζαγρεύς) the *mystic* Dionysos, must not be confounded with the later god, identical with Bacchus, the son of Semele. I will only add that there is no such inconsistency in my essay as your reviewer charges on me. Dionysos represents the Spirit or Seventh Principle (Fourth) whether macrocosmically or microcosmically, and, as such, has been identified with Osiris, the Egyptian presentation of the same Principle. And Persephone is alike, in both aspects, greater and lesser, the Soul. But the Greek Mysteries dealt ostensibly with the *macrocosmic* presentation of the divine drama, and with its individual meaning by implication only. Hence Persephone is generally taken to signify the Soul in her larger acceptation, as "Kore Kosmon," and hence also, her son Dionysos, represents rather the son of God in the World than the son of God in Man.

And, in this connexion, in order further to elucidate the function and position of Isis in the macrocosm as it is expounded by Hermetists and neo-Platonists, I may add that her counterpartal analogy in the

microcosm, or individual, is found in the Genius;—the guardian angel of Christian theosophy. This Genius is good or bad, helpful or hindering, bright or dark, favorable or hostile, according to the state of grace (Karma) which the Soul has acquired. The Genius sheds upon the Soul the light derived from her own celestial Sun. (see pp. 88 and 89 of the "Perfect Way.")

In the Discourse accompanying the allegory of the "Virgin of the World," I understand Isis to represent the Illuminatrix or Revealer; Osiris, the Saviour or Redeeming Principle; and Horos, the Initiate,—offspring of a good "Karma" or state of Grace, and Divine Influx, by which parentage is exactly described the generation of every true "Jesus."

I must content myself with a simple expression of dissent from your reviewer's appreciation of the relation existing between the mysteries of Egyptian and of Grecian origin. No doubt I feel somewhat strongly on this point, because my own instruction and illumination in mystic doctrine have been obtained chiefly through the splendid arcana which I cannot, without regret, find characterised by your reviewer in a sentence evidently intended to disparage them, as "mythological fables."

Christmas, 1885.

ANNA KINGSFORD, M. D., F. T. S.

SIR,—In thanking you for the notice of this book in the November *Theosophist*, I wish to correct a misapprehension caused by your reviewer's statement that the books now being published do not appear to be the real Hermetic books. The misapprehension in question consists in the impression that this statement is made in contradiction of the position taken up by me. Whereas, the fact is it correctly describes that position, the only conclusion to which I have committed myself in the point being "that the doctrine contained in the Hermetic books is in part, at least, a survival from the times of ancient Egypt, and therein really Hermetic." I have not said a word to imply that I considered them the work of Trismegistus himself, or that the term Hermetic meant other than a certain school or system of doctrine, originating, so far as the Western World is concerned, in Egypt, and bearing the name of Hermes Trismegistus, a name which has long been, for the Western world, a synonym for the intellectual principle.

Your reviewer's expression "misconception generally prevalent in the minds of the Western Hermetists" seems to me unfortunate as constituting an affirmation that the "Western Hermetists" are not rightly instructed concerning their own doctrine. Whereas all that your reviewer can possibly be in a position to affirm is that there is a divergency of view between his system and that of the West. That there may be and probably is such a divergency we "Western Hermetists" are quite ready to admit. But we are not ready to admit that the error, if any, lies with us. Rather do we hold, and believe, that the revival of occult knowledge now in progress will some day demonstrate, that the Western system represents ranges of perception, which the Eastern—at least as expounded in the pages of the *Theosophist*—has yet to attain.

EDWARD MAITLAND.

P. S.—Allow me to state, in justice to my fellow-editor and myself, that the responsibility for the defective title-page and table of contents does not rest with us, these not having been submitted to us prior to publication.

TO THE EDITOR OF THE THEOSOPHIST.

SIR,—Kindly permit me to say a few words with reference to the two letters sent by Dr. Kingsford and Mr. Maitland in connection with my review of the "Virgin of the World."

If my critics had borne in mind that the subject-matter of my review was the "Virgin of the World" and not their introductory essays or Hellenic mysteries, they would no doubt have refrained from making all the irrelevant statements which their letters contain. There were but two specific references to these introductory essays in my article. One of my objections remains altogether unanswered, and the explanation given with reference to the other throws no additional light on the real question at issue as the following remarks will show.

"The Virgin of the World" was published though not as a genuine work of Hermes himself, yet as a treatise on Egyptian mysteries. In reviewing it, therefore, I found it necessary to examine it by the light of Hermetic science and not by that of Grecian philosophy. With reference to the title of the Hermetic Fragment under consideration, I made the following statement in my article:—"..... it is necessary to point out that Persephone is not the Cosmic Virgin and cannot be represented as such from the stand-point of Hermetic philosophy." Dr. Kingsford objects to this statement on the authority of various writers on Grecian philosophy. If Grecian writers have bestowed this title on Persephone, it is no proof whatever that Egyptian writers did the same thing. Persephone might be the Kore Kosmon of the Hellenic mysteries, but she was not the Cosmic Virgin of the Egyptians. It will even be difficult to find the corresponding goddess of the Egyptian Pantheon. It cannot even be contended that the "Virgin of the World" not being a genuine Egyptian book, but a work written by some Grecian author, to some extent according to Egyptian models, the title in question might have been used according to the conceptions of Grecian writers in general. For, under such a supposition, there would be no connection whatever between the contents of the book and the title chosen for it. There is no special reference whatsoever to Persephone or any corresponding goddess in the treatise as we find it at present. The only female deity who figures prominently in it is Isis. Under these circumstances it would have been extremely absurd on my part if I had put on the title in question the construction now contended for by my critic and tried to force into the teachings of Isis by means of strained interpretations and far-fetched analogies any ideas relating to the position of Persephone in Grecian mysteries. I beg to state further that the description, when judged by itself and not in connection with the usage of any particular class of writers, is more appropriate to the Egyptian Isis than to the Grecian Persephone.

It is my humble opinion that my critic has misconceived the position of the Egyptian Isis. What is really meant by saying that Isis represented "the Eighth sphere" it is not easy to understand. She further says that Isis is not a *principle* but an *influence*. In spite of my critic's assurance to the contrary, I am unable to find any authority for these assertions in her introductory essay. Though the word principle is now rejected as inapplicable, yet I find in p. 27 of the said essay that Isis is "a *principle*" represented by the Kabbalists under the figure of Malcuth or the Moon. The reason assigned for disproving my statement that Isis represented the 6th principle of the Cosmos is stated as follows:—"If, as is certain, Isis was identified with the moon, and wore as an ensign the double horns of Selene, it is placed beyond doubt that she symbolized the occult power of Increase and Decrease, Good

and Evil, and cannot possibly therefore be identified with the soul whom she rejoices and afflicts according to an inflexible Law." To begin with, what proof is there that Isis was identified with the moon by Egyptian writers? There is no use in saying that Grecian writers identified her with Diana or Artemis. When the question whether Grecian writers rightly or wrongly interpreted the Hermetic doctrines of ancient Egypt is under discussion, it is improper solely to rely on their statements. The sign of the Crescent is no proof that Isis represents the moon. This symbol, which has a profound significance to every true occultist, is associated with a very large number of male and female deities in the Hindu religious philosophy; but not one of them is on that account ever confounded with the moon. Isis has not got all the attributes of Diana or Artemis. She was never represented as a huntress, for instance with a bow and arrows in her hands. Another Egyptian goddess—the Divine Neith—had these attributes. But Neith was clearly a Solar Deity in the Egyptian doctrine. It would be extremely unsafe for a student of comparative mythology to infer the identity of two deities belonging to the mystical conceptions of two very different nationalities from the mere fact that they have some similar attributes. Even admitting that the moon was a symbol of Isis, how does it follow from it that Isis was considered by the Egyptians as "the occult power of increase and decrease, good and evil?" The description itself conveys no definite idea, and there is no evidence to show that the Egyptians attached any such significance to the moon in their writings. Even supposing that the chain of inference is so far sound and that this influence called Isis rejoices and afflicts the soul, how is it shown thereby that Isis is not the Cosmic soul or the 6th principle of the Universe? Does Isis or the law of Karma afflict and rejoice the 6th principle or the spiritual intelligence of the Cosmos. If it does, it requires no doubt a "range of perception" which the Eastern system "has yet to attain" to comprehend the meaning of this statement. If it does not, the whole argument is simply worthless. The law of Karma and its influence is as much a manifestation of the energies of the Cosmic 6th principle as every other law in the Universe; and the rejoicings and sufferings of the soul encased in matter do not disprove the real and genuine claims of Isis to be regarded as the spiritual soul of the Cosmos.

I did not say and did not mean to insinuate in my articles that Dr. Kingsford made any incorrect statements as regards Dionysos Zagreus as is now alleged. I simply pointed out in my article that Dionysos as contrasted with Osiris had no place in the Egyptian Pantheon to preclude the possibility of any misconception that might otherwise arise regarding the real position of Osiris from certain passages in the introductory essay; and I must further state now that if Osiris is to be left out of account Dionysos has no correspondence in the Egyptian Pantheon.

The inconsistency pointed out in my article is in no way removed by the explanation now given. I beg to call the reader's attention to the following passages in the introductory essay in this connection.

1. ".....The incarnation, martyrdom and resuscitation of Dionysos Zagreus."

2. "For, Osiris is the *microcosmic* sun, the counter-part in the human system of the *macrocosmic* Dionysos or Son of God. So that these authors who confound Isis with Demeter, equally and quite comprehensibly confound Osiris with Dionysos....."

"The Hermetic books admit three expressions of Deity; first, the supreme, abstract, and infinite God, eternally self-subsistent and unmanifest; secondly, the only Begotten, the manifestation of Deity in the universe; thirdly, God in man, the redeemer, or Osiris."

Comparing these various statements with each other we find Dionysus, described as the macrocosmic sun or the only Begotten Son of God manifested in the Universe, undergoing incarnation, martyrdom and resurrection as if he were the incarnated spirit. It is now asserted that Dionysos represents the spirit or 7th principle, whether *macrocosmically* or *microcosmically*. If so he is identical with Osiris as is virtually admitted. Why then was it stated in the introductory essay that some authors confounded Dionysos with Osiris and Isis with Demeter? If one and the same principle is alike the Logos manifested in the Cosmos and the Logos manifested in man, what foundation is there for the *three* expressions of Deity above described? If the Greek mysteries dealt ostensibly with the *macrocosmic* presentation of the Divine Drama, and with its individual meaning by implication only as is now asserted, this statement is altogether at variance with the following statements in the introductory essay:—"The Greek mysteries dealt *only with two subjects*, the first being the Drama of the rape and restoration of Persephone; the second that of the incarnation, martyrdom and resurrection of Dionysos Zagreus." It cannot, surely, be contended that these form the subject-matter of the macrocosmic presentation of the Divine Drama; and we are further informed that the Hellenic mysteries dealt *only* with these two subjects. If so, the presentation is pre-eminently if not entirely microcosmic, and the macrocosmic position assigned to Dionysos and the difference pointed out between him and Osiris in the introductory essay by reason of such position, is out of place in the Grecian mysteries. Any number of difficulties may be pointed out in the position assumed by Dr. Kingsford, and the explanation now offered is likely to make matters worse.

As regards the guardian angel of Christian Theosophy, I find it necessary to state that this guardian angel is not the counterpart of Isis. If Isis is not a principle but a mere influence as stated by my critic, it is difficult to understand how this influence can discharge the duties assigned to, and be invested with, the attributes of a guardian angel in the Christian doctrine.

With reference to Dr. Kingsford's letter I have only to state further that I did not use the expression cited for the purpose of disparaging the Grecian mystical doctrines. According to ordinary usage the expression in question was the only one which I could use to indicate that part of the Grecian literature which dealt with mystical and occult subjects. But my convictions are equally strong that there is a greater depth of occult significance in the allegorical fables of Egypt than in those of Greece, and that it will be extremely unjust to the Egyptian doctrine to interpret it in accordance with Hellenic notions.

Mr. Maitland's letter requires but very few words in reply. He makes no attempt to justify his assertion that the number of the Vedas or their sub-divisions is 42, but raises a discussion which is altogether irrelevant and unnecessary. I do not see how he can hold me responsible for any misapprehension that might have arisen from his own words. Mr. Maitland seems to think that I have no right whatever to speak of the misconceptions regarding the Hermetic doctrine that seem to exist in the minds of the so-called "Western Hermetists," because the said doctrine is "their own doctrine," and it must therefore be presumed that they know all about it. If, by Hermetic doctrine Mr. Maitland simply means the doctrine now professed by the so-called "Western Hermetists" of the present day, there is some reason for the assertion made. But the expression is generally applied to the occult philosophy and the mystical

doctrines of the ancient Egyptians, and when I spoke of the misconceptions regarding the Hermetic doctrine in my review, I had this system of philosophy in view and not any other doctrine to which my critic might apply the expression.

But if Mr. Maitland goes to the length of saying that the Hermetic doctrine of the ancient Egyptians can be claimed by the Western Hermetists "as their doctrine," I am bound to reject such a claim as simply absurd. The real Hermetic doctrine is far more closely connected with the Eastern systems of occult science than with the Western. A considerable portion of it has long ago disappeared from the West entirely. The old Hermetic doctrine dealt with various systems of initiation. There were mysteries of Isis, of Osiris, of Hermes, of Neith, of Amen-ra and various others divided into distinct groups. A few of the doctrines only belonging to the mysteries of Isis and Osiris came to the West through Hebrew, Grecian and other sources considerably modified. The other parts of the true Hermetic doctrine were altogether lost to the West.

Under such circumstances it is highly desirable that "Western hermetists" should be a little more tolerant and discreet. Mr. Maitland's reference to the Theosophist is entirely out of place in the present discussion. I must confess that I have as yet seen very little of this Western wisdom which is somewhere stored up in Europe. Possibly it has very wide ranges of perception not yet attained by Eastern systems as Mr. Maitland is pleased to state.

But as these ranges of perception have very little to do with the Virgin of World or my review of the same, or with the introductory essays appended to it, it is unnecessary to enter into any controversy with Mr. Maitland on this subject.

THE SOLAR SPHINX.

THEOSOPHY.

Many of my friends, often, out of sheer love to me, take me to task for being a member of the Theosophical Society, or a Theosophist. Some of these friends are representative men. The Theosophical Society consists of many thousands of men and many of them also are representative men, in their various nations. The question whether I and many of my brethren ought to be or ought not to be Theosophists becomes, therefore, more than personal one. Hence I venture to ask you for a little space in your next issue.

The word Theosophy means, etymologically, according to Encyclopædia Americana, "a science of divine things." According to Maunier "Divine wisdom." Truth is divinity, one who wishes to know Truth and is searching after it, is, according to me and the Theosophical Society, a Theosophist.

The main object of the Theosophical Society is to search after truth and to understand as much as possible the Truth from which all truths proceed. Each Theosophist is allowed to hold this inquiry in the manner considered best by himself and to compare his results with those obtained by his brethren. The Society is not wedded to any particular religion, opinion, or creed. It has no Pope, no Archbishop of Canterbury, no Grand Lama, no Saviour, no Mahomed, no Buddha, no Sankara Chariar, no Ramanuja Chariar, no Madhwa Chariar: the society as a society, I mean—not its individual members. It has no organ of its own, the *Theosophist* pointing distinctly that caution in its every monthly issue. It does not swear by Tyndall, or Huxley, or Mill, or by any

other Scientist. It is not dogmatic. It does not run down any particular opinion and hold some particular opinion as the truth itself. It holds all as brethren, requires its followers to be tolerant and charitable, and aye inculcates brotherly love to one another. Among its followers there are inquiring Agnostics, Deists, Freethinkers, Buddhists, Jews, Christians, Parsis, Mahomedans and Hindus. No Theosophist has a priest of the society to whom any artificial respect is due by him. There may be lost or deluded sheep among them incurring at the hands of their brethren the reproach, kind and corrective one, of being "erring brothers"—the highest reproach that a theosophist can use towards one of his colleagues.

The Theosophical Society is, therefore, an Institution for the inculcation of universal brotherhood and its actual practice. Of this Society I am a member, and I shall continue one, so long as the object of the Society is not changed, whether I be blamed, or pitied, or loved, in consequence.

R. RAGOONATHA ROW.

HINDU MEDICINE.

General statements are constantly being made about the great knowledge of the Medical sciences possessed by the Aryans, which are said to have been far in advance of modern Western science, though developed on entirely different lines.

For it is said that where the physician of to-day uses the stethoscope, laryngoscope or any other scope, his Aryan ancestor simply laid his finger on the patient's pulse and read his inside as it were an open book. Now, whilst I fully recognise the possibility of such a psychometric sense, I cannot see that it would be of much practical value, unless anatomy, physiology and pathology—the structure and the functions of the body in health and disease—were thoroughly understood; and also the therapeutic actions of the various mineral and vegetable drugs.

Can any of your readers give me definite information concerning the ancient medical systems of India, to show that they were rational sciences, whether natural or occult, and not mere enumerations of diseases and drugs resting solely on empiricism.

(1). Whether anatomy and physiology were known amongst the Aryans. I have seen it stated that they knew how many bones and blood vessels there were in a human body, but that does not prove the existence of anatomy and physiology any more than a knowledge of the number of bricks in a palace indicates an acquaintance with architecture, and with the internal household administration of the prince inhabiting it.

(2). Any proof that the nature of diseases was known; or any classification of diseases according to their characteristics. To say that there are so many diseases of the head, and so many of the leg, &c., does not show that the causes and nature of disease were understood.

(3). Any complete system of chemistry, showing that the Aryans knew what the re-action was in changing a metal into a salt or in any other chemical process, and why it thus changed its form.

(4). Any account of the principles upon which drugs were administered in disease.

Any one who could collect evidence to prove the existence of any complete system would make a valuable contribution to the annals of science; but unless this can be done it is useless to say that the West has much to learn from the East.

A WESTERN STUDENT.

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नास्ति परो धर्मस्तस्यात् ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

JACOB BOEHME AND THE SECRET DOCTRINE.

JACOB Boehme (or as some say Behmen) was a German mystic and spiritualist who began to write in the 17th century. In his works he inserted a picture of an angel blowing a trumpet, from which issued these words: "To all Christians, Jews, Turks and Heathens, to all the nations of the earth this Trumpet sounds for the last time." In truth it was a curious emblem, but he, the author, was a mystic, and as all experience shows, the path of the mystic is a strange one. It is, as Job says, a path which the "vulture knoweth not." Even as a bird cleaves the eternal ether, so the mystic advances on a path not ordinarily manifest, a way which must be followed with care, because like the Great Light, which flashes forth and leaves only traces when it returns again to its centre, only indications are left for those who come after seeking the same spiritual wisdom. Yet by these "traces," for such they are called in the Kabbala, the way can be discerned, and the truth discovered.

Boehme was poor, of common birth, and totally devoid of ordinary education. He was only a shoemaker. Yet from the mind and out of the mouth of this unlettered man came mighty truths.

It would be idle to inquire into the complications of Karma which condemned him to such a life as his appeared to be. It must have been extremely curious, because though he had grasped the truth and was able to appreciate it, yet at the same time he could not give it out in its perfect form. But he performed his work, and there can be no manner of doubt about his succeeding incarnation. As Krishna says in the Baghavad-Gita, he has been already or will shortly be "born into a family of wise devotees;" and thence "he will attain the highest walk."

His life and writings furnish another proof that the great wisdom-religion—the Secret Doctrine—has never been left without

a witness. Born a Christian, he nevertheless saw the esoteric truth lying under the moss and crust of centuries, and from the Christian Bible extracted for his purblind fellows those pearls which they refused to accept. But he did not get his knowledge from the Christian Scriptures only. Before his internal eye the panorama of real knowledge passed. His interior vision being open he could see the things he had learned in a former life, and at first not knowing what they were was stimulated by them to construe his only spiritual books in the esoteric fashion. His brain took cognizance of the Book before him, but his spirit aided by his past, and perchance by the living guardians of the shining lamp of truth, could not but read them aright.

His work was called "The Dawning of the Eternal Day." In this he endeavours to outline the great philosophy. He narrates the circumstances and reasons for the angelic creation, the fall of its chief three hierarchies, and the awful effects which thereupon fell upon Eternal Nature. Mark this, not upon man—for he was not yet—but upon the eternal Nature, that is BRAHM. Then he says that these effects came about by reason of the *unbalancing* of the *seven equipoised powers* or forces of the Eternal Nature or Brahm. That is to say, that so long as the seven principles of Brahm were in perfect poise, there was no corporeal or manifested universe. So in the Baghavad-Gita we find that Krishna tells Arjuna that "after the lapse of a thousand ages (or Night of Brahm) all objects of developed matter come forth from the non-developed principle. At the approach of that day they emanate spontaneously." (Baghavad-Gita, Chap. 8.) Such is the teaching of the Secret Doctrine.

And again Boehme shows the duality of the Supreme Soul. For he says in his work "Psychologia Vera cum Supplemento" that these two eternal principles of positive and negative, the *yea* and the *nay* of the outspeaking *Supreme One*, together constitute eternal nature,—not the dark world alone, which is termed the "root of nature,—" the two being as it were combined in *perfect indissoluble union*.

This is nothing else but Purush and Prakriti, or taken together, what is referred to in the Baghavad-Gita where it is said: "But there is another invisible, eternal existence, superior to this visible one, which does not perish when all things perish. It is called invisible and indivisible. This is my Supreme Abode."

Clearly the *Supreme Abode* could never be in Purush alone, nor in Prakriti alone, but in both when *indissolubly united*.

This scheme is adhered to all through this great philosopher's works, no matter whether he is speaking of the great Universe or microcosm, or of its antitype in man or microcosm. In "De Tribus Principiis" he treats of the three principles or worlds of Nature, describing its eternal birth, its *seven* properties, and the *two* co-eternal principles; and furthermore in "De Triplici Vita Hominis" he gives the three-fold life of man from which the *seven* is again deduced.

In "De Electione Gratiæ" he goes into a subject that often proves a stumbling block to many, and that is the *inverita-*

bleness of evil as well as of good. From this it is easy to pass to a contemplation of one of the difficult points in occultism as shown in the Secret Doctrine, that nothing is evil, and that even if we admit evil or wickedness in man, it is of the nature of the quality or *guna*, which in the Baghavad-Gita is denominated *raja* or *raja*—foulness or bad action. Even this is better than the indifferent action that only leads to death. Even from wickedness may and does come forth spiritual life, but from indifferent action comes only darkness, and finally death.

Krishna says in Baghavad-Gita, Chap. IV: "There are three kinds of action; first, that which is of the nature of *Satyam*, or true action; second, that which is of the nature of *Raja*, or bad action; third, that which is of the nature of *Tamas*, or indifferent action." He then says: "Although thou wert the greatest of all offenders, thou shalt be able to cross the gulf of sin in the bark of spiritual wisdom;" and a little farther on "The ignorant and the man without faith, whose spirit is full of doubt, is lost and cannot enjoy either world." And in another chapter in describing Himself, he says that he is not only the Buddha, but also is the most evil of mankind or the Asura.

This is one of the most mystical parts of the whole secret doctrine. While Boehme has touched on it sufficiently to show that he had a memory of it, he did not go into the most occult details. It has to be remembered that the Baghavad-Gita, and many other books treating on the Secret Doctrine, must be regarded from seven points of view; and that imperfect man is not able to look at it from the centre, which would give the whole seven points at once.

Boehme wrote about thirty different treatises, all of them devoted to great subjects, portions of the Secret Doctrine.

Curiously enough the first treated of the "Dawn of the Eternal Day," and the second was devoted to an elucidation of the "Three Principles of Man." In the latter is really to be found a sevenfold classification similar to that which Mr. Sinnett propounded in "Esoteric Buddhism."

He held that the greatest obstacle in the path of man is the astral or elementary power, which engenders and sustains this world.

Then he talks of "tinctures," which we may call principles. According to him there are two principal ones, the watery, and the igneous. These ought to be united in Man; and they ardently seek each other continually, in order to be identified with Sophia or Divine Wisdom. Many Theosophists will see in this a clue not only to the two principles—or tinctures—which ought to be united in man, but also to a law which obtains in many of the phenomena of magic. But even if I were able, I should not speak on this more clearly.

For many inquirers the greatest interest in these works will be found in his hypothesis as to the birth of the material Universe. On the evolution of man from spirit into matter he has much more than I could hope to glance at. In nearly all of it he was outlining and illustrating the Secret Doctrine. The books indicated

are well worthy of study not only by Western but also by Eastern metaphysicians.

Let us add a few sentences to support this hypothesis from Count Saint Martin, who was a devoted student of these works.

"Jacob Boehme took for granted the existence of an Universal Principle; he was persuaded that everything is connected in the immense chain of truths, and that the Eternal Nature reposed on seven principles or bases, which he sometimes calls powers, forms, spiritual wheels, sources, and fountains, and that those seven bases exist also in this disordered material nature, under constraint. His nomenclature, adopted for these fundamental relations, ran thus: The first *astringency*, the second *gall* or bitterness, the third *anguish*, the fourth *fire*, the fifth *light*, the sixth *sound*, and the seventh he called BEING or the *thing itself*."

The reader may have begun to think the author did not rightly comprehend the first six but his definition of the seventh shows he was right throughout, and we may conclude the real meanings are concealed under these names.

"The third principle, *anguish*, attenuates the *astringent* one, turns it into *water*, and allows a passage to *fire*, which was shut up in the *astringent* principle."

There are in this many suggestions and a pursuit of them will repay the student.

"Now the Divine Sophia caused a new order to take birth in the centre of our system, and there burned our sun; from that do come forth all kinds of qualities, forms and powers. This centre is the Separator." It is well known that from the sun was taken by the ancients all kinds of power; and if we mistake not, the Hindus claim that when the Fathers enter into Para-Nirvana, their accumulated goodness pours itself out on the world through the "*Door of the Sun*."

The Baghavad-Gita says, that the Lord of all dwells in the region of the heart, and again that this Lord is also the Sun of the world.

"The earth is a condensation of the seven primordial principles, and by the withdrawal of eternal light this became a dark valley." It is taught in the East, that this world is a valley and that we are in it, our bodies reaching to the moon, being condensed to hardness at the point where we are on the earth, thus becoming visible to the eye of man. There is a mystery in this statement, but not such an one as cannot be unravelled.

Boehme proceeds: "When the light mastered the fire at the place of the sun, the terrible shock of the battle engendered an igneous eruption by which there shot forth from the sun a stormy and frightful flash of fire—Mars. Taken captive by light it assumed a place, and there it struggles furiously, a pricking goad, whose office is to agitate all nature, producing reaction. It is the gall of nature. The gracious, amiable Light, having enchained unruptured Mars, proceeded by its own power to the bottom or end of the rigidity of Nature, whence unable to proceed further it stopped, and became corporeal; remaining there

it warms that place, and although a valet in Nature, it is the source of sweetness and the moderator of Mars.

"Saturn does not originate from the sun, but was produced from the severe astringent anguish of the whole body of this Universe. Above Jupiter the sun could not mitigate the horror, and out of that arose Saturn, who is the opposite of meekness, and who produces whatever of rigidity there is in creatures, including bones, and what in moral nature corresponds thereto." (This is all the highest astrology, from one who had no knowledge of it). "As in the Sun is *the heart of life*, so by Saturn commenceth all corporeal nature. Thus in these two resides the power of the whole universal body, and without their power there could be no creation nor any corporification.

"Venus originates in *effluvia* from the Sun. She lights the unctuousness of the water of the Universe, penetrates hardness, and enkindles love.

"Mercury is the chief worker in the planetary wheel; he is *sound*, and wakes up the germs in everything. His origin, the triumph of Light over Astringency (in which sound was shut up silent), set free the sound by the attenuation of the astringent power."

It is certain that if this peculiar statement regarding Mercury is understood, the student will have gained a high point of knowledge. A seductive bait is here held out to those striving disciples who so earnestly desire to hold converse with the elemental world. But there is no danger, for all the avenues are very secret and only the pure can prevail in the preliminary steps.

Boehme says again: "The Mercury is impregnated and fed continually by the solar substance; that in it is found the knowledge of what was in the order above, before Light had penetrated to the solar centre."

As to the Moon, it is curious to note that he says, "she was produced from the sun itself, at the time of his becoming material, and that the moon is his spouse." Students of the story of Adam being made to sleep after his creation and before coats of skin were given, when Eve was produced from his side, will find in this a strong hint.

The above is not by any means a complete statement of Boehme's system. In order to do justice to it, a full analysis of all his works should be undertaken. However, it is sufficient if thoughtful minds who have not read Boehme, shall turn to him after reading this, or if but one earnest reader of his works, or seeker after wisdom, shall receive even a hint that may lead to a clearing up of doubts, or to the acquisition of one new idea. Count Saint Martin continually read him; and the merest glance at the "Theosophic Correspondence" or, "Man—His Nature, &c.," of Saint Martin, will show that from that study he learned much. How much more then will the Western mind be aided by the light shed on both by the lamp of Theosophical teachings.

"Let the desire of the pious be fulfilled."

WILLIAM Q. JUDGE.

OCCULT OR EXACT SCIENCE?

ECCE Signum! Behold the sign foreseen in a brighter future; the problem that will be the question of the forthcoming age, that every thoughtful, earnest father will be asking himself with regard to his children's education in the XXth century. And let it be stated at once, that by "Occult Science" neither the life of a *chela* nor the austerities of an ascetic are here meant; but simply the study of that which alone can furnish the key to the mysteries of nature, and unveil the problems of the universe and of psycho-physical man—even though one should not feel inclined to go any deeper.

Every new discovery made by modern science vindicates the truths of the archaic philosophy. The true occultist is acquainted with no single problem that esoteric science is unable to solve, if approached in the right direction; the scientific bodies of the West have as yet no phenomenon of natural science that they can fathom to its innermost depths, or explain in all its aspects. Exact science fails to do so—in *this* cycle, for reasons that will be given further on. Nevertheless the pride of the age, which revolts against the intrusion into the empire of science of old—especially of transcendental—truths, is growing every year more intolerant. Soon the world will behold it soaring in the clouds of self-sufficiency like a new tower of Babel, to share, perchance, the fate of the Biblical monument.

In a recent scientific work on Anthropology,* one can read the following: "It is then given to us, at last, to know (?), to grasp, to handle and measure the forces through which it is claimed, that God proceeded... We have made electricity our postman, light our draughtsman, affinity our journeyman," etc., etc. This is in a French work. One who knows something of the perplexities of exact science, of the mistakes and daily confessions of her staff, feels inclined, after reading such pompous stuff, to exclaim with the malcontent of the Bible: *Tradidit mundum ut non sciant*. Verily—"the world was delivered to them that they should never know it."

How likely the scientists are to succeed in this direction may be inferred from the fact that the great Humboldt himself could give expression to such erroneous axioms as this one: "Science begins for man only when his mind has mastered MATTER!"† The word "spirit" for "matter" might perhaps have expressed a greater truth. But M. Renan would not have complimented the venerable author of the *Kosmos* in the terms he did, had the term matter been replaced by spirit.

I intend to give a few illustrations to show that the knowledge of matter alone, with the quondam "imponderable" forces—whatever the adjective may have meant with the French Academy and Royal Society at the time it was invented—is not sufficient for the purposes of true science. Nor will it ever prove efficient to explain the simplest phenomenon even in objective physical

nature, let alone the abnormal cases in which physiologists and biologists at present manifest such interest. As Father Secchi, the famous Roman astronomer expressed it in his work,* "If but a few of the new forces were proven, they would necessitate the admission in their domain (that of forces) of agents of quite another order than those of gravitation."

"I have read a good deal about occultism and studied Kabbalistic books: I have never understood one word in them!"—was a recent remark made by a learned experimenter in "thought-transference," "colour-sounds," and so on.

Very likely. One has to study his letters before he can spell and read, or understand what he reads.

Some forty years back, I knew a child—a little girl of seven or eight—who very seriously frightened her parents by saying:

"Now, mama, I love you. You are good and kind to me to-day. Your words are quite blue"...

"What do you mean?"...asked the mother.

"Your words are all blue—because they are so caressing, but when you scold me they are red...so red! But it is worse when you fly in a passion with papa for then they are orange...horrid...like that"...

And the child pointed to the hearth, with a big roaring fire and huge flames in it. The mother turned pale.

After that the little sensitive was heard very often associating sounds with colours. The melody played by the mother on the piano threw her into ecstasies of delight; she saw "such beautiful rainbows," she explained, but when her aunt played, it was "fire-works and stars," "brilliant stars shooting pistols—and then...bursting"...

The parents got frightened and suspected something had gone wrong with the child's brain. The family physician was sent for.

"Exuberance of childish fancy," he said. "Innocent hallucinations...Don't let her drink tea, and make her play more with her little brothers—fight with them, and have physical exercise..."

And he departed.

In a large Russian city, on the banks of the Volga, stands an hospital with a lunatic asylum attached to it. There a poor woman was locked up for over twenty years—to the day of her death in fact—as a "harmless" though insane patient. No other proofs of her insanity could be found on the case-books than the fact that the splash and murmur of the river-waves produced the finest "God's rainbows" for her; while the voice of the superintendent caused her to see "black and crimson"—the colours of the Evil one.

About that same period, namely in 1840, something similar to this phenomenon was heralded by the French papers. Such an abnormal state of feelings—physicians thought in those days—could be due but to one reason; such impressions whenever experienced without any traceable cause, denoted an ill-balanced mind, a weak brain—likely to lead its possessor to lunacy. Such was the decree of

* *Bulletin de la Société d'Anthropologie*, 3. fasc. p. 384.
† *Kosmos*, Vol. I, pp. 3 and 76 (with same ideas.)

* *Della Forza*, etc.

science. The views of the piously inclined, supported by the affirmations of the village *cures*, inclined the other way. The brain had nought to do with the "obsession," for it was simply the work or tricks of the much slandered "old gentleman" with cloven foot and shining horns. Both the men of learning and the superstitious "good women" have had somewhat to alter their opinions since 1840.

Even in that early period and before the "Rochester" wave of spiritualism had swept over any considerable portion of civilized society in Europe, it was shown that the same phenomenon could be produced by means of various narcotics and drugs. Some bolder people, who feared neither a charge of lunacy nor the unpleasant prospect of being regarded as wards in "Old Nick's Chancery," made experiments and declared the results publicly. One was Théophile Gautier, the famous French author.

Few are those acquainted with the French literature of that day, who have not read the charming story told by that author, in which he describes the dreams of an opium-eater. To analyze the *impressions* at first hand, he took a large dose of *hashisch*. "My hearing," he writes, "acquired marvellous capacities: I heard the music of the flowers; sounds,—green, red and blue—poured into my ears in clearly perceptible waves of smell and colour. A tumbler upset, the creaking of an arm-chair, a word whispered in the lowest tones vibrated and resounded *within me* like so many claps of thunder. At the gentlest contact with objects—furniture or human body—I heard prolonged sounds, sighs like the melodious vibrations of an *Æolian harp*..."*

No doubt the powers of human fancy are great; no doubt delusion and hallucination may be generated for a shorter or a longer period in the healthiest human brain either naturally or artificially. But natural phenomena that are not included in that "abnormal" class do exist; and they have at last taken forcible possession even of scientific minds. The phenomena of hypnotism, of thought-transference, of sense-provoking, merging as they do into one another and manifesting their occult existence in our phenomenal world, succeeded finally in arresting the attention of some eminent scientists. Under the leadership of the famous Dr. Charcot, of the Salpêtrière Hospital in Paris, several famous men of science took the phenomena in hand—in France, Russia, England, Germany and Italy. For over fifteen years they have been experimenting, investigating, theorising. And what is the result? The sole explanation given to the public, to those who thirst to become acquainted with the real, the intimate nature of the phenomena, with their productive cause and genesis—is that the sensitives who manifest them are all HYSTERICAL! They are *psychopates*,† and *neurosis*‡—we are told,—no other cause underlying the endless variety of manifestations than that of a purely physiological character.

This looks satisfactory for the present, and—quite hopeful for the future.

* *La Presse*, July 10, 1840.

† A Greek compound term coined by the Russian Medical Faculties.

‡ From the word *neurosis*.

"Hysterical hallucination" is thus doomed to become, as it appears, the *alpha* and the *omega* of every phenomenon. At the same time science defines the word "hallucination" as "an error of our senses, shared by, and imposed (by that error) upon our intelligence."* Now such *hallucinations* of a sensitive as are objective—the apparition of an "astral body" for instance,—are not only perceptible by the sensitive's (or medium's) "*intelligence*," but are likewise shared by the senses of those present. Consequently the natural inference is that all those witnesses are also *hysterical*.

The world is in danger, we see, of being turned, by the end of this century, into one vast lunatic asylum, in which the learned physicians alone would form the *same* portion of humanity.

Of all the problems of medical philosophy, hallucination seems, at this rate, the most difficult to solve, the most obstinate to get rid of. It could hardly be otherwise, for it is one of the mysterious results of our dual nature, the bridge thrown over the chasm that separates the world of matter from the world of spirit. None but those willing to cross to the other side can appreciate it, or ever recognize the *noumenon* of its phenomena. And without doubt a manifestation is quite disconcerting to any one who witnesses it for the first time. Proving to the materialist the creative faculty, the *potency* of man's spirit, *naturalising* before the churchman the "miracle," and *supernaturalising*, so to say, the simplest effects of natural causes, *hallucination* cannot be accepted yet for what it really is, and could hardly be forced upon the acceptance of either the materialist or the believing Christian, since one is as strong in his denial as the other is in his affirmation. "Hallucination," says an authority quoted by Brierre de Boismont,† "is the reproduction of the material sign of the idea." Hallucination, it is said, has no respect for age or for merit; or, if a fatal experience is worth anything—"a physician who would give it too much of his attention or would study it for too long a time and *too seriously*, would be sure to end his career in the ranks of his own patients."

This is an additional proof, that "hallucination" was hardly ever studied "*too seriously*" as self-sacrifice is not quite the most prominent feature of the age. But *if* so catching, why should we not be permitted the bold and disrespectful suggestion that the biologists and physiologists of Dr. Charcot's school, have themselves become *hallucinated* with the rather one-sided scientific idea that such phenomenal hallucinations are all due to *Hysteria*?

However it may be, whether a *collective hallucination* of our medical lights or the impotency of material thought, the simplest phenomenon—of the class *accepted* and verified by men of science in the year 1885—remains as unexplained by them, as it was in 1840.

If, admitting for argument sake, that some of the common herd out of their great reverence—often amounting to *fetich worship*—for science and authority, do accept the dictum of the scientists

* *Dictionnaire Medical*.

† *Hallucination*, p. 3.

that every phenomenon, every "abnormal" manifestation, is due to the pranks of *epileptic hysteria*, what shall the rest of the public do? Shall they believe, that Mr. Eglinton's *self-moving* slate pencil is also labouring under a fit of the same epilepsy as its medium—even though he *does not touch it*? Or that the prophetic utterances of the seers, the grand inspired apostles of all ages and religions, were simply the pathological results of hysteria? Or again that the "miracles" of the Bible, those of Pythagoras, Apollonius and others—belong to the same family of *abnormal* manifestations, as the hallucinations of Dr. Charcot's Mlle. Alphonsine—or whatever her name—and her erotic descriptions and her poetry—"in consequence of the swelling with gases of her great bowel" (*sic*)? Such a pretension is likely to come to grief. First of all "hallucination" itself, when it is really the effect of a physiological cause, would have to be explained—but *it never has been*. Taking at random some out of the hundreds of definitions by eminent French physicians (we have not those of the English at hand) what do we learn about "hallucinations?" We have given Dr. Brierre de Boismont's "definition," if it can be called one: now let us see a few more.

Dr. Lelut calls it—"a sensorial and perceptive folly;" Dr. Chomil—"a common illusion of the *sensorium*;"* Dr. Leuret—"an illusion intermediary [between sensation and conception]" (*Psychol. Fragments*); Dr. Michéa—"a perceptive delirium" (*Delusion of the Senses*); Dr. Calmeil—"an illusion due to a vicious modification of the nervous substance" (*of Folly*, Vol. I); etc., etc.

The above will not make the world, I am afraid, much wiser than it is. For my part, I believe the theosophists would do well to keep to the old definition of hallucinations (*théophanie*)† and folly, made some two thousands of years back by Plato, Virgilius, Hippocrates, Galen and the medical and theological schools of old. "There are two kinds of folly, one of which is produced by the body, the other sent to us *by the gods*."

About ten years ago, when *Isis Unveiled* was being written, the most important point the work aimed at was the demonstration of the following: (a) the reality of the *Occult* in nature; (b) the thorough knowledge of, and familiarity with, all such occult domains amongst "certain men," and their mastery therein; (c) hardly an art or science known in our age, that the *Vedas* have not mentioned; and (d) that hundreds of things, especially mysteries of nature,—in *abscondito* as the alchemists called it,—were known to the Aryas of the *premahabarata* period, which are unknown to us, the modern sages of the XIXth century.

A new proof of it is now being given. It comes as a fresh corroboration, from some recent investigations in France by learned "specialists" (?) with regard to the confusion made by their *neurosis* and *psychomaniacs* between colour and sound, "*musical impressions*" and colour-impressions.

* See Dictionary of Medical Terms.
Communication with Gods.

This special phenomenon was first approached in Austria in 1873 by Dr. Newbamer. After him it began to be seriously investigated in Germany by Blaver and Lehmann; in Italy by Vellardi, Bareggi and a few others, and it was finally and quite recently taken up by Dr. Pedronneau of France. The most interesting accounts of *colour-sound* phenomena may, however, be found in *La Nature*, (No. 626, 1885, pp. 406, *et seq*) in an article contributed by A. de Rochat who experimented with a certain gentleman whom he names Mr. "N. R."

The following is a short *resumé* of his experience.

N. R. is a man of about 57 years of age, an *advocate* by profession, now living in one of the country *faubourgs* of Paris, a passionate amateur of natural sciences which he has studied very seriously, fond of music, though no musician himself, a great traveller and as great a linguist. N. R. had never read anything about that peculiar phenomenon that makes certain people associate sound with colour, but was subject to it from his very boyhood. Sound of every description had always generated in him the impression of colours. Thus the articulation of the vowels produces in his brain the following results:—The letter *A*—appears to him dark red; *E*—white; *I*—black; *O*—yellow; *U*—blue. The double-vowelled letters; *Ai*—chestnut colour; *Ei*—greyish white; *Eu*—light blue; *Oi*—dirty-yellow; *Ou*—yellowish. The consonants are nearly all of a dark grey hue; while a vowel, or a double vowel forming with a consonant a syllable, colours that syllable with its own tint. Thus, *ba, ca, da* are all of red-grey colour; *bi, ci, di* ash coloured; *bo, co, do* yellow grey, and so on. *S* ending a word and pronounced in a hissing way, like the Spanish words *los campos*, imparts to the syllable that precedes it a metallic glittering. The colour of the word depends thus on the colour of the letters that compose it, so that to N. R. human speech appears in the shape of many coloured, or variegated ribbons coming out of persons' mouths, the colours of which are determined by those of the vowels in the sentences, separated one from the other by the greyish stripes of the consonants.

The languages receive in their turn a common colouring from those letters that predominate in each. For instance, the German, which abounds in consonants, forms on the whole the impression of a dark grey moss; French appears grey, strongly mixed with white; the English seems nearly black; Spanish is very much coloured especially with yellow and carmine-red tints; Italian is yellow, merging into carmine and black, but with more delicate and harmonious tints than the Spanish.

A deep-toned voice impresses N. R. with a dark red colour which gradually passes into a chocolate hue; while a shrill, sonorous voice suggests the blue colour, and a voice between these two extremes changes these colours immediately into very light yellow.

The sounds of instruments have also their distinct and special colours: the piano and the flute suggest tints of blue; the violin—black; and the guitar—silver grey, etc.

The names of musical notes pronounced loudly, influence N. R. in the same manner as the words. The colours of a singing voice

and playing depend upon the voice and its compass and altitude, and upon the instrument played on.

So it is with *figures* verbally pronounced; but when read mentally they reflect for him the colour of the ink they are written or printed with. The form, therefore, has nought to do with such colour phenomena. While these impressions do not generally take place outside of himself, but perform, so to say, on the platform of his brain, we find other sensitives offering far more curious phenomena than "N. R." does.

Besides Galton's interesting chapter upon this subject, in his "Inquiries into Human Faculty and its Development," we find in the *London Medical Record* a sensitive describing his impressions in this wise: "As soon as I hear the sounds of a guitar, I see vibrating chords, surrounded by coloured vapours." The piano produces the same: "coloured images begin to float over the keys." One of Dr. Pedronneau's subjects in Paris* has always colour impressions *outside* of himself. "Whenever I hear a chorus composed of several voices," he says, "I feel a great number of coloured points floating over the heads of the singers. I feel them, for my eye receives no definite impression; nevertheless, I am compelled to look at them, and while examining them I feel perplexed, for I cannot find those bright coloured spots where I look at them, or rather feel them."

Inversely, there are sensitives in whom the sight of colours evokes immediately that of sounds, and others again, in whom a triple phenomenon is produced by one special sense generating two other senses. A certain sensitive cannot hear a brass band without a taste "like copper in the mouth" during the performance, and seeing dark golden clouds.

Science investigates such manifestations, recognizes their reality, and—remains powerless to explain them. "*Neurosis and hysteria*" is the only answer obtained, and the "*canine hallucinations*" of the French academicians quoted in *Isis*, have remained valid to this day as an explanation, or a *universal solvent* of all such phenomena. But it is only natural after all, that science should be unable to account at any rate for this particular phenomenon of *light* and *sound*, since their theory of light itself has never been fully verified, nor made complete to the present day.

Let then our scientific opponents play for a while longer at "Blind man's buff" amongst phenomena, with no ground to stand upon but their eternal physiological hypotheses. The time is not perhaps far off when they shall be compelled to change their tactics or—confess themselves defeated by even such *elementary* phenomena as described above. But, whatever physiologists may, or may not say, or do; whatever their scientific explanations, hypotheses and conclusions at present or in the future, modern phenomena, are fast *cycling* back for their true explanation, to the archaic *Vedas*, and other "Sacred Books of the East." For it is an easy matter to show, that the Vedic Aryans were quite familiar with all such mysteries of sound and

colour. *Mental* correlations of the two senses of "sight" and "hearing" were as common a fact in their days, as that of a man in our own seeing objective things before him with his eyes wide open at noon.

Any student of Occultism, the youngest of *chelas* who has just begun reading *esoterically* his *Vedas*, can suspect what the real phenomenon means; simply—a *cyclic return of human organisms to their primitive form* during the 3rd and even 4th Root Races of what is known as the *Antediluvian periods*. Everything conspires to prove it, even the study of such exact sciences as philology and comparative mythology. From the hoary days of antiquity, from the very dawn of the grand civilizations of those races that preceded our *Fifth Race*, and the traces of which now lie buried at the very bottom of the oceans, the fact in question was known. That which is now considered as an abnormal phenomenon, was in every probability the normal state of the antediluvian Humanity. These are no vain words, for here are two of the many proofs.

In consequence of the abundant data gleaned by linguistic research, philologists are beginning to raise their voices and are pointing to some very suggestive, though as yet unexplained facts. (1) All the words indicative of human representations and conceptions of *light* and *sound* are found to have their derivation from the same roots.* (2) *Mythology* shows, in her turn, the evident law—the uniformity of which precludes the possibility of chance—that led the ancient symbologists to represent all their *sun-gods* and *radiant deities*—such as the Dawn, the Sun, or Aurora, Phœbus, Apollo, etc.—connected in one way or the other with music and singing,—with *sound* in short,—associated with radiancy and colour.†

If this is as yet but an inference, there exists a still better proof in the *Vedas*, for there the conceptions of the words "sound" and "light," "to hear" and "to see," are always associated. In Hymn X, 71, verse 4, we read "One—though looking, sees not the speech, and the other seeing—does not hear it." And again in verse 7th, in which a party of friends is represented as emulating each other in singing, they are characterized by the double epithet placed side by side: *Akshavanta* and *Karnavanta*, or "one furnished with eyes" and "one furnished with ears." The latter is natural—the singer has a good ear for music, and the epithet is comprehensible in view of the musical emulation. But what sense can the *Akshavanta* have in this case, with his good sight, unless there is a connection and a meaning in it that are not explained, because probably the hymn refers to days when *sight* and *hearing* were synonymous terms? Moreover, a philologist, a rising Orientalist, tells‡ us that "the Sanskrit verbal root *Arc* is used to denote two meanings—(a) "to sing," and (b) "to shine," to radiate beams or rays. The substantives *rc* and *arka*, derived from the root *Arc* are used to signify (1) *song, hymn*, and (2)

* Introduction à la Mythologie de l'Odysée. "Voyvodsky."

† Essay on the Bacchic Cults of the Indo-European Nations.

‡ Professor Orseniko Koulikovsky, the Author of the Essay on "Bacchic Cults."

* *Annales d'Oculistique*, Nov. and Dec. 1882.—*Journal de Médecine de l'Ouest*, 4me. Trimestre, 1882.

brilliance, ray, sun... In the conception of the ancients a *speech could be seen*... he explains. What does the Esoteric Doctrine,—that universal solvent indeed of all scientific difficulties and puzzles—say to this? It sends us to the chapter on the *Evolution of Races*, in which primitive man is shown in his special evolution advancing on the physical plane by developing a sense in each successive sub-race (of which there are seven) of the 1st Root-race during the 4th Round on this globe.* *Human* speech, as known to us, came into being in the Root-race that preceded ours—the *Fourth* or the “Atlantean”—at the very beginning of it, in sub-race No. 1; and simultaneously with it were developed *sight*—as a physical sense—while the four other senses (with the two additional—the 6th and 7th—of which science knows nothing as yet)—remained in their latent, undeveloped state as physical senses, although fully developed as spiritual faculties. Our sense of *hearing* developed only in the 3rd sub-races. Thus, if human “speech”—owing to that absence of the sense of hearing—was in the beginning even less than what we would call a whispered speech, for it was a mental articulation of sounds rather than anything else, something like the systems we now see worked out for the Deaf and Dumb, still it is easy to understand how, even from those early days, “speech” became associated with “sight,” or, in other words, people could understand each other and *talk* with the help of only *sight* and *touch*. “Sound is *seen* before it is heard,”—says the Book of *Kiu-ti*. The flash of lightning precedes the clap of thunder. As ages went by mankind fell with every new generation lower and lower *into matter*, the physical smothering the spiritual, until the whole set of senses—that had formed during the first three Root-races but one SENSE, namely, *spiritual perception*—finally fell asunder to form henceforth five distinct senses...

But we are in the 5th race, and we have already passed the turning or *axial* point of our “sub-race cycle.” Eventually as the current phenomena and the increase of sensitive organisms in our age go to prove, this Humanity will be moving swiftly on the path of pure spirituality, and will reach the apex (of our Race) at the end of the 7th sub-race. In plainer and *fuller* language—*plainer* and *fuller* to some theosophists only, I am afraid—we shall be, at that period, on the same degree of spirituality that belonged to, and was natural in, the 1st sub-race of the 3rd Root-race of the Fourth Round; and the second half of it (or that half in which we now are) will be, owing to the law of correspondence, on parallel lines with the *first* half of the Third Round. In the words of one in whom live Truth and Wisdom—however often His words may have been misunderstood and criticised, not alone by profane critics but even by some theosophists,—“in the 1st half of the 3rd Round the primordial spirituality of man was eclipsed, because over-shadowed by nascent mentality;” Humanity was on its *descending arc* in the first half of that round and in the last half on its *ascending arc*: *i. e.*, “his (man’s) *gigantic* stature had decreased and his body improved in texture; and he had

* See *Esoteric Buddhism*—for the Rounds, World-periods, and Sub-races. The chapter referred to will appear in the *Secret Doctrine*, which will shortly be published.

become a more rational being though still more an ape than a *Deva-man*.” And, if so, then, according to that same law of correspondences—an immutable one in the system of cycles—we have to infer the following:—that the latter half of our Round,—as shown to correspond with the 1st half of the 3rd,—must have already begun to be once more overshadowed by re-nascent “primordial” spirituality, which, at the end of the 4th Round, will have nearly eclipsed our actual mentality—in the sense of cold *human* Reason.

On the principle of that same law of correspondences,—as shall be shown and thoroughly explained in the forthcoming SECRET DOCTRINE—civilized humanity will soon begin to show itself, if even less “rational” *on the worldly plane*, at any rate more *Deva-like* than “ape-like”—as we now actually are, and that in the most distressing degree.

I may conclude with the remark, that since our natural and still “ape-like” propensities make us dread, individually and collectively, to be thrown by public opinion out of that region where all the smaller bodies gravitate toward the luminary of our social solar system—Science and her authority,—something has to be done to remedy such a disastrous state of things. I propose to show therefore, in my next, that as we are still only in the 5th sub-race of the Parent race, and none of us shall live to see the 7th—when things shall mend naturally,—that it is just as well not to hang our hopes on science, whether orthodox or semi-heretical. The men of science cannot help the world to understand the *rationale* of phenomena, which for a little while longer in this cycle it will be quite impossible for them to account for, even to themselves. They can neither understand nor explain it, any more than any one else can, who has not studied occultism and the hidden laws that govern nature and rule mankind. The men of science are *helpless* in this case, and it is unjust to charge them with malice, or even with unwillingness—as has been often done. Their *rationality* (taken in this case in the sense of *intellectuality*, not of *reason*) can never permit them to turn their attention to occult study. Therefore it is useless to demand or expect from the learned men of our age that which they are absolutely incapable of doing for us, until the next cycle changes and transforms entirely their *inner* nature by “improving the texture” of their spiritual minds.

H. P. BLAVATSKY.

(To be continued.)

KIMÉNIS.*

I

I OPENED the page I had already marked in my volume of *Records of the Court of Appeal*. I re-perused it and hastily transcribed it:—

“As regards the application of article 366 of the same code, it appears from the preceding decision of the Court of Appeal that the fixing of the sum to be paid for damages and interest rests with the court, and hence.....”

The construction of the sentence did not seem correct:

“No,” I said. “It is not that, I must change it.”

I put down my pen, I rose from my chair and walked up and down the room. The candles with their shades threw the light down on to the table-cloth and the books and papers that were on it. All other objects disappeared in semi-darkness. The fire in the grate was almost out. All around me was still, as there was no noise from the street, and in the house all the other inmates were asleep.

I was feeling rather tired. I had been working at this report for the last three hours and it had to be ready for my chief in the morning without fail.

I sat down again at the writing-table and began to correct my sentence.

“Hence”...I was going to add: “it would appear reasonable.”

When all at once my hand began to tremble and after “hence,” instead of “it would appear reasonable”...it wrote the words: “I am here, I am here, I am here”...

I closed my eyes, then I opened them again and had some difficulty in convincing myself that it was not an illusion. At the same moment my right hand was bent by an involuntary movement and seemed to wish to approach the paper.

Then, without idea or will on my part, my pen began to write: “I am here, I want to speak to you.”

“But who are you then...who?” I said involuntarily.

“Kiménis” traced the pen on the draft of my report.

“What nonsense! What does all this mean?”

“Whence comes this strange name?”

I do not know whether I was thinking or speaking aloud.

The pen wrote rapidly: “Kiménis is my name: it means beauty, for I am beautiful. I am here because I wish you well. I love you. Do not torment me by suspicion; henceforth I shall be with you often.”

I threw down the pen and left the table.

It was true that I had a vague idea of so-called spiritual correspondence, as the table-turners call it, but I had never investigated it. These stupidities in no way interested me.

But whence came all that had just happened and how was it to be accounted for, especially at a time when I was completely absorbed in my work and was thinking of nothing but my report?

* Translated from *La Nouvelle Revue*.

However I did not linger over this question, for I was decidedly tired; I went to bed and fell asleep at once.

II

The next day I rose early and it was only when I had seated myself at my writing-table to finish my report that the adventure of the previous evening occurred to me.

This recollection caused me a certain amount of annoyance for the sheet had been spoiled by the writing of Kiménis and I had to copy it out afresh.

In an hour or two I finished my work and took it to my chief.

On my return home I felt unwell. The weather was disagreeable. There was a thaw. Mist emanated from the houses, from the pavement, from horses and even from men. Nothing was easier than to fall ill under such conditions. Already I began to feel feverish. My head was heavy and my throat sore. This was the more annoying since I had promised to go to the opera in the evening and did not wish to break my engagement.

In this unpleasant disposition, morose and irritated, I sat down to my table, and took up the first book that came to hand; but I found it uninteresting and soon closed the volume.

All at once my left hand began to tremble: it raised itself and then fell again without any volition on my part.

Could this be a repetition of what took place yesterday? I took a sheet of paper wondering if I could manage to write with the left hand. My hand sped rapidly over the blank paper.

I shut my eyes. At length the pencil stopped. My hand rose, then suddenly falling, struck the paper as it made an energetic full stop at the end of the sentence.

I looked; it was impossible to understand anything; but the idea presently occurred to me that the phrases were written the reverse way and must be read by holding the paper up to the light.

In a fine hand, that of the night before, were traced the following words:

“Your suspicion and contempt offend me. You do not want me; but I am here and I cannot go away. Believe me, I wish you well. You are ill but I will cure you in an instant with sea air.”

I had barely time to read these lines before I felt around me a soft caressing breath of air.

“What has come to me?” I thought with terror. “Is it possible that my nerves have become affected to this extent? Whence comes this sickly imagination?”

But the breath of air increased. It was sea air, the air we all know so well, fresh, electrifying, vivifying, as on a bright spring day when one is standing on the deck of a ship: I felt it on my face and drank it in greedily.

Reality disappeared. I was wrapped in dream, a dream of Southern seas. I seemed to hear the regular and monotonous murmur of the waves. The far-off blue sparkled before me. I breathed with full lungs.

Gradually the breeze ceased, and I came to myself. My fatigue, my head-ache, all had disappeared as if by magic. A sense of supreme well-being enveloped me. I felt fresh and well.

Again my left hand was drawn to the table, and a few seconds after, holding the paper to the light as before, I read:

"You see, you are cured. But I will do even more for you: This evening I will save your life. Then perhaps you will have confidence in me."

But after all, this is pure madness! It is impossible that I can give myself up like this, I thought. And crushing the paper in my hand I threw it into the fire.

Then from the walls and from the frames of the pictures I began to hear strange sounds that had never till then been produced in my rooms. It was a short hard noise as if some one was tapping something hard, a crackling like the bursting of some tiny object, or rather like slight electrical discharges.

The bell sounded in the antichamber. I went to the door to meet a friend who had just come. I was feeling exceedingly well.

III.

After dinner I prepared to go to the theatre and ordered my servant to bring me my large pelisse.

He looked at me with surprise. I only used this pelisse, a very capacious and heavy one, for travelling and going out in the evening when there were at least twenty degrees of frost. During the whole of that winter I had not once had occasion to use it.

"What did master ask?" said my servant.

"The large pelisse."

"But master forgets how warm it is to-day. Even with the small one master would be suffocated. I was thinking he would only need his overcoat."

"Give me the large pelisse."

He shrugged his shoulders slightly with a stupefied air, fetched the pelisse, and put it round my shoulders.

I drew it round me, went out and got into my carriage.

At this hour of the evening the promenade called the Grand Morskaya was, as usual, thronged with equipages which passed and repassed one another in the fog.

I had already nearly reached the door of the theatre, when, all at once, a vehicle rushing along at full gallop emerged from a side street in front of my carriage. In an instant my coachman uttered a cry and pulled at the reins with all his strength. I felt at the back of my neck the warm breath of the horses who were following. Something struck me in the back and pushed me forward. I was pitched over to the right and then found myself, wrapped in my enormous pelisse, thrown like a sack on to the muddy pavement.

I succeeded in raising myself. The carriage that had knocked down mine had driven away rapidly. The drivers were shouting and quarrelling, and a crowd began to collect.

Some one gave me my hat. I heard another say:

"And what a good thing it was that the grey horse took fright! Did you see how he threw himself on his haunches? But for that it

would have been impossible to stop him. The gentleman would either have been crushed altogether, or at any rate would hardly have escaped without the fracture of a limb."

"It is fearful to think of! But we live beneath the eye of God."

I put on my hat all splashed with mud and took my place in the carriage again.

"Master is not hurt?" asked the coachman. "That rascal ought to have been taken to the police-station. Such careless people ought to be punished."

"No, I have received no harm. Go on quickly."

In a short time I was completely myself again.

"But then," I thought, "the pole must have struck me in the back. The shock must have been pretty strong, because I could not keep my seat. I feel nothing now, it is true; but perhaps that is only because it is the first moment."

I felt myself all over. I felt no pain, but my pelisse was badly torn.

In the passages of the theatre, my torn garment, the wadding showing through its rents, and the mud with which I was covered, drew the attention of everybody upon me.

The box-keeper was most attentive to my mishap. He did his best to clean my hat, and promised to pin up my pelisse so that I might be able to leave the theatre without "causing contemptuous remarks."

It was a charming evening. The opera was *Faust*. Mazine and Marie Durand sang most enchantingly. There seemed to be something mysterious and supernatural in the scene.

Still I did not once think of Kiménis.

IV.

When I arrived home, my servant raised both his hands at seeing my pelisse in such a sad condition, and when he heard my account of the accident, made the sign of the cross.

"Yes, we may well say that God specially protects our master!" he cried. "If you had not put on that pelisse perhaps you would never have come back. See it is cut as if by a knife, and all the wadding has been torn out. There is nothing but the fur left." And he gravely shook his head as he looked at the pelisse.

"Ah! the very thought is terrible! With the great-coat you would have been cut to the bone; and even the bone might have been broken! The fall has been nothing, thanks to this pelisse, it is so thick; but without it, you would have had your limbs broken. What surprises me the most is that you should have insisted on wearing it in such warm weather. Yes, it is just that, and no one can deny that it was a presentiment?"

Then he became pensive. It was only after hearing what he had said that the truth of the matter occurred to my mind.

"Yes, he is right, the pelisse must have saved my life. But what made me put it on? Was it not absurd to dress in this way with the thermometer ten degrees above zero?"

I could not understand it in the least. Why it was I do not know, but I had certainly felt that I must necessarily wear that pelisse, and that I could not in fact do otherwise.

"This evening I will save your life."

These words came back to my memory and I shuddered. After having ordered tea to be sent to my study, I sat down at the table. I waited for my hand to be drawn towards the paper, and even longed for it; but it remained immovable.

Some minutes elapsed. It seemed to me that something moved in a corner of the room. I looked...nothing.

Then, on the looking-glass above the mantel-piece I distinctly heard taps. They passed on to a picture that hung near, as if some one was gently striking the canvas. But again...nothing....

What could it all be?

High up, quite near the ceiling, there came an almost imperceptible sound like that of a tiny glass bell. It sounded louder; then louder again, till at last I heard it close to my ear.

Was it within me or without? I could not tell, but I heard it.

A warm soft breath like the air agitated by a fan passed close by my face, and on my cheek I felt a kiss; long, tender, silent. Yes, a kiss; and then, again I could not tell whether within me or without, something seemed to murmur:

"Kiménis!"

This time I was really afraid.

Up to this time I had certainly been struck by the surprising writing, by the mysterious sea-breeze: but I had made no attempt to think the matter out and probe it to its depths. The affair of the pelisse too had disturbed me considerably. I awaited, with more impatience than I cared to confess to myself, the appearance of written lines that should be signed "Kiménis."

However this Kiménis itself, this something that seemed to obsess me throughout the day, took no definite form in my thoughts. I did not represent it to myself as anything having a real and definite existence.

But now, all at once, after this mysterious kiss, I felt positively that Kiménis existed, that she was there close by me. In a word I believed in Kiménis, and I told myself that henceforward nothing in the world could remove that belief.

And this is why I was afraid.

I rushed into my room where fortunately, as on the night before, I fell at once into a sleep as profound as if I had been under the influence of some narcotic.

V.

The next morning I received from the stationer's some paper and envelopes that I had ordered.

As I opened the packet I mechanically took up some of the envelopes and examined them attentively.

On one of them I noticed some marks in relief like those produced by writing in pencil over some soft substance. I thought I could distinguish the letter K and opened the envelope to look inside.

Right at the bottom, close to the lowest fold, I read the words, in a well-known hand:

"I am gaining strength,—Kiménis." It was impossible to suppose that any one could have written so well and so regularly at the bottom of an envelope. It would have been folly to have allowed this hypothesis, or to look for any reasonable explanation; so I did not try.

Hence I really believed in this Kiménis.

If she grew stronger, I became weaker. Though I was not ill, a great change took place in and around me.

It seemed as though I was enveloped in a thick fog, and in this fog I was able to distinguish nothing of what, up to a couple of days before, had belonged to my life.

The hours passed on and I remained at home with my door locked, incapable of working, un-nerved by expectation.

I went into the dining room and dined mechanically. When I returned to my study I stretched myself on a large Turkish couch and waited. The evening closed in, but I never thought of lighting the candles.

A large fire was burning on the hearth. Its fitful flame, sometimes bright and sometimes dull, lighted the high roomy chamber. Out of this semi-darkness I saw emerge from time to time the fantastic design of a heavy piece of tapestry, the angle of a picture, a vase or a statuette, and all these familiar objects seemed to take on a strange appearance; there was about them something new that I had never before remarked.

My eyes closed, but I did not sleep.

I heard the crackling of the logs on the hearth and the ticking of the clock.

Then a fresh breath of air fanned my face, and a strong perfume of violets filled the room.

I opened my eyes and, a couple of yards from where I was lying, in a space lighted up by the fire, I distinguished what looked like a small cloud, which seemed to revolve as it grew gradually more dense. I remained immovable. My breathing stopped and my heart began to beat violently and painfully. My eyes did not leave the cloud. It did not disappear but went on growing denser by degrees. Little by little it began to assume the vague appearance of a human form. I still gazed at it with my hand over my heart as if to stifle its beatings.

A feeling of terror, of trouble and of sadness came over me; and yet I felt that had this vapoury form disappeared, I should have been in despair.

All at once I had the impression that some one was gazing fixedly at me. I saw no eyes, there were no eyes, but something incomprehensible, at once sad and yet attractive, gazed at me fixedly making me feel hot and cold by turns.

An instant after I saw them, those deep dark eyes.

In this bluish cloud which became brighter and brighter a radiant form began to manifest itself. I could contain myself no

longer, but threw myself on it madly. My trembling hands seizednothing.....then fell to my side as if deprived of strength.

All had disappeared.

VI.

Another day passed. I tried to calm myself, to drive away this dream, to return to reality.

I went to my office and returned home with some fresh work. In the evening I was looking for an article I wanted in one of the innumerable volumes of the "Laws of the Russian Empire."

"No," I thought; "I will give way to this folly no longer. It is madness."

"The law passed by the Senate No. 16181, is it that? No. 16000....." But the figures and the words danced before my eyes. I read whole pages without understanding a syllable of their contents.

Suddenly the enormous volume that I was holding closed of its own accord and fell to the ground with a loud noise.

I trembled; rose hastily and, as I turned round, I saw, behind my chair..... Her.

This time it was no vague and uncertain form, it was no longer a cloud, a vapour, a phantom. A living woman of extraordinary beauty stood before me. It was the same gaze that I had felt the evening before, the same smile.

Black silky hair braided with rows of pearls shaded her face, covered her shoulders and fell in thick waves to her knees. Her breast was half uncovered. With one admirably formed hand she leant on the high back of my chair. Her other arm, white as alabaster, appeared through her waving hair.

She was clad in a sort of tunic that reached to the ground, of two colours, white and pale blue, of some indescribable stuff, supple, velvet-like, very fine; and so closely did it cling to her lithe form that it might have been damped.

Yes, it was a woman; but so brilliant, and so radiant that she could not be compared to any human creature, even in the freshest blossom of youth and beauty. She was the incarnation of an artist's dream at the most ecstatic instant of his creative frenzy. I contemplated her ardently with a feeling of unspeakable suffering. My whole being seemed dissolved before her.

Suddenly she took my hand, and her touch thrilled through me like an electric current.

I wanted to cry out, but I could not; and I do not know how it was, but I found myself seated beside her on the sofa.

Her warm hand still clasped mine. She leaned towards me and I felt her breath on my cheek. At the slightest movement a perfume of violets exhaled from her person and made me feel quite giddy.

Then she spoke. And who but she could have expressed her thoughts in that mysterious rippling speech that filled my heart with terror, with delight and with suffering?

"Is it possible that you are afraid of me?" she murmured with a smile as she looked into my eyes, and drew herself more closely towards me.

Then, marshalling all my last remaining forces, I said, almost with a sigh:

"But who are you?"

"Who? I might tell you that I was a spirit who has long quitted the earth. I might make up some sort of interesting story; but I do not want to deceive you.....I do not know what I am, I have never lived as you live, and *I want to live.*"

She pronounced these last words in a tone that vibrated with passion, with pain and with tears.

"Whence do you come then? Why are you here? What is it you want of me?"

"Whence do I come? From everywhere. I have been about you for a long time, but I could never make myself known. I am here because I belong to you. You yourself have created me,* you have evoked me; and I love you. I want to live.....Give me life... life!"

Her eyes sparkled and grew dull by turns. She threw herself on my breast folding me in her arms, and her hot lips seemed to drain the life from mine.

I felt my blood freeze in my veins and snatched myself from her embrace.

Then she gazed at me with a triumphant smile. Her cheeks a glow red, her bosom heaving, she tried to approach me again. But I repelled her with violence.

An indescribable horror seized me. All at once I felt such a hatred for her, that I could have strangled her, annihilated her; but I could not move. A mortal weakness had taken hold of me.

She laughed gently and murmured; "Till to-morrow."

It seemed to me she threw something over me and then she disappeared.

For a long time I remained motionless, hardly able to breathe, and covered with a cold perspiration. Then I perceived on my knees a fragrant bouquet of violets. I seized them and approached my table with tottering steps. While I was looking at the flowers, as fresh and scented as if they had just been gathered, I saw them suddenly dissolve and evaporate in my hand.

VII.

I passed a horrible night, alternately burning and shaking with fever, without a minute's sleep. As soon as there was an interval in the fever, horrible, formless night-mares passed before my eyes. Then I woke with a start with a feeling of suffocation and a violent beating of the heart. It was only towards morning that I became somewhat calmer and was able to sleep.

* *Khimenu* is the female demon created by the desires and will of man himself. In ancient Egypt during the twelve trials of the candidate for Initiation, the purity of the neophyte was tried by surrounding him with conditions that created temptations. If the will of the candidate was strong, all was well. But woe to him if his lust was stronger: it created *Khimenu* and he was caught in the snares of his own creation. The writer tells us he had never even heard the name before. He pledges his word that the facts of his story happened exactly as told and are in no way exaggerated, and his family corroborate him. A terrible nervous prostration dates from that time, three or four years ago.—*Ed.*

It was late when I awoke, with shattered nerves and a heavy head. At last my ideas became pretty clear. Although my firm faith in the reality of the existence of Kiménis was not shaken, yet I was no longer under the spell of this indefinable being. I no longer awaited her coming with dread mingled with delight, but was determined to allow her to influence me no more. I resolved to fight against her and to conquer her, be the cost what it might.

"No," I said to myself, "it is impossible that a mysterious force can thus take hold of a man against his will, and exercise such dominion over him as to render resistance impossible. No, if I do not succumb to her charms, if I remain cold and strong, she will disappear like a fog, as if she had never existed."

These reflections calmed me and gave me confidence in myself. Several times during the day my hand began to tremble, to bend until it pained me; but I resisted. I did not touch a pencil and succeeded in concentrating my whole attention on my work.

I passed the evening in company. My wearied, unhealthy air attracted attention. I felt indeed very ill, but I did not wish to show that this was the case. It was midnight when I returned home, and I went straight to my bed-room without entering my study. As I put out the light, I suddenly saw Kiménis before me; but she was not the same as on the previous evening. Her vapoury form floated in undecided lines, as she fixed a sad and suppliant gaze upon me.

I called up all my strength and said as I looked steadily at her; "Vanish!"

A sound that resembled a sigh or a groan was heard, and then it vanished.

The phantom disappeared in the twinkling of an eye.

I put out the light, closed my eyes and slept.

But I saw her again in my dreams as clearly as in reality.

She stood before me, with flaming eyes, her face distorted with anger and said:

"Ah! you do not want me; you drive me away; you do not give me life! Very well! then....."

She made a movement and behind her I saw an enormous monster of an ourang-outang which threw itself on me and began to tickle me. I might struggle as much as I pleased, it would not release me. I was being suffocated, and felt as if I was dying in terrible pain.

I rose from my bed with a cry. Groping with trembling hands I lit my candle.

Kiménis and her ourang-outang had disappeared, but my horror may be imagined when I felt the tickling continue. I ran round the room like a madman, covered with cold perspiration. The invisible paws continued to tickle me and this torture lasted more than an hour. I was at the end of my strength and an irresistible impulse drew me towards the razors on my dressing table. But all at once I felt within myself such fury, such thirst for life, that horror, despair and terror were all forgotten. Then suddenly this insupportable tickling ceased.

I fell exhausted on my bed. Little by little I came to myself, but sleep was impossible.

From that time all has ceased.

Kiménis has left me in peace. Nothing recalls her existence to me. But I am broken. There is not a sound spot in my body. There are weeks, even months, during which I feel as if I was going to die every moment. Life becomes insupportable to me. And can this incessant torture be called life? I am poisoned for ever.

"Nervous disorder," say the doctors with a shrug of the shoulders.

VSEVOLOD SOLOVIOFF.

SOME CASES OF CEREMONIAL (EUROPEAN) MAGIC.

(From a scarce and curious book, "The Astrologer of the 19th Century" by the Members of "The Mercurii," London. 1825.)

RAISING the spirits of the Moon.

"The following curious facts were related to us by three gentlemen, students, of undoubted veracity, with whom we are well acquainted, and who actually experienced them:—

"On the night of October 22, 1822, we resolved upon invoking the spirits of the moon, and, accordingly, having prepared the circle, and used the necessary ceremonies and incantations, there suddenly came such a furious storm of rain and hail, and such a dreadful tempest arose with fearful blasts of wind, that the elements seemed as if waging war with each other. We every moment expected the dome skylight over our heads would be shattered into a thousand pieces. The rain continued to fall in gushing torrents, the wind howled mournfully, and the lightning flashed in our faces, while the thunder actually shook the building to its foundations. Expecting these occurrences, we were nothing dismayed thereat, but persisted, notwithstanding this fury of the elements, to urge the spirits more powerfully to visible appearance. What followed we cannot at present reveal: suffice it we had ample proof of the reality of spiritual agency. At the close of our mystic labours, as we were dismissing the spirits by powerful restrictions, we were suddenly astonished by a tremendous noise, evidently supernatural, for, had twenty parks of artillery, a hundred loaded wagons, or a thousand pedestrians, passed by at this period, the noise we heard could not have been equalled. It resembled the most furious crashes, incessant cracking of whips, trampling of horses, sound of organs, and innumerable voices, united in an unintelligible jargon. It lasted without intermission for nearly twenty minutes, then suddenly ceased. As soon as we could (which was almost on the instant the noise ceased), we rushed into the street, eagerly inquiring of the guardians of the night if any vehicles, or if any particular company, had passed; but they all agreed none had gone by. This was a little before two o'clock in the morning (our ceremonies began at midnight), and the

experiment was performed in a now dilapidated, but once fashionable, place of public resort, at the west-end of the town." (London).

2. An attempt to raise the spirits of the Moon. (As related by Mr. Flight, the Bristol astrologer).

"A few years since, Mr. Flight and another student in the occult sciences resolved upon making an attempt to raise a spirit. They accordingly, after mature deliberation, determined upon raising the lunar spirits, or those attributed as such to the government of the moon; for this purpose they repaired to a field in the neighbourhood, and commenced their operations. They drew the circle correctly upon a plain part of the field, and had no sooner began their magical incantations, than there came most fearful noises, to which succeeded copious showers of rain around the circle, *but none fell inside thereof*. After this, there came a figure apparently resembling a woolpack, which perambulated the circle, and, as may well be supposed, terrified the operators. However, the next appearance was still more fearful and terrific. For there now came a most furious bull, which, hideously roaring, darted directly at them. The assistant operator, no longer able to keep up his courage, ran in dismay out of the circle, got over a stile which adjoined, and escaped. The bull pursued him to the aforesaid stile, and then vanished. Mr. Flight persists in the truth of this, and declares that it was only by the most powerful incantations that he ensured his own safety."

• AHURA MAZD AND THE AMESHA SPENTAS.

THE original Being, the indefinable, incomprehensible, infinite, unconditioned, uncreate First Principle, the Cause of all Causes, in its inconceivable state before its manifestation into the state of existence, is variously denominated by various philosophies and doctrines, though recognized by them all as *the God*. Some call it the invisible light; while, according to the Vedantists, it is the everlasting intelligence and bliss, or Parabrahm. The latent properties of the Being are two, consisting of the spirit and the substance, which are co-existent and co-eternal. In the process of manifestation is produced the idea of manifestation, which is the same thing as the intelligence or wisdom. The expression of this idea is called the divine spirit or divine mind or consciousness. It is sevenfold (or its constituent powers are seven), and its existence is pervaded by sevenfold systems.

The order of manifestation, according to the Vedantists, is this: (1) Parabrahm, (consisting of Atma and ignorance,) or according to the Sankhya philosophy, of Purush (spirit) and of Prakriti (substance); (2) Mahatatwa (Buddhi or intellect); (3) Ahamtatwa (collective aggregate of egoism, the Ishwar, the manifestor, the creator.)

According to the Platonists, there are three hypostases in the divine nature. The first is *the One*, who is above everything, a pure will, an absolute love (or intellect). The second is the intelli-

gence. The third is the Demiurgus, the universal spirit, soul or life, the manifestor or the creator.

The idea of Being always carries with it the idea of non-Being. The two ideas are co-existent and co-eternal. No philosophy or doctrine, therefore, is perfect that exclusively regards the Being without the non-Being. There can be conceived no idea of Being without non-Being, of light without darkness, of knowledge without ignorance, of good without evil, of truth without falsehood.

"If it seem to you that the hypothesis must be defective, which represents the principles of good and evil as co-eternal and co-equal, and neither proceeding from the other; and nevertheless makes the latter to some extent inferior and subordinate to the former,—remember that, although in one sense they must be on an equality, inasmuch as both have an identical source in the human faculty of idealization, yet that it lies with man to determine to which side the balance of power shall incline, and that it pleases him, theoretically at least, to give the preference to his ideal of good, and making that the Supreme, to commit all creative power into his hands, even the power that produces the Devil; a fact recognized in the Hebrew saying, 'I the Lord create evil.'

"But though we thus attain our conception of the existence of the personified evil by a process identical with that which brings us to God, namely, by imagining one side of our nature as divested of limitations, it does not follow that the natures of these two beings correspond in detail. In the devil there is no distinction of persons or distribution of functions; no trinity of Father, Son and Spirit, of God, Woman and Offspring. These are the essential attributes of creative intelligence only and of loving impulse. Hate creates nought, save a hell for itself and its victims. The function of the 'sole Being sole,'—the personified selfishness—is destruction." (The Key of the Creeds.)

In the Zend Avesta of the Zoroastrians, the words, Ahura, Mazd, and Ahura Mazd, are promiscuously used; but it appears that Ahura is equivalent to the Being: Mazd, to the wisdom or intelligence; and Ahura Mazd, to the Demiurgus, the creator, the universal spirit; yet, as we have said, all the three terms are used for one another,—a fault not uncommon with many doctrines. The Anra Mainyus is equivalent to the principle of non-Being, though the word has another signification as opposed to the Spenta Mainyus. This subject has, however, been sufficiently dwelt upon in my last paper.

That Ahura Mazd is eminently the divine spirit will be gathered from the following rather lengthy but very valuable quotation from the work of the German Doctor Wilhelm Geiger, entitled "Civilization of the Eastern Iranians in Ancient times."

"Ahura Mazd is the Ruler and King of the invisible, as well as of the visible world. It is He Himself who has revealed His holy religion to Zarathustra. In His being Ahura Mazd is a Spirit. His most conspicuous attributes are *Asha*, 'Holiness, and *Chisti*, 'Wisdom.' Even His name describes Him as the 'Wise' (Mazd), and

as the 'Lord' (Ahura). Extremely characteristic is the very address which constantly recurs in the Vendidad: 'Ahura Mazd the most blissful spirit, creator of the corporeal world, Thou Holy!' or more briefly only: "Creator of the Corporeal World, Thou Holy!"

"With this we may also further compare the first words of the first Yasna:

'I declare it, and I venerate the Creator, Ahura Mazd, the Brilliant, Radiant, the Greatest, Best, Most Beautiful, Mightiest, Wisest, Best-formed, most exalted through Holiness, Giving Profusely, Granting Much Bliss, Who created us, Who prepares us, Who maintains us, the Most Blissful Spirit.'

"In the above are given the principal attributes that constitute the nature of Ahura Mazda.

"*He is a Spirit.* He is not anthropomorphous. Though He is represented as speaking, thinking and acting, no passage of the Avesta authorizes us to assume that Ahura Mazd was thought to exist in any definite visible form. The expression 'Best formed,' must not be pressed too far, and if, on the other hand, mention is made of 'the most beautiful body of Mazd,' we must regard such language as symbolical. For the sun is expressly spoken of 'as the body of Mazd,' and no one could well affirm that this designation should be understood literally. Light is indeed of the essence of Ahura; and hence the sun as the source of perceptible light renders Mazd, so to say, visible himself.

"*Ahura Mazd is a Spirit.* He is a superhuman and transcendent being. His attributes are therefore chiefly spiritual ones. He is the Wise, the Omniscient, the Holy or Pure, the Benign.

"Ahura Mazd is also identified with the Best Holiness, with *Ashavahista*. 'Holy' and 'Pure' are his constant epithets. All is good in Him, as also only goodness issues from Him. And as the believers in Mazd shall imitate Him, so also they, as the 'pure' or 'holy' are styled the *Ashavānō*.

"Ahura Mazd does not stand alone. He is also the highest amongst all the spirits. Thus He is surrounded by a body of genii or angels, who assist Him in His work, or to whom certain spheres of activity are assigned. The mightiest and most venerable amongst them are "the Amesha-Spenta. Their name signifies the blissful immortal."

Plato compares the First Principle to the sun. "For as the sun by his light not only confers the power of being seen on visible objects, but is likewise the cause of their generation, nutriment and increase; so the good, through superessential light, imparts being, and the power of being known, to everything which is the object of knowledge." "Hence," says Damascius, "this highest God is seen afar off as it were obscurely; and if you approach nearer, he is beheld still more obscurely; and lastly, he takes away the ability of perceiving other objects. He is, therefore, truly an incomprehensible and inaccessible light, and is profoundly compared to the sun: upon which the more attentively you look, the more you will be darkened and blinded; and will only bring back with you eyes stupefied with excess of light."*

* The Introduction to the *Parmenides* of Plato by Thomas Taylor.

The Divine Spirit is sevenfold or has seven Divine powers which are called the Amesha-Spentas, or the Immortal Benefactors. They are called, (1) Ahura-Mazd; (2) Vohumano; (3) Asha-Vahista; (4) Khshthra-Vairya; (5) Spenta-Armaiti; (6) Haurvetat; (7) Amertat.

According to the Kabbalists, these Divine powers are called God's spirits, the spirits of the invisible light, and are respectively denominated thus: (1) the Spirit of wisdom; (2) the Spirit of understanding; (3) the Spirit of counsel; (4) the Spirit of power; (5) the Spirit of knowledge; (6) the Spirit of righteousness; (7) the Spirit of Divine awfulness. "They are the Powers or the Elohim of God, and are co-equal and co-eternal. Each has in itself the nature of the whole. Each is a perfect entity. Of them all is the whole of God's substance pervaded. And in their individual manifestations, they are the Gods."*

According to Zoroastrianism, each of the seven powers which collectively constitute the Divine Spirit, respectively impart, (1) wisdom, divine knowledge and perfection, (2) good mind, (3) truthfulness, (4) fruitfulness, (5) devotion and piety, (6) healthfulness, (7) immortality.

The Zamyad Yasht has the following description of the Amesha-Spentas:

"The strong kingly majesty created by Mazd praise we, which belongs to the Amesha-Spentas, the shining, having efficacious eyes, great, helpful, strong, Ahurian—who are imperishable and pure.

"Which are all seven of like mind, like speech, all seven doing alike, like is their mind, like their word, like is their action, like their Father and Ruler, namely, the Creator Ahura-Mazd.

"Of whom one sees the soul of the other, how it thinks on good thoughts, how it thinks on good words, how it thinks on good deeds, thinking on Garo-nemana. Their ways are shining when they come hither to the offering gifts.

"Which are there the creators and the destroyers of the creatures of Ahura-Mazd, their creators and overseers, their protectors and rulers.

"They it is who further the world at will so that it does not grow old and die, does not become corrupt and stinking, but ever-living, ever-profitting, a kingdom as one wishes it, that the dead may arise, and Immortality for the living may come, which goes according to wish, furtherance for the world.

"The worlds which teach purity will be immortal, the Drukhs will disappear at the time. So soon as it comes to the pure to slay him, and his hundred-fold seed then it is (ripe) for dying and fleeing away."

On the physical plane, the Amesha-Spentas represent the various stages of the evolution of the substance in their due order. Ashavahista represents the ethereal elements; Khshthra-Vairya, the minerals; Spenta-Armaiti, the earthly elements; Haurvetat, the watery elements; Amertat, the vegetable kingdom; Vohu-

* "The Perfect Way."

mano, the animal kingdom; and Ahura Mazd, man (not rudimentary man but man regenerate). These are the various stages through which the Divine Spirit passes or has to pass before arriving again at the point or the state from which it originally started. The Gahambars or the season festivals, which the Zoroastrians celebrate, and which are six in a year, appear more in accordance with the six passion days of the Christians. The Gahambars in their consecutive orders refer to the evolutions thus: (1) the heaven (or the ethereal elements); (2) the watery elements; (3) the earthly elements; (4) the vegetable kingdom; (5) the animal kingdom; (6) the human kingdom. These are the six stages of the evolutions of the substance, after passing through which, the Divine Spirit ultimately enters the seventh state, the state of Itself, and arriving there, rests from the activity of evolution, before another turn of manifestation is ripe and this rest is the end of the Kalpa of the Hindus.

The Amesha Spenta, Spenta-Armaiti is often mentioned in the Zend Avesta, as the daughter of Ahura Mazd; while Fire (the ethereal element) represented by the Amesha Spenta, Ashavahesta, is the son of Ahura Mazd. The peculiar characteristic of Spenta-Armaiti is that of purifying. Now it is well known that many doctrines take water to be the symbol of matter and possessed of the property of purification, and call it either the spouse or the daughter of the Spirit. Matter is, again, the symbol of the divine substance, in that matter is the densified state of the substance, and is that something which is essential to the purifying of the Spirit. In the Zoroastrian ceremonies matter is symbolized by water (or what is called the Zasthra) and the Spirit, by the Haoma juice. In the Christian symbology, the equivalents are water and wine respectively. Thus when Spenta Armaiti is spoken of as the daughter of Ahura Mazd, the interpretation is that she is the symbol of the divine substance. Fire is the symbol of the Spirit or soul regenerated by means of the Substance or of water, or otherwise expressed, it is the result of the spirit purified, by its conjunction with or its crucifixion through matter.

"When the coming Asha shall smite the Drukhs, when there comes what was announced as delusive; immortality for men and Daevas, then shall thy profitable land increase, O Ahura!" (Yasna 47). The word *Asha* here as elsewhere stands for Ashavahista. The arrival of the Asha indicates that ultimate Mahapralaya, when the totality of the spirit shall have completely passed through the ordeal of purification and when the substance too shall have resolved itself into the original state of Being. It will be then that the truth will be realized that the immortality of men and of Daevas (the evil spirits of the astral sphere) was delusive and not real. Applied individually, the attaining to Asha or Ashavahista means the accomplishment of that spiritual perfection, which is and which ought to be the ultimate and the only object of mankind.

Ardevisur is another name for water or for the symbol of substance and is of feminine sex. She is often spoken of and praised in con-

nection with the Mazdiasnian law. This Mazdiasnian law is the Zoroastrian doctrine, the essential precept of which is purity in thought, word, and deed, and which leads one to God.

DHUNJIBOY JAMSETJEE MEDHORA.

SARTHANTHIKA SAMADHI.

PART II.

Vākyaṃs (Sentences.)

1. The state in which the individual soul merges into the universal soul, where there is no *thriputi*—i. e., the distinctions of the Sight, the Seeing, and the Seen,—and the condition of infinite blissfulness and the form of pure energy, is *Samādhi*.

2. Having given up the meditation and the position of a meditator, the act of knowing, with as calm a mind as the steady lamp in windless room, essentially the object of meditation is *Samādhi*.

3. The mind becoming motionless, assimilates itself with *Paramāthma*. This is *Samādhi*.

4. While knowledge growing to higher knowledge reveals the existence of *Paramāthma* in one's own heart, self pride (*Ahankāra*), Mind (*Manas*) and *Buddhi* disappear. This is *Samādhi*.

5. Uniting *Prāna Vāyu* and *Apāna Vāyu*, and storing up breath, and resolutely looking at the tip of the nose, and sitting in the well known posture of *Shanmukhi** and listening to the sound of Pranava—*Om*; with these helps, mind sinks away there only. This is *Samādhi*.

6. As there is no milk in the cow's teats after the cow is milked, so there is no mind after the destruction of all passions. This is also *Samādhi*.

7—8. When the fine knowledge-giving senses rejecting their sensations and uniting themselves with mind, remain in their true and original nature, and when *Buddhi* is steady and firm, then that state is the best one as they say.

Slokams (Verses.)

9—10. The one and supreme state of existence is that which is perfectly calm, which has desires and designs, and which is yet as steady and unmoving as a piece of stone, and which has neither waking nor sleeping conditions.

11. When the *Prāna Vāyu* (Breathing) is moving to and fro through the *Sushumna* road (i. e. when the breath is passing in and out equally through the two nostrils simultaneously), then the mind or *Chiththam* will be calm and quiet.

12. The state in which the mind is steady and calm is known as *Manōnmāni*.

13. A person who is a *Jīvanmuktha* has this destruction of this formative mind. (A *Jīvanmuktha*, in brief, is "a man in the world, but not of the world.")

14. That person, after the destruction of his body, attains *Vidhamukshi* (i. e. Re-birthless *Moksha*).

* Posture of *Shanmukhi*:—is closing the ears, eyes, and nose, fixing the sight and mind between the two eye-brows, and perceiving the sacred *Nāda*, *Bindu*, and *Kala*; (Vide *Sri Stharamanjanyam*, Canto I, verse 106); which correspond to A, U, and M of *Om* (*Ibid*, verse 126).

16. When *Chiththam* has soared above the influence of the mighty world, (i. e. when the earthly desires have ceased), the state of those that have lost the mind, in its undesiring wakeful condition, is still called a sleeping one.

17. *Sankalpa* or desire being absent, this is neither a waking nor a dreaming condition.

18. Nor is it a sleeping condition, inasmuch as there not a complete unconsciousness and motionlessness.

19. But this is the *Sathya Gnyānam* or knowledge of Truth, which is like fire to the hay-like *Vāsana* (i. e. the material affinities contracted in the past and present births; in brief, the recollections of the past.)

20. The very word *Samādhi* explains it; and it does not mean anything else.

21-22. Either by changelessness, or by regarding everything as Brahma, ignoring *in toto* the external actions is *Samādhi*.

23-24. That state or manner of life, which results after the *Rāja* (Love) *Dwēsha* (Hatred) &c. have pined away under the sublime *Brahma Gnyānam* (i. e. Divine knowledge or Theosophy), is what is called *Samādhi*.

25-26. That state which regards himself as *Para Brahma*, and *vice versa*, and destroys all kinds of actions (rather desires) ought to be known as *Samādhi*.

27. Identifying one's self with others,—the rise of this knowledge is *Samādhi*.

28. The complete forgetfulness of meditation is *Samādhi*.

29-30. Enjoying a sort of tranquillity in the mind which is purified by the good deeds, the truth, and that which is to be known—the knowledge of these is Brahma as the sages say, and as the word *Samādhi* itself implies.

31-32. The word *Samādhi* also signifies that Brahma who is above all pains and all selfishness, and who is unaffected by happiness and misery, and whose state is more motionless than the firm *Mēru* mountain.

33-34. The word *Samādhi* further signifies that *that* state of the fulness of mind which is a resolute one, which is rooted out, which has neither likes nor dislikes, and which knows neither reception nor rejection, is Brahma.

35-36. The same kind of assimilation between *Athma* and *Manas* (mind) as that between water and salt, is said to be *Samādhi*.

37-38. That state where the *Jivāthma* and *Paramāthma* (Individual soul and Universal soul) are on a par, and which is the burial ground of all desires, is said to be *Samādhi*.

39-40. That state which is void of pride, void of mind, void of *buddhi*, void of sensual actions, and void of all sorts of works, and has no reminiscences of the past or the present, is said to be *Samādhi*.

41-42. Giving up pride, the stream of the works of mind which has become Brahma, through practice, in meditation, becomes *Sampragnyātha Gnyānam*.

43-44. The *chiththam*, whose actions are all subsided, and which displays the eternal bliss, and which is known as *Asampragnyātham*, in an essential qualification of those that practise *Samādhi*.

45-46. The state of a person who, being drowned in the ocean of self-experience (of divine knowledge), is perfectly indifferent to visible objects and external sounds, and which state is like the lamp in a windless place, is the *Nirvikalpa Samādhi* (i. e., *Samādhi* which has no changes of desires.)

47-49. The *Samādhi* which has neither mind, *buddhi*, nor *chiththam*, and which is the embodiment of *Chith* or *Gnyanam* itself, and which despises and rejects all earthly things, and which is practised by the *Munis* or Sages, is full above, below, and between, and is godly.

50. This most excellent *Samādhi* was born of that very Brahma's face, (i. e., this *Samādhi* is the most sacred and important one.)

B. P. N., B. A., F. T. S.

MYSTIC REVERIES.

ONE evening, when reclining on my couch, utterly dejected, dissatisfied with my attempts in making progress in the occult knowledge, and gazing out into space, my eyes became fixed on a bright star, that sent its rays into my room. And as thus I gazed, my inner hearing was opened, and I heard, what at first was like the murmuring of the sea, as it breaks upon the shore. Then the rhythm changed, and wave upon wave, billow upon billow, oceans of harmonious sound broke upon my entranced ear. And from the north, from the south, from the east and the west thereof, there was one glorious choral chant, and which seemed to say "End is there none to the Universe of God, so also there is no Beginning." And as thus I listened, there flashed across my memory that short sketch of the music of the spheres in *Isis Unveiled*.* That the reciprocal relations between the planetary bodies are as perfect as those between the corpuscles of the blood, which float in a common fluid; and that each one is affected by the combined influences of all the rest, as each in turn affects each of the others. As the planets differ in size, distance, and activity, so differ in intensity their impulses upon the ether or astral light, and the magnetic and other subtle forces radiated by them in certain aspects of the heavens. Music is the combination and modulation of sounds, and sound is an effect produced by vibration. Now, if the impulses communicated to the ether by the different planets may be likened to the tones produced by the different notes of a musical instrument, it is not difficult to conceive that the Pythagorean "music of the spheres" is something more than a mere fancy, and that certain planetary aspects may imply disturbances in the ether of our planet, and certain others rest and harmony. Certain kinds of music throw us into frenzy; some exalt the soul

* Vol. I, page 275.

to religious aspirations. In fact there is scarcely a human creation which does not respond to certain vibrations of the atmosphere.

If we and the animals are affected individually by vibrations acting upon a very minute scale, why may we not be influenced in the mass by vibrations acting upon a grand scale as the effect of combined stellar influences?

I also noticed that each star gave forth a certain musical note, and I solved the problem why one certain note in music always affected me more than the others; this note was given forth by my Natal Star, and as thus I listened I grew calm and quiet, and I knew that all would be well in the future, that this life is but a dream, and we only truly awake, when the grim circle of necessity is broken, and then the music of the spheres will continually ring in our ears. But before we reach that happy state, a long journey is before most of us. For the moment a truly earnest occult student enters the straight and narrow path, all his or her previous Karma concentrates itself to a point, and is not spread out, as it would be, if they lead but an ordinary life. They must persevere and reach the goal they are striving for or perish in the attempt. They must be kind and considerate of the feelings of others, not puffed up or vain, nor must they think that no one else has the truth but themselves, for if egotism or rather egoism enters the mind the journey becomes lengthened. But at the same time they must not cast pearls before swine. They must also be just, and sometimes severe, especially to those who would use arcane knowledge for worldly and selfish purposes.

Let us be true Theosophists, in Word, Thought and Deed. Let us ever be ready to lend a helping hand to those who need help, sparing others but not ourselves, and let it grow into our hearts and understanding, that we are all a part of one grand stupendous whole—from the highest to the lowest, from the king upon his throne, to the beggar in the street. The man in the gutter is an integral part of the great unity. If we unselfishly strive for others, doing good wherever we can, doing our duty because it is our duty, yet not slavishly, living up to our highest Ideals, we may rest assured that help will come, just as soon as it is deserved.

STANLEY B. SEXTON, F. T. S.

THE ROSICRUCIANS.*

IT is a remarkable historical fact, that the Rosicrucian order sprang into existence, some three centuries ago, like Minerva from the head of Zeus, completely formed and organised without any visible source whence the exoteric world might trace its beginnings. Indeed the members of the order themselves are by no means certain as to its precise origin, and the most far-fetched theories thereupon are to be found in their writings.

All the accounts however agree in pointing to an origin outside Europe in Oriental lands, and for this opinion there must have been some historical grounds that have been either lost or completely shrouded beneath the veil of symbolism. On the one hand it is impossible that a detailed constitution such as that of the Order, together with a system of occult science that embraces every domain of transcendental knowledge, should have been the product of a single man and a single epoch. There must rather have been the co-operation of many men of high spiritual attainments; and thus those hypotheses which attribute the foundation of the Order to a single man such as Studion or Valentine Andrea are untenable, and can only have arisen through the prevailing ignorance about the Order.

It is known that every form of occultism was cultivated among the Egyptian priesthood, that magic: magnetism, astrology and the secrets of chemistry found their votaries in the temples. Since Moses was said to be learned in all the wisdom of the Egyptians, which wisdom, as we know, included magic, there is no inherent improbability in the kabbalistic tradition according to which Moses, with whom the Rosicrucians claim a certain connection, communicated his knowledge to certain chosen members of his nation. Perhaps we ought to consider the Essenes and the Therapeutæ of the earliest Christian times as bearers of the Mosaic tradition, while the depositaries of the Egyptian temple secrets, must be looked for in the Neo-Platonists, especially Jamblichus.

It is certain, that from some such elements as these, among Europeans of Greco-Roman culture, there existed in the first centuries of our era, a secret society, the principal aim of which was, together with magico-mystical studies, the transmutation of metals or alchemy. Such a society is referred to in the following passage from Thoelden's (Tolli) "*Coelum reseratum chemicum*": "Our ancestors again united themselves in the time of Valerius Diocletian, in the year 248. This tyrant reigned twenty years and during his reign many of the good old men were martyred through his cruel rage, while not only learned men but others also were compelled to flee for safety to other lands with their wives and children, etc." Reference is plainly here made to a mystical society, which was in course of time destroyed through hostile circumstances, but afterwards reconstituted.

This view is supported by Professor Kopp in his "History of Chemistry" and "Materials for a history of chemistry." Kopp accounts in this way for the remarkable fact that, from the fourth

* Translated from the "Sphinx."

to the sixth century, there was quite a flood of alchemical writings in the Greek language containing an amount of practical chemical knowledge, of which the prose writers of the classical age, such as Diodorus Siculus, Pliny, Dioscorides and others, give no indication that they knew anything. This is further confirmed by the fixity of chemical symbolism and the mystical properties attributed to certain chemical substances, so that we are obliged to suppose that these things were more universal and of more ancient origin, because isolated searchers, during the confusion of the great migrations, would hardly have been able to find either leisure for such studies or a receptive public to appreciate them. We can therefore only conclude that the long course of experimental research undertaken by a closed body was written down, and thus communicated to the new members, who were admitted from time to time into its ranks.

As we find that the Arabians were the guardians of the sciences, so we find existing among them various secret unions having mystical and alchemical studies as their object. These are referred to in the different accounts of the schools of magic at Toledo, Salamanca, Barcelona and other places, the existence of which is confirmed by Bernhard Basinus in his "*De cultibus magicis*" and by Martin Delrio in his "*De disquisitionibus magicis*," both these writers being Spaniards living at a time when these schools were still flourishing. It is needless to mention that these schools of magic were not establishments where instruction was given in the art of "raising the devil" but centres of meeting for societies such as have been already described. It is well known that the Arabians were deep students of alchemy, magic, astrology, etc., and in proof that this was so I need only mention the names of Geber, Avicenna, Rhases and Averrhoes.

As Christendom began to shake off the chains of barbarism in Europe, young men of all nations turned their eager steps to Spain, to sit at the feet of the great masters and learn from them the secret sciences. Such a student was Gerhard of Cremona (about 1130), who first translated Aristotle and Ptolemy into Latin, also the celebrated doctor of medicine Arnald of Villanova (about 1243), and Petrus of Agano (died 1403), and lastly the celebrated Raymond Lully who died in 1336 and Pope Sylvester II a native of Lorraine.

All these men were deeply versed in the secret sciences, whence they were reputed to be magicians. They naturally sought to spread the knowledge they had acquired and at that epoch this could only be accomplished through the means of secret societies.

Of the existence of such societies we find proofs from the writings of these men. Thus in the "*Theoria*" of Raymond Lully, printed in the "*Theatrum chemicum Argentoratium*" (1613) there is a passage in which mention is made of a society "*Societas physicorum*" and of a "*Rex physicorum*" and in the "*Rosary*" of Arnald of Villanova, written about 1230 and included in the fourth volume of the "*Theatrum Chemicum*," we find traces of a similar society a century before the days of Lully, as we find mention made of "sons of the Order."

In the same volume (page 1028) we further find a bishop of Treves, Count von Falkenstein, spoken of as "most illustrious and serene prince and father of philosophers" in the fourteenth century. That the above was one of the titles of the higher officers of the Rosicrucian Order is proved by the title of a manuscript in my possession called "*Compendium totius Philosophiæ et Alchemiæ Fraternitatis Rosæ Crucis ex mandato Serenissimi Comitis de Falkenstein, Imperatoris nostri Anno Domini 1374.*"

This manuscript contains an exposition of alchemical theories in accordance with the science of the time with a collection of such processes as are of value in practical alchemy. Although it contains no philosophy or theology in the modern sense of the words, this manuscript has still a certain historical value as in it we find the first use of the title "Imperator" as applied to a member of the Order and also this is the earliest extant mention of the name "Fraternitas Rosæ Crucis" (Fraternity of the Rosy Cross). It is probable that the old secret brotherhoods of Alchemists and mystics had this name at the time of the appearance of the many "Rosaries" produced by such men as Arnald, Lully, Ortholanus, Roger Bacon, etc., and united the symbol of the rose which represents the secret as well as ineffable bliss, with the cross or symbol of the Christian faith.*

The earliest extant accounts of the Order of Rosicrucians are about contemporaneous with this manuscript and the actual history of the order may thus be said to commence from this time. This however is not very extensive as the Order, entirely free from worldly aims or ambition, devoted its whole energy to the elevation of mankind and the search after the secrets of nature. The writer is however in a position to furnish some interesting facts connected with the Order, as his great grandfather was long one of its most zealous members and held the office of Imperator. During the years from 1764 to 1802 he copied out the chief contents of the archives of the Order and this manuscript library is still in my possession.

About the year 1378 Christian Rosenkreutz, a knight of noble family, newly returned from the East, established a secret society at some place now unknown. Rosenkreutz who had learned many secrets during his travels in Arabia and Chaldea, was the head of this order, and its object was the study of the higher chemistry or the search for the "Philosophers' Stone."

The society began with four members their number being afterwards increased to eight. These lived with Rosenkreutz in a building erected by him called *Sancti Spiritus*. Under a pledge of secrecy Rosenkreutz dictated to the other members the secrets he had learnt, and this knowledge was written out in books. Although it may have contained other similar manuscripts of older date, these books formed the nucleus of the library of the Order, and in my collection there are a number of manuscripts, begin-

* Similar proofs though of a less striking nature that the Rosicrucians are descended from the above named societies, may be found in the book of the great Kabbalist Pico de Mirandole "*De Oro*" which went through many editions and is to be found in all large libraries.

ning from the year 1400, each inscribed with the date at which it was written and the name of the Emperor by whose orders it was prepared.

The rules of the society founded by Christian Rosenkreutz were as follows: The members were to heal the sick without accepting remuneration for so doing. There was to be no distinct uniform worn by members of the brotherhood as such, but each was to dress in accordance with the customs of his country. At a certain day in every year all the brothers were to meet in the building above mentioned, or assign good reasons for their absence. Each was to choose out a worthy person to be his successor in case of death. The letters R. C. were to form their seal and watchword. The brotherhood was to remain a secret one for a period of one hundred years.

Rosenkreutz is said to have died at the age of 108. The other members knew of his death but they did not know where he was buried, it being a maxim with the first Rosicrucians that their place of burial should be concealed even from the members of the Order. In the same building other masters were chosen as necessity required, and the society continued for about 120 years never having more than eight members, new ones being admitted only to take the place of those that died, under an oath of silence and fidelity.

After this time a door was discovered in the building (probably somewhere in South Germany) and on its being opened it was found to lead to a burial vault. The door bore the inscription "*Post annos CXX patebo.*" The vault had seven sides and corners, each side being five feet broad and eight feet high. It was lighted by an artificial sun. In the middle, instead of a tomb-stone, there was a round altar and on it a small plate of brass bearing the inscription "*A. C. R. C. Hoc Universi Compendium virus mihi Sepulchrum feci*" (While alive I made this my sepulchre the compendium of the universe). Round the edge was "*Jesus mihi omnia.*" In the middle were four figures with the inscription: "*Nequaquam vacuum. Legis Jugum. Libertas Evangelii. Dei gloria Intacta.*" The vault was divided by the brothers into roof or sky, wall or sides, and earth or pavement. The roof and the pavement were in triangles towards the seven sides, and each side was divided into ten squares, which were to be explained to those newly admitted. Each side had a door to a chest in which different things were kept, especially the secret books of the Order and other writings, which latter also might be seen by the profane. In these chests were found among other things, "mirrors possessing many virtues, little bells, burning lamps, all so arranged that even after many hundred years, when the whole Order had been destroyed, it could, by means of the things in this vault, be again restored."

Under the altar, after removing the brass plate, the brothers found the body of Rosenkreutz, undecayed and uninjured. In his hand he held a book written on parchment with golden characters,

with the letter T on the cover,* and at the end signed by eight brothers "in two different circles, who had been present at the death and burial of the father of the Rosicrucians."

In the *testament* the society offers its secrets to the whole world; it declares that it belongs to the Christian religion but to no particular sect; that it honours all government; "that the making of gold is but a small thing to them, and that they have a thousand better objects." The writing ends with the words: "Our building *Sancti Spiritus*, though a hundred thousand men have seen it, shall remain for ever undisturbed, undestroyed, unseen and well hidden from the godless world."

The manuscripts in my possession are the only record of the doings of the Rosicrucians during the fifteenth century. Among these there is especially a *Clavis Sapientiæ* (key of wisdom) or "a dialogue on wisdom (Alchemy) with a scholar of note." This is dated 1468 and bears the name of the Emperor Johann Carl Friesen; it contains a collection of important alchemical processes of which some few were known, though in an incomplete form, to the celebrated chemist Johann Kunkel von Loewenstern,† who, as is stated in the chapter on Antimony and Crocus Martis, in his "*Laboratorium chymicum*" made gold from one of them.

At the beginning of the sixteenth century there appeared in Paris a secret society founded by Henry Cornelius Agrippa of Nettesheim in 1507. This society was connected with the Rosicrucians, and the Rosicrucian Irenæus Philalethes, when writing in 1650, expressly calls Agrippa Emperor.

The Rosicrucians were re-organised by Theophrastus Paracelsus. During his long travels in the East he had evidently become acquainted with the Indian secret doctrine, and he drew after him in Europe a large number of disciples among the learned men of the day, and united the Rosicrucian system with the older teachings, though we cannot now easily trace how far this was done.

This "Luther of medicine" is not only called in my manuscripts Emperor but also *Reorganisator*. Moreover the title *Monarcha Secretorum* adopted by Paracelsus and used against him as a proof of his insanity, points to the same circumstance.

Paracelsus was inclined to be a free-thinker in ecclesiastical matters, and was more attracted to the teachings of Luther than those of the orthodox church, and from his time we find many protestants in the ranks of the Rosicrucians such as the doctors of medicine, Adam von Bodenstein, Michael Toxicates, Johann Hufer, Michael Maier and Conrad Khunrath who edited editions

* Perhaps the original of the manuscript in my possession, entitled "*Testamentum Fratrum Rosæ at Auræ Crucis*," the above mentioned dictation of Rosenkreutz, which, next to the Bible, was considered the most precious treasure of the Order.

† Kunkel von Loewenstern was the discoverer of phosphorus. He was alchemist to the Kurfürst Johann George II of Saxony, to Frederick William and Frederick III of Brandenburg, as well as Charles XI of Sweden, who ennobled him on account of his eminent services.

of the works of Paracelsus and in a numerous collection of writings worked for the spread of the Rosicrucian doctrines.*

We also find some theologians among the Rosicrucians such as Johann Arndt the celebrated author of "The true Christendom" who in 1599 wrote a Rosicrucian book, a copy of which I possess, entitled "*Zweytes Silentium Dei*." In this manuscript is taught the preparation of the philosophers' stone without artificial fire, by only using the heat of the sun concentrated by means of burning mirrors. Whatever may be thought of the value of their aims in general, it is an interesting scientific fact that the Rosicrucians were acquainted with the use of burning mirrors a century before Tschirnhausen, which mirrors were quite equal in power to the celebrated work of this Saxon philosopher who was a contemporary of Augustus the Strong.

The members of the Order must have been widely distributed in the year 1590, for in that and the following year we find the French alchemist Barnaud travelling about Germany to seek out the Hermetic masters of the Rosy Cross.

In the year 1601 he had a Latin letter printed, addressed to all the Rosicrucians in France warmly recommending to them King Henry IV and Maurice of Nassau. From this we must gather that Barnaud had entered into close relations with the Order and may even have been its Emperor, as also that Henry IV and Maurice of Nassau had evinced no unfriendly disposition towards it. It is remarkable that the emperor Rudolph II, who was known to be an eager student of magic, alchemy and astrology, was never a member of the order, and this is the more remarkable since he had Rosicrucians as his physicians in Gerhard Dorn, Thaddeus von Hayeck and Michael Maier.

In 1604 a certain Simon Studion, born at Urach in Wurttemberg, wrote a mystical work, only extant in manuscript, entitled "*Naometria*." By this he means a new worship of the inner and outer temple, that is to say, a mystical description of the inner and outer man who is taken as the temple of God. The writer has many mystical things to say about the rose and the cross, and produces a set of allegories and apocalyptic calculations that are perfectly unintelligible. Studion was a man who was given to seeing visions, and who was affected with a sort of religious mania. Notwithstanding this, his curious work has been ignorantly supposed to be the foundation of the Rosicrucian system, and he has been looked upon as the founder of the Order.

Similar claims have been made on behalf of the well-known Wurttemberg Doctor Johann Valentine Andrea (1586-1634), a man of high culture and learning, who wrote a "*Fama et Confessio fraternitatis Rosae Crucis*," as well as his better known work the "Chemical marriage of Christian Rosenkreutz" and also a "General reformation of the whole word".

* There is a good catalogue of these works in Schmieder's "History of Alchemy," but they have no interest for the modern reader as the symbology used in the description of persons and things at the beginning of the seventeenth century is now entirely incomprehensible.

These works made a great impression, and were immediately translated into other languages—the *Fama* was translated into five different tongues. The utility of these works is about equal to those of Studion mentioned above. In the *Fama* and *Confessio* the history of the knight Rosenkreutz is related with a number of allegorical embellishments. The "Chemical Marriage" is a very abstruse alchemical book in which the universal alchemical process is taught under the figure of a marriage. The setting is however so bizarre, all direct reference to chemistry being avoided, that no one—that is no one living at the present day—can make the least sense out of it. In the "General Reformation" he gives a plan of an Utopia on a christian-theosophical basis; but the book is as unsatisfactory as his other works.

The fact that these works were translated into so many languages shows that there must have been a large number of persons who possessed the key to their dark symbolism, so that in spite of their oracular obscurity these books were a source of commercial profit to the publishers. Among those initiated into the mysteries of this hieroglyphical language there may have been a large number of exoteric alchemists, who vainly tortured their brains to arrive at the real meaning of the allegories without being ever able to tame the "red lions." All that we of this age can say is that the key to these mystical writings is now lost.

The works of Andrea were the precursors of a whole literature, in which the Rosicrucian Order was either defended or attacked. To this belong especially the "Five Letters to the worshipful Brotherhood of the Rosy Cross" (Linz, Austria, 1615) and the "Answer to the enlightened Brotherhood of the worshipful Order of the R. C." dated 12th January 1615, in which is projected a reformation of the arts and sciences—especially of the healing art.

One of the chief studies of the Rosicrucians of the second system was that of magico-magnetic healing. The imperial physician Michael Maier, in his book entitled "*Silentium post Clamores*"* has an important passage on this subject: "Nature," he says, "is still half veiled. Many of her manifestations and secret methods of working, especially those of which a knowledge is necessary for the healing art, are still quite hidden. There is especially a lack of experiment and observation, for our senses alone are unable to trace out the inner being and its qualities. Much gratitude is therefore due to the Rosicrucians, those "*Indagatoribus scientie naturalis*" for working to supply this much-felt need. Their secrets are no other than those that every one, who is but to some extent acquainted with philosophy, must discover and they enable him by researches into the unknown to complete the known and use it to advantage."

About the year 1620 Michael Maier travelled to England in order to carry on the Rosicrucian propaganda. He was very well received and made the acquaintance of the celebrated philosopher Robert Fludd (1575—1637). Fludd was a genial man, master of

* Frankfurt 1617, pp. 442.

all the science of his time, and having moreover a strong vein of mysticism in his character. Since about the year 1600 he had begun to study the kabbala, magic, astrology and alchemy, as is proved by his "*Historia utriusque cosmi*."*

In this work he unfolds a complete transcendental system; and it contains facts and theories of the most important nature. Fludd grasped the Rosicrucian scheme with fiery zeal and was its most ardent defender in England. He wrote a book called "*Summum bonum*," in which he drew attention to the Rosicrucian Order and applied the expressions used in alchemy to the mystical cleansing of the soul according to the Christian gospels. This work gave rise to the view that all alchemy had but a symbolical meaning, and that its teachings were to be interpreted in a spiritual sense only without any reference to the actual transmutation of metals, an error which shows a complete ignorance of the history of alchemy and of chemistry.

Fludd's "*Summum bonum*" aroused the wrath of the well-known Father Mersennus, the "*Atheistorum Princeps*" and the friend of Ramus, Peirescius and Gassendi, and a bitter feud was created between Fludd and Mersennus as well as Gassendi, Theophilus Schweighardt and others. The perusal of these controversial writings, collected in the large Oppenheim edition (1617—1638), is now however without interest and almost unintelligible. A passage from the "*Clavis philosophiæ Fluddanæ*" (page 50) is however of some importance. From this it appears that the prosperity of the Rosicrucian Order in England was but short-lived, and the transition of the Rosicrucians to the freemasons is at the same time hinted at. From this the rise of freemasonry must be placed about the years 1629—1635; though as it is not used by Fludd, it does not seem as if the name of freemason was then adopted. The inventor of the name and the date of its first adoption are alike matters of uncertainty.†

In the year 1622 there was a Rosicrucian society at the Hague, where it was established in a palace and its members lived in wealth. The society also had houses in Amsterdam, Nuremberg, Hamburg, Dantzic, Mantua, Venice and Erfurt. As a sign of recognition the brothers wore a black silk cord in the top button-hole. This sign was received by neophytes after they had promised under oath, as my manuscript says, to be strangled by such a cord rather than break the silence imposed upon them. "Their other sign is that when they go into company they all wear a blue ribbon to which is attached a golden cross with a rose on it, and this they are given on being received into the society. This they wear round the neck under their coats so that not much of it is visible. The golden cross hangs down on the left side. The third sign is that on the top of the head they have a shaven spot about the size of a *Lonis d'or* as you may see on myself. Hence most of them wear a wig in order not to be recognized, they are moreover very devout and live very quietly. The fourth sign is that on all high

* Oppenheim 1617, folio.

† Compare Joh. Gottl. Buhle "*Ueber den Ursprung und die vornehmsten Schicksale des Ordens der Rosenkreutzer und Freimaurer*" Göttingen, 1802. page 252.

festivals, very early at sunrise, they leave their residence by that same door (the one facing the sun-rise, i. e., the East) and wave a small green flag. When another of them appears at the place where one lives, he goes to this same place and there they enter into conversation in order to recognize one another, for in the beginning they do not trust one another. Thus they have a certain greeting among themselves which is as follows: The stranger says to the man he is visiting '*Ave Frater!*' to which the other answers '*Rose et Aureæ;*' then the first says '*Crucis.*' The both together say '*Benedictus Deus Dominus noster, qui nobis dedit Signum.*' Then they have a large document to which the Emperor affixes the secret seal."

I am in a position to give an exact description of this seal since I was for many years in possession of the one formerly belonging to my great grandfather, who, as mentioned above, was Emperor of the order. Unfortunately it was destroyed in the year 1874 by a fire in my parents' house. It was made of brass and was about the size of a mark (about as large as half a rupee). It consisted of a shield within a circle; on the shield there was a cross at the base of which was a conventional rose with five petals. At top, bottom and sides of the shield was the letter C, and these four letters signify: *Cruz Christi Corona Christianorum* (The cross of Christ is the Christian's crown).

The Rosicrucians of these times must not be confounded with the Society of the Rose founded at Paris about the year 1660 by an alchemist and apothecary named Jacob Rose. This did not last, and was dissolved in 1674 in consequence of the notorious Brinvillier's case.

A short summary will be interesting of the chief points in the history of the Order during the seventeenth century.

1604. The twelve tracts of Sendivogius on "The Stone of the Sages" were published at Prague. In 1605 a new edition was issued with an addition addressed by the Wurttemberg councillor Konrad Schuler to the German princes.

1607. Benedict Figulus the Rosicrucian printed a "Dialogue of Mercury with a philosopher," a work which made a great impression at the time.

1608. The abovenamed Konrad Schuler published an "Explanation of the writings of Basil Valentine."

1616. According to a catalogue of this year some Rosicrucian writings were sold at Prague for the sum of 16,000 thalers.

1619. Gutmann's celebrated mystical work "Revelation of Divine Majesty" was printed at Frankfort.

1641. Two Rosicrucians who had disclosed their wealth, were tortured to death in Bohemia, in order to extract their secrets from them.

1652. The "*Lumen de Lumine*" of Irenæus Philalethes appeared.

In this work the "Universal Process" is taught.

1667. Johannes Lange published the "*Introitus apertus in regnum palatium*" by Irenæus Philalethes, at Hamburg.

1673. The same "*Introitus apertus*" was published at Frankfurt in the German language. From this time there is a pause of forty years in Rosicrucian activity.

In the year 1714 as a celebration of the centennial jubilee of the work of the Order from the time of the great impetus given it by the publication of the "*Fama Fraternitas*" of Andrea, the Silesian pastor, Sincerus Renatus (Richter) published a work entitled "The true and complete preparation of the Philosopher's Stone of the Brotherhood of the Order of the Golden and Rosy Cross for the benefit of the Sons of the Doctrine."* In this work there is the important information that "some years ago the Masters of the Rosicrucians went to India and since that time none of them remained in Europe."†

During the next few years up to about the year 1762, we have no authentic news of the doings of the Rosicrucians. My grandfather merely makes mention in his writings of an "Adept"‡ under the cipher F. C. R., who lived in Dresden in a sort of honourable imprisonment under the care of several officers and in 1748 made some four quintals of gold for the then prince of Saxony and left some "Tincture of health" of the bulk of a hazel-nut and vanished from his prison in some mysterious way. An assistant of this Adept, a certain Johann Gottlob Fried who was afterwards employed at Taucha near Leipsic, and who was a serving brother of the R. C., informed my great-grandfather of this fact, and told him that from the crucible employed in making the gold he had got about twenty-one thalers worth of metal, and had also some of the tincture. My ancestor says in a note on the margin of a letter dated 3rd July 1765, "that he has no longer any doubt as to the reality of our stone for he had tried the tincture. It proved to be of lead and quicksilver made into a tincture and it was found to give true results."

My great-grandfather was made acquainted with the Order and admitted as one of its members at Amsterdam by a certain Tobias Schulze, the then Imperator. How this happened I am not able to say, but it appears from the manuscripts that he signed as Imperator from the year 1769. At this time the Order again made some stir in the world, though why this was the case does not appear. Many who have enquired into the question, as for instance Nicholai, account for it on the hypothesis that the Jesuits, after the dissolution of the congregation by Pope Clement XIV in 1774, had introduced themselves into the Order. But in contradiction to this hypothesis, it appears from my manuscripts that, so far from this being the case, the Rosicrucians took a mystico-protestant direction in their theological views, basing their teaching on Biblical grounds and sympathizing with the mysticism of Jacob Boehme. The tendency of these last Rosicrucians is a union of the emanation theories of the Kabbala with the doctrines of Christianity, and by this means the Rosicrucians set on foot an amalgamation with the

* Breslau: bey Esaiä Fellgiebels sel. Witwe und Erben, 1716.

† See the same work, page 125.

‡ "Adept," in the alchemical sense, is a man possessed of the secret of the transmutation of metals. Cf. the abovementioned works of Schmieder and Bopp.

Martinists and the Illuminati. Moreover the connection with the Order of such men as Schrepfer, St. Germain and Cagliostro renders it unlikely that the Jesuits had any relations with it.

It appears from the papers of my great-grandfather that the last of the true Rosicrucians passed their lives in contemplative quiet, votaries of a Christian Theosophy. It is plain that the introduction of masonic elements and the tenets of the Illuminati had shaken the old structure of the Order and forced it out of its former grooves, and from a memorandum in my possession it appears that in 1792 it had been decided to release the brothers from their oath and to destroy the library and the archives. When and where this happened I am unable to say.

In 1801 the well-known author of the "Jobsiade," J. J. Kortum, endeavoured to resuscitate the Order by founding a hermetic society. This attempt was however entirely fruitless, for the political ferment of the time had driven all ideas of mysticism out of men's minds, and the few surviving "*Fratres Rosæ et Auræ Crucis*" were dying out. It is however possible that down to the middle of the present century there were still living some genuine Rosicrucians; but I do not think it probable that there is any collection of the writings of the Order similar to that of my great-grandfather now in existence. Although on account of the strict statutes of the Order it contains but little historical material, it is most rich in information on practical matters, and one is struck with astonishment on reading of the innumerable secret arts with which the Rosicrucians were acquainted.

KARL KISEWETTER.

THE GODDESS DURGA.

THIS ten-handed goddess of the *Aryas* is often now looked upon with contempt, and laughed at by all so-called educated natives of India. They are of opinion that their barbarous ancestors introduced the worship of this goddess out of their whimsical ideas and idle fancies, as the idol itself is the best proof of that. It is generally believed that this monstrous goddess was invented simply to serve the purpose of the great festive occasion. Notwithstanding all these opinions, this monster-shaped goddess *Durga* is worshipped and revered in India throughout the length and breadth of the country. She is worshipped twice during the year, once in the month of *Ashina* and another in *Chaitra*. Formerly before the time of *Vagaban* Ram Chundra of Ayoodhia, the worshipping ceremonies were only once performed in the month of *Chaitra*. But this Avatar, while at Ceylon, on his expedition for the liberation of his dear wife *Seta*, worshipped this goddess there in the month of *Ashina*, hence the introduction of the worship in that month which has continued ever since.

It should naturally draw the attention of every thinking individual to a thoughtful enquiry, why this goddess is thus represented—with ten hands, mounted on a lion and *ashúra* (demon), checking and crushing them both under her feet?

This goddess *Durga* is nothing but the symbolical phraseology of the evolution theory of the *Aryas*, and shows the imperative duties of man, as they are very clearly and distinctly depicted in it. This *Durga* is the *Sakte*, *Prakriti* or *Maya*,—the subtle invisible force, and her ten hands are represented as ten *Pragapatees*, the ten active principles. She is correctly represented as the symbol of creation and the evolution of man, both material and spiritual. The *Purusha* and *Prakriti* are the two principles, one active and the other passive, or, according to the protoplasm theory of Huxley, force and matter. The combination of these two principles, *Purusha* and *Prakriti*, is the cause of eternal creation or evolution. However, instead of treading upon the trodden path, I must turn to point out to my readers what I intended in this letter. This goddess *Durga* is nothing but so-called *Prakriti* with all the attributes. She is supposed to be the mother of two sons, *Kartika* and *Ganesh*, and two daughters, *Lakshmi* and *Saraswati*. They occupy both her sides—the right side her first born child *Ganesh* and elder daughter *Lakshmi*, the left side her second son *Kartika* and younger daughter *Saraswati*. Under her feet a mighty lion and an *Ashura* are fighting fearfully and with all their might, while the mother *Durga* with her seventh hand is tightly grasping the *Shikha* (scalp lock) of the *Ashura*. What are all these I ask? Are these mere idle fancies and whims of our ancestors, or are they intended to convey as deep esoteric meaning? This picture of our mother *Durga* is the best and most impressive demonstration of the evolution of man and his subsequent stages of progress. The fighting of lion and *Ashura* and the pulling of the *Shikha* clearly show and impressively picture to our mind the final efforts of nature in evolving man—the crown of creation and the conscious agent—out of lower kingdoms. Next in order in the group are her own sons and daughters. Here her first son *Ganesh* is exhibited in a perfect and well developed human body with an elephant's head. This clearly shows that man in his first stage of evolution was of gross animal nature. The fourth principle in man is a fully developed one, consequently the lower qualifications, *Sararipu*, are predominant in him. Next to him is his beloved sister *Lakshmi*, the goddess of wealth. They are closely and intimately connected: one cannot live without the other. The assistance of the sister is quite indispensable in carrying into effect the various ambitions and desires of the brother.

Now to the other side of the picture. Here we see her beloved son *Kartika* and daughter *Saraswati* (the goddess of wisdom). The son has no physical defect whatever, either in shape or in symmetry. The daughter is seated on the *Ashtadala Padma* (eight petalled lotus) with *Bina* in her hands, teaching her earnest brother all the learnings that are in her possession.

It will be seen from the foregoing, that the side of one picture represents matter and the other spirit, or in other words, *Karma Yoga* and *Gyan Yoga*. The one leads man constantly downwards, and the other pushes him upwards towards the final goal. The one keeps man entirely covered by the thick veil of *Avidya*, the

other dispels from the mind's eye all the darkness of illusion, keeping constantly in view the all pervading microcosmic sun and eventually leading to permanent rest and happiness.

This is what our monster-shaped goddess *Durga* depicts to our mind, and we should not look at it in any other light. In connection with the above there is another lesson in virtue we Hindoos may learn from the *Durga* festival. The worshipping ceremonies of this goddess, already known to every Hindoo reader, commence on the seventh day of the waxing moon, and last for three days. The fourth, or the last day of the festival, is the day above all others devoted by the Hindoos to mirth and merriment. High and low, rich and poor, friend and foe, meet and embrace each other, burying all old enmities and inimical feelings, like true brothers and friends—a practical illustration of universal Brotherhood. This is the theosophy of our goddess, mother *Durga*. Very few persons, I am sure, look at the picture in question in the light I have pointed out. I hope my interpretation will be approved of by the public.

P. N. C.

A BUDDHIST DEDICATION FESTIVAL.

IN the West the ecclesiastical "Dedication Festival" is only a recent revival, so far at least as England is concerned, but in Eastern countries it seems to have been an institution from time immemorial. In Ceylon every temple has annually its own especial *pinkama*, as these festivals are called, when the priests and leading laymen of all the country round are invited, and the devotees give themselves up to enjoyment in their own peculiar way. The festivities usually last either a week or a fortnight, but (precisely as at a Western church) the first and last days are considered the most important. On these occasions special preachers address the people, processions are organized, and various entertainments—such as music, dancing, tumbling, and fireworks—add to the joy of the crowd; but throughout the whole duration of the *pinkama* cordial hospitality is extended to all, and visitors and inhabitants alike wear their brightest gala dress and spend every minute of their spare time within the precincts of the temple. During the whole time, too, the *Pirit* or Recitation of Blessings—the religious ceremony which is the nucleus of all this popular rejoicing—is going on; just as in connection with some churches and convents there is a "Confraternity of Perpetual Adoration," whose members relieve one another in regular watches in order to keep up night and day continuous worship before the altar, so from the beginning to the end of the festival the monotonous chant of the recitations from the sacred books never ceases. Attached to most of the temples is a preaching-hall (*Dharmasala*), and it is in this that the *Pirit* is chanted. This preaching-hall is so entirely different from any building used for similar purposes in the West that perhaps a description of it may not be uninteresting to European readers. Its size varies with the means at the disposal of the builder, but its shape is invariably square. The lofty roof is

supported simply by pillars; and it has no walls of any sort—nor does it contain any seats, the people disposing themselves on mats on the earthen floor. In the centre is a large raised square platform, having pillars at its corners and a low railing round it; and round the edge of this, inside the railing, runs a low seat—often scarcely more than a step—on which (facing inwards) the members of the priesthood sit, while one of their number addresses the people, who are thus, it will be seen, not grouped in front of the speaker only, as is usual in the West, but surround him on all sides. On the platform, in the centre of the hollow square thus formed by the priests is usually a small table with flowers upon it, or sometimes a relic, if the temple happens to possess one. Where no permanent building of this sort exists, a temporary one (but always on exactly the same plan) is put up for the festival; and a stranger is surprised to see how substantial these erections of bamboo, palm-leaves, and coloured paper can be made to appear under the skilful hands of native workmen.

It is in this preaching-hall, then, whether permanent or temporary, that the constant recitation of the Pirit goes on; and there also, three times in each day, the whole band of priests assembles to chant the more imposing *Maha Pirit*—an interesting mesmeric ceremony which merits special description. It should be premised that before the festival commences a huge pot of water, carefully covered, is placed in the centre of the platform, and numerous threads or strings are carried from pillar to pillar round the edge of it, above the heads of the priests as they sit. At the time of the *Maha Pirit*—the priests being seated in a hollow square as above described—a piece of rope about the thickness of an ordinary clothes-line is produced and laid on the knees of the priests, each of whom holds it in his hands all through the ceremony, thus establishing a connection with his fellows not unlike that of the circle at a spiritualistic séance. Care is taken that after the circle is completed one of the ends of the rope shall be carried up and connected with the threads and strings above. This being done the *Maha Pirit* commences, and the whole body of priests, *with the united will to bless*, recite for some forty minutes a series of benedictions from the sacred books. As this ceremony is performed three times daily for seven days, and the influence kept up in the intervals by the constant chanting of the ordinary Pirit, the student of mesmerism will have no difficulty in believing that by the end of that time the cord, the connected threads, and the pot of water in the centre of the circle are all pretty thoroughly magnetized. On the last day comes the crowning glory of the festival—the distribution of the mesmerized water. First of all the principal men and the honoured guests go up to the steps of the platform, and the chief priest, uttering a form of benediction, pours three times a few drops of the water into their outstretched palms, they bending reverently the while. At the conclusion of the benediction the recipient drinks a little of the water, and applies the rest to his forehead, the whole ceremony, to a Western mind, strangely suggesting a combination of two well known christian rites. The rest of the water is then poured into smaller vessels, and dis-

tributed by the deacons among the crowd, each person receiving it in the same manner. The mesmerised thread is then cut into pieces and distributed amongst the people, who wear it round the arm or the neck as a talisman. It is not uncommon to attach special threads to the circle and allow them to hang down outside the platform, so that those who are suffering from fever, rheumatism, &c., may hold the ends in their hands during the chanting of the *Maha Pirit*; and the patient frequently seems to derive advantage from thus “tapping” the mesmeric battery.

Thanks to the kind invitation of a leading priest in Ceylon we had recently an opportunity of seeing a *Pinkama* of a rather elaborate description. To make sure of arriving in good time we left Colombo on the previous evening, and travelled all night in a bullock cart. That night-ride was an experience in itself, never to be forgotten; to wake at intervals, and lie dreamily looking up at the graceful over-arching palm-trees outlined against the deep dark blue of a southern sky; to raise one's self now and then for a glance at the lovely landscape, flooded with the glorious light of the tropical moon; to watch the ever-changing play of light and shadow as we moved slowly, smoothly along through the silence of the night—these were delights too deep for words. We reached our destination at seven o'clock, and after a bath and a hasty breakfast at the house of a kind friend we repaired at once to the temple. Early as it was, a considerable number of people had already assembled, and were examining the decorations and various arrangements with evident tokens of approval. A temporary preaching-hall of quite imposing dimensions—perhaps some eighty feet square—had been erected in the court of the temple, and its curious pyramidal roof—or rather roofs, for it had a series of five or six rising one above the other in steps, in the style of Burmese architecture—towered above those of the permanent buildings around. The interior of this hall was gorgeously decorated in the native fashion, and I believe the effect was considered an unprecedented success, though much of it seemed strange and incongruous to European eyes. We were told that four of the leading men of the neighbourhood had divided the work between them, each undertaking the decoration of one side of the square, and of course there was some friendly emulation as to who could make the best display. The leading idea seemed to be “Bring anything and everything you can think of, and put them all in somewhere—somehow.” The most exhaustive verbal description can only faintly shadow forth the general effect: indeed, so entirely foreign is the scene to Western minds that one almost despairs of doing even that much. Imagine, then, a preaching hall arranged as above described, but the centre of the raised platform taken up by the base of a gigantic cone of silver paper (presumably stretched on a framework of pasteboard and bamboo) full forty feet in height, covered from top to bottom with erratic designs in colours, and embellished with medley of pictures, mirrors, and brightly coloured handkerchiefs, the whole cone being made to revolve slowly at intervals by the agency of men concealed inside, so as to display its glories the more fully. Then, remembering the pyramidal

shape of the roof, the apex of which is of course exactly above that of the silver-paper cone above mentioned, imagine the inner surface of that roof covered with inconceivably miscellaneous drapery, in which patchwork bed-quilts distinctly predominated, relieved by lace curtains, table linen, Turkish towels, and long lines of uncut cotton pocket-handkerchiefs of the most aggressive colours. The favourite patterns of this latter article were what Mr. Stiggins called "the moral pocket handkerchief," which combines amusement with instruction by displaying a humorous illustration (usually of school boy life) with some pious sentiment underneath, and "the student's pocket handkerchief," which presents its happy possessor with a view of the letters of the alphabet, large and small, and sometimes with part of the multiplication table as well. Now from this sloping roof, thus decorated, imagine scores of paraffin lamps hanging, at various elevations and of all possible descriptions, from the highly finished chandelier of six or eight lights to the mere wick floating in a tumbler of oil. Having thus carried the imagination down as far as the top of the pillars, next suppose these latter to be hung with pictures of all sorts—principally oleographs, and engravings of the various members of the Royal Families of Europe, or of actresses who won renown twenty years ago; then suppose that between and around these pictures, and in fact wherever room can be found for them, are stuck hundreds of coloured tissue-paper flags of all sizes, from a few inches square up to four feet by three, all of them edged with gold paper, and we shall have our outline picture sketched in as far as the shell of the building is concerned. It ought, however, to be mentioned that one of the four decorators, in whom perchance the artistic sense was germinating, had attempted a series of original pictures illustrating some of the events of the earth-life of the prince Siddartha, and though perhaps the execution was hardly equal to the exalted subject, he certainly deserved great credit for projecting so daring an innovation. On the floor were laid mats for the congregation, and all round the central platform stood a number of tables loaded with heterogeneous ornaments and small articles of furniture—Swiss clocks, glass candlesticks, china vases, date boxes, bunches of wax flowers and fruit, inkstands, inlaid boxes—a veritable old curiosity shop. Of course all this seems incongruous and in the highest degree absurd to one trained in Western ideas of the artistic; and yet there is something touching in such a "cargo of assorted notions," each article no doubt the special treasure of some simple villager, the greatest ornament of his home, brought freely and willingly, an humble contribution towards the glories of the pinkama. Some articles there were of real value—beautiful leopard skins and huge elephant-tusks, and a gilded and jewelled model of a pagoda, very finely executed. The promoters of the festival had somehow or other procured for the occasion a large modern musical box, of which they were evidently proud, for it was kept constantly playing. Its tones were beautifully sweet, but unluckily for the proprieties it played dance music—a fact of which they were of course entirely unaware. It was rather destructive of the sentiment of the ceremony

when, in what should have been a solemn and impressive pause in the Maha-Pirit, the well known chorus of "Ehren on the Rhine" rang clear and loud through the awe-struck crowd. To the simple-minded native it was no doubt celestial music; but for us these things have associations.

About eighty priests had gathered together for the festival, and we spent the greater part of the morning in conversation with the chiefs among them. At noon it was announced that the first procession was approaching, so we took up a commanding position at the entrance to the temple grounds, from which we could see everything clearly. It appears that two processions, one from the north and the other from the south, had started from points ten miles away early in the morning, and each had swelled as it moved on until it amounted to about two thousand people. This was the one from the south. Perhaps the best idea of its general appearance will be conveyed to English readers by describing it as a very primitive kind of Lord Mayor's show. In the forefront was borne the magnificent "Banner of the Lord Buddha," which, though at present little known in the West, is worthy in point of beauty and effectiveness to rank with any standard in the world. It is intended to represent the colours of Buddha's aura in the order mentioned in the sacred books, and is consequently divided vertically into six stripes, five of which are (in order from the staff) blue, yellow, crimson, white, and pink respectively, while the sixth contains all the above colours in the same order, but set horizontally. Such was the huge banner, that headed the first procession, and another of similar size was borne by the rear guard, while scores of smaller representations of it, some in bunting, some in cloth, some only in paper, were carried, among multitudes of other flags, by those who marched between. It should be mentioned that almost all the tissue paper flags in the preaching-hall were representations, more or less correct, of the same banner. A number of men also carried large wooden discs with various designs—such as the sun, a lion, the "hare in the moon," &c.—painted upon them; they were borne upon poles in the manner of the ancient Roman eagles. Though all in the procession were Sinhalese, many of them were carefully dressed in the costumes of other nations. Among the races represented were Mohammedans, Parsees, Hindus from all parts of the peninsula, Afghans, Arabs, Jews and Chinese, besides one or two other nations that we could not recognize. The most ludicrous were a set of men got up as English soldiers, with their faces carefully painted white and red to increase the accuracy of the representation. These were evidently looked upon by the spectators as the great success of the procession, and it was amusing to see the conscious dignity with which they marched along. The objectionable part of the disguise appeared to us to be that they were armed with all sorts of worn-out muskets and guns of every conceivable pattern in use not later than the last century, and, though they were commendably careful always to discharge them exactly towards the zenith, nobody knew at what moment some of these antiquities might happen to explode. However we saw no accidents. In the middle of the procession came about two hun-

dred women, bearing on their heads and in their hands offerings of flowers for the temple; and after them some elaborate erections of canvas on wooden frames were drawn along on bullock carts. The first was a representation of a fishing boat, full size and with a practicable mast, on which was perched a poor fellow, who evidently felt his position to be exceedingly insecure; the second was a kind of small house, in which some marionettes three feet high were made to move about by very palpable strings. Two other erections on carts seemed to be the rude originals of those swings at English fairs, in which four baskets are suspended from a vertical wheel, and the hapless experimentalists carried up and down alternately as the wheel revolves. However, there were some pretty little children in these swings on the carts, who seemed to enjoy their planet-like double motion of revolution and progression immensely, and to be quite unconscious that such a thing as *mal-de-mer* existed in the world. One thing that strikes us very much in Ceylon is the extreme beauty of many of the children; one constantly sees small boys with a perfectly Greek type of face, and a regularity of feature that would make the fortune of an artist's model: but as they grow older it all seems to pass off, and they settle down into common-place people enough.

But to return to our procession. There were several parties of the celebrated devil-dancers with masks and head-dresses appallingly hideous; tumblers—some of them very clever—who walked on their hands, or turned perpetual somersaults; jugglers, who danced along doing all sorts of uncanny things with sticks and balls and chatties; and as to musicians—well, *their* name was legion. I think we must have had samples of every kind of drum, fife, and cymbal that has ever been invented, with probably a dozen new kinds created by diabolical and misdirected ingenuity for this special occasion. Every body who had one hand free seemed to carry something in it to make a noise with, and as they approached their destination they redoubled their efforts. For example, there must have been at least forty miscreants armed with bells, which varied from two or three of the size and general capacity of those used by railway porters, to some of home manufacture which appeared to consist of an empty potted-shrimp tin with a bit of string and a pebble by way of clapper. There was no attempt at concerted action, everybody simply making as much noise as he could. The men with guns had evidently not practised the musketry drill; each man loaded and fired as rapidly as he could. We thought the earth could hardly hold a more horrible din than that procession made as it swept up to the gates, but we were soon undeceived when the temple authorities began their welcome. Scores of bells were set in motion; hundreds of crackers, squibs, and maroons were all discharged at once, and a host of camp-followers in the shape of village boys appeared on the scene, armed with oil-cans, fragments of iron hoops, relics of long-defunct tea-pots, kettles, trays—*anything* that would make a noise when beaten with a stick. For politeness sake we bore it as long as we could, but at last we had to sit down and cover our ears; “endurance could no further go.”

Yet even this pandemonium was exceeded on the arrival of the second procession, for the first was there to help to welcome it. Words simply fail me to do justice to that reception. I believe one of our party has not fully recovered his hearing yet. The second procession so closely resembled the first that no special account of it is necessary; it is sufficient to particularize two or three additional attractions which it possessed. It was graced by the presence of four or five brown bears, who created a considerable sensation; and in addition to the various costumes of the different nations there were two terribly realistic imitations of the Indian fakir with knives stuck through his throat, arms and back. So well were they prepared for their part that for a moment we thought them genuine, and during the few seconds in which they remained close to us we were unable to discover the deception, even though we knew it existed. Again, there were some boys who had apparently been tarred and feathered—at least their whole bodies were covered with a kind of down like fine cotton-wool, stuck on by some resinous substance. What they were intended to represent we could not discover, but conjectured it might be some kind of furry white monkey. I am told that the processions were considered extremely successful, and I can well believe that the spectacle would have been intensely exhilarating—to a deaf man.

During the afternoon and evening the dancers, the jugglers and the musicians all gave performances, and several priests and laymen addressed the crowd. At about seven o'clock we went back to our friend's house to dinner, but returned to the preaching-hall at eleven to hear the last recitation of Maha-Pirit, and see the distribution of the water, which has been described above. The ceremony was over by about one o'clock, and as we walked back through the woods in the moonlight the charm of the previous night seemed to be upon us once more.

So ended our experience of a Buddhist Dedication Festival. It is after all much like one of our old English fairs—with this one vital difference, that no intoxicating liquor is consumed; and consequently no excesses are committed. It is true that many of the surroundings seem to us utterly out of place as connected with anything like religious ceremonial; but we must remember that their's is less a religion than a philosophy. When one sees the evident good faith and the simple earnestness of the people, the incongruity soon fades into the back ground, and one rises to that truer stand-point from which the earnestness, the good intention, the simplicity of heart are seen to be the only realities, and all these outward circumstances are “but a shadow of the night; as a dream they pass away, and are gone.”

CHARLES WEBSTER, F. T. S.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

Fourth Series.

THE following is the second chapter of the Sephir Dzeniutha.

I have divided it into two parts because it is longer and more difficult than the first.

Chapter ii.

"The beard of truth.

"This does not refer to the beard which appears on the ordinary human countenance.

"The beard of truth springs from the opening of the ears; thence it descends and mounts again. It is composed of white hairs, and is divided into thirteen parts to embellish the face of the Invisible.

"It is of this mysterious beard that it is written. The male sex counts for nothing in it, and man has nothing to do with it. What we say does not refer to man, and should be understood as being above all sex and all form.

"The divine beard is like a river divided into thirteen channels of which nine water the breast.

"The four others descend from the ears to the mouth, and mount from the corners of the mouth to the opening of the nostrils.

"Below the nose, between the two nostrils, a path is traced whereon there is no beard, and which is the road of pardon by which sin departs.

"Above the beard on the two sides of the face the cheeks appear like two rosy apples whither the suns come to borrow their light.

"The lower locks of the beard, which are divine influences, descend as far as the breast of the father.

The hairs are arranged in admirable symmetry, and not one is above the others in its row.

The lips are bare. Happy is he who is admitted to kiss them.

"Through the thirteen influences of the holy beard flow thirteen sources of very precious balm.

"These influences are produced without and remain hidden."

Here let us pause. We are in thickest night and in clearest day. But the light is so veiled that it resembles the darkest night.

What is the meaning of this beard that is no beard?

What barber could recognise it or properly comb its thirteen tufts?

What does this beard mean? The text tells us at the beginning that it means the truth, for this is the first sentence of the chapter. But why does this beard represent the truth? Because it radiates around the mouth, and also represents the authority that great age gives in the councils of wisdom.

Why is it white?

Because the word of God is light, and also because God is called the Ancient of Days.

Why is it divided into thirteen parts?

In the upper part there are four divisions, while nine tufts hang down on the breast, in symmetrical order, in three masses, each divided into three. These latter give the nine sephiroths, while the four compartments above indicate the divine tetragram. Nine sephiroths and four letters make up the number thirteen, the sum of the digits of which is four. In the tarot nine is the sage, and four is the emperor. The two together should be read as the empire of the sage, wisdom of command or empire. Added together they give thirteen and in this we may say that the number one represents the autonomy of spirit, and number three represents nature. Taken together they give the spirit of nature or the nature of spirit with the power of the one over the other. Such then is the empire of the sage.

But we also find that the number thirteen represents death, and knowing also that the same number represents the complete number of the divine branches of knowledge, we conclude that to die is to know God. Hence death is immortality, and the sage has no dread of it, and exercises dominion over it.

This is an example of what is called the kabbalistic reading of a number by means of that marvellous instrument called the tarot.

The symbolism of the ears and nose will help us to understand the four letters of the tetragram, figured by the moustache and whiskers of the Baphometic head.

When Pilate asked Jesus: What is truth? he expected no reply. Would he have understood had Jesus answered him? Only the day before Jesus had said to his disciples: I am the way, the truth and the life, mystic words interpreted by every Christian sect in a different manner. But he would certainly have very much astonished the proconsul had he answered: Truth is the beard of the Macroprosope Arich Anpin. Pilate would have thought himself insulted, and there are many serious people of our own day, who would either get angry or would merely shrug their shoulders, were they to receive a similar reply.

What is the meaning of the words Macroprosope and Arich Anpin?

Macroprosope means the great personification, and this is the name given to the divine head that appears in the Sohar.

This head with the eyes of carbuncle, whose immense beard is divided into thirteen tufts, the initiates of the temple adored under the name of the Baphometic head, from the Greek *baphe metous*—illumination of the mind.

The great ancestors of philosophy, the kabbalistic sages, did not believe that their science could ever be written. This is why they recorded it in symbolical language by attaching certain meanings to their symbols analogous to those that all could see and observe—the human face and the human hand, then the whole man, then man and woman separated and also joined together in a sort of androgyne. The book we are now translating is an example of this system. We are at the beard of the Macroprosope, and the book says that this beard represents truth.

The beard radiates around the mouth: it descends from the ears, and then mounting again from the mouth to the nose, it forms two mysterious angles. Each of these angles is bounded by three points thus making six. When we take the angle formed around the moustache, we get nine. This central angle may thus be said to be doubled, as the letter He is doubled in the divine tetragram.

The tetragram counts as nine, and to this Malchuth is added which makes ten; for the Jod, the Vau and the He are all triple. Each of the three divine personifications contains the two others. Nine is the triplicity of three; and ten or zero is the circle of which the tetragram is the true quadrature.

Thus in the sacred beard, that which is above is like that which is below. The angle on the right, formed by the whisker and the half of the moustache, three points, is *Jod*, the angle on the left is He, and the whole moustache is Vau. With the points of these three figures you can compose the tree of the sephirot. You have not indeed got Malchuth or the kingdom, but that is represented by the nine points of the beard which extend to the breast in groups of three. These are the things of the spirit which are reproduced in forms.

This singular method of writing in hieroglyphics, is at once most simple and most abstruse, and we feel that it brings us into relations with the primitive world. The evolutions of the numbers four and three bring us into relation with the tetractys and triad of Pythagoras. Three and four make up the sacred septenary. Three multiplied by itself makes nine. Four times nine is thirty-six, the number of the talismans of Solomon and of Hermes Trismegistus, to whom the invention of the tarot is attributed.

All may be deduced from this—the thirty-two ways, the fifty gates, the laws of equilibrium, which are those of the caduceus and of the rod of Moses. Knowledge is power when one knows how to dare and to keep silence.

In this way all science is suspended as it were from the thirteen tufts of a fictitious beard, and we may say, speaking metaphorically, that truth is the old man's beard.

In the description of the fictitious head, which is the symbol of divinity, the author of the *Sohar* explains the central line as the sign of pardon, or rather of the reparation of sin. This central line is double, for there are two of them; one vertical passing down the nose, and one horizontal passing through the eyes, which give the sign of the cross, adopted by Christianity, but known in hieratic symbolism many years before the advent of Jesus Christ.

But why is this central line the sign of pardon?

It is because it reveals the harmony resulting from the analogy of contraries.

It is the central line, which by turning around the terrestrial globe produces light successively on all sides by constantly repelling the night. It is the central line in the human face, that harmonizes the two profiles and determines the physiognomy.

The sign of the cross is also that of the universal balance, the balance that seems to oscillate between good and evil, but the equilibrium of which is always good. The first balances must have been constructed in the form of the *Tau* or cross with two moveable sticks placed at right angles to one another. Look in the second volume of "*Dogme et Rituel de la haute Magie*" at the occult seal of Solomon. You will there find the law of equilibrium figured by a cross, and the movements of the universal agent determined as they alternate by the parity of magnets. For magnets are the balances of the universal physical force. They all have two poles contrary to one another just as electricity is double. It would be dangerous to say that good and evil are the two necessary poles of the moral magnet and are determined by a law similar to that which governs contrary currents of electricity. Moreover evil is never absolute; it is relative to beings and conditions of beings. The appetite of the wolf is an evil to the sheep, but you cannot expect a tiger to become a vegetarian. A pretty little cat devours a living mouse, and we do not regard this as a criminal action, but we should feel very much aggrieved were our cat to eat our favourite bird.

Good for us is what we find useful or agreeable. God sees from a higher standpoint and sees further than we can. For him good is in the end and not in the means, and all the means of God are good. Man ought never to do evil that good may come, because man has neither the knowledge nor the power of the absolute, and because he is powerless to repair the wrong he causes. The evil has no real existence outside our ignorance and can never be attributed to God. Suppose we were to see a statue in which half the nose were left unfinished, and one of the eyes and so on, we should think it horrible, but the sculptor would let the spectators say what they pleased, knowing his own power to finish the work and bring it to a state of harmonious completion.

It is in this way that ignorant persons attribute evil to God. A body without a head and a head without a body are two defective things, which, when joined together, may form a complete image. This is how it is that the central line, that which brings the contraries into harmony, is the sign of the profound peace between heaven and earth, the sign of the harmony to be established between all beings. All our organs are double, says the *Sohar* in another place, except the nose, the tongue, the heart and the organs of generation, figures of the divine unity in the service of which all the other divided organs are brought into agreement.

To rightly understand the allegories of the *Sohar*, we must know what is represented by each part of the human head taken as a symbol of the head of the universe which is God.

The forehead is intelligence and wisdom. It is on the forehead that the supreme crown is placed.

The eyes are the lights of the mind. In the hieroglyphic head they are without lids, and radiate like two suns at the two foci of an ellipse that encloses the two eyes. There you may find all the mysteries of the Christian trinity, as well as those of the Indian trimurti and the triad or ternary of Hermes and Pythagoras.

This ellipse of light is the key to all the movement of the heavens and the stars. It is indicated in the tarot by the two disks, and is analogous to the two trees of Eden, around which the astral serpent is coiled, and which we find also in the great symbols of Ezekiel and in the Apocalypse. It explains the polar laws of the universal magnet and the mysteries of the magic wand, which has a point of crystal and a globe of resinous substance as its two poles, and which serves to direct the astral fluid. Light becomes manifest by two phenomena, brightness and heat, and each of these two is double; that is to say, there is positive and negative brightness, radiant and latent heat. The negative brightness is that which we see with our mortal organs; the positive is what we see with the faculties of the soul. It is with this latter that infinite space is filled, on which, in angelic eyes, our suns are patches of shadow.

In the symbolism of colours light is represented by white and heat by red.

The learned Robert Fludd at the beginning of his "Mosaical Philosophy" gives, as a figure representing the circle of light, a white disk in which Phoebus shines, while for the circle of heat he gives a red disk with Bacchus in the centre. Red is the colour of blood and of wine. It excites the fury of bulls and delights revolutionaries. We shall see in the Sohar that the light of the one old man—the upper—is white, while that of the other—the lower—is red.

But let us now pass on to the other features of the face. The nose represents judgment, discretion and forbearance. It is very long in the superior head and very short in the inferior one. This is why the two old men, of whom one is the mirage of the other, are called the one Arich and the other Seir, two words meaning long and short respectively.

Of these two old men, the supreme is the God of the sages; and the lower one, that is to say the black mirage of the white head, is the God of official sacerdotalism and of the vulgar.

The mouth is the source of speech. It represents the logos, love and grace, because with the mouth we speak and kiss.

The cheeks represent the beauties and riches of living nature. The author compares them to beds of flowers.

The perfumes diffused through the thirteen parts of the beard are the mercies, consolations, joys and sweetness that God mingles with the pains of life. They are also the special beauty of all the forms of speech, for perfumed oil softens the beard and causes it to shine.

Every hair of the supreme beard is in perfect order. The short ones are finer and more delicate than the long, but all are in perfect harmony none interfering with another.

This is because hierarchy is the law of the logos and of reason. It is by the hierarchy that order is produced and maintained, and through it that God governs the whole universe, the various parts of which are arranged in order like the hairs of the symbolic beard.

LONELY MUSINGS.

III.

TRULY the path is as a razor's edge, hard to tread; for straight is the gate and narrow is the way that leadeth unto life. The world is ever attacking us on one side, seducing us on another, and who can always keep his thoughts in the celestial region? Even while we are yet enduring the torture that has taught us to look beyond these things of the senses for our final peace, the deep despair that levels all things to its own hideous deformity may enter our souls, and make us cry vainly to death to free us from our pains, or the demon of rage may seize us—rage at the continuance of our apparently unmerited suffering—and tear us, till we curse all the powers of heaven and earth in our madness with a concentrated bitterness of soul that only those who have experienced it can realize. And though we know by absolute conviction that there can be no immediate liberation from our past Karma, and that it must be worked out to the sweet or the bitter end through innumerable incarnations, the doubtings of Lucretius still come back to our memory, with almost a wish that his suggested solution might be practicable—doubtings whether man's best hope might not be to quench in annihilation his insatiable longings and his deep despair.

Or again we are relieved from our pains, and again the sun shines in a clear sky. Then do the smiles of our friends carry to our souls a still more subtle poison: for we are led to fancy that the life we so lately scorned and hated is still worth living, and the infinite possibilities of the future gleam in radiating colours as love again begins to lift her gauzy veil. So do our imaginations run on weaving the old unreal dreams. What help is there for natures so crossed and traversed by passion? They have slept and dreamed in the arms of lust, and though, when awakened they have seen and fled from her deformity, it seems as though she were again able to assume for them the mask of beauty;—they have gazed into the abysses of hate, and have indeed recoiled from their awful depths, but a power again urges them to the brink. After having gone over the whole gamut of the sense-passions and forsworn them, again the passions shew their mastery, drawing as with a magnet.

What hope for one who lives in so fluctuating a state of mind, and is unable to keep his soul in equilibrium? How can he expect to attain to passionless tranquillity—the very antithesis of his present state?

Krishna answers Arjuna "Let him regain his kingdom." Let him turn the very passion of his nature to the contest and he will conquer. Let him oftener and oftener lift his mind to the celestial regions and he will be reinvigorated by some reflex from the great souls who dwell there. Let him conquer tranquillity by fervency of spirit.

One who realizes this difficulty of controlling the heart and who desires to rid himself of these constant fluctuations of feeling should pursue his search in a systematic manner and the following rules may be taken as guides:—

1st. Read the holy books—read them though the heart may be cold and torpid, and if indeed the slothful and despairing quality of “Tamas” be at the moment paramount, there is all the greater necessity to end its reign, for all the three qualities alternately dominate us, and the slow steady progress towards perfection is only made permanent by arousing the nature when invaded by the sloth of “Tamas,” and refusing to allow it to sink into the stagnation of lethargy; by restraining it when dominated by the passion of “Rajas,” until the duration of control by these evil forces is gradually lessened, and the nature tends more and more to permanence in the tranquillity of “Satwam.”

And out of that tranquillity shall rise
The end and healing of his earthly pains,
Since the will governed sets the soul at peace.
The soul of the ungoverned is not his,
Nor hath he knowledge of himself; which lacked,
How grows serenity? and, wanting that,
Whence shall be hope for happiness?

Read the holy books of all ages and all peoples. The Vedas, the Dhammapada, the Bible, the Zend Avesta and the Koran, whichever is found by practical experience to have most effect on the life, for we are all governed by our emotions and require different influences. But above and before all read the Song Celestial of the heavenly Krishna.

2nd. Attend to any conversation about spiritual things you may have the opportunity of hearing—attend to it whether you understand it fully or not, whether it is to you a mere statement of truisms, or whether, as is more likely, its metaphysical philosophy seems to soar above your head. Store in your memory whatever you can grasp, for a time will come when you will understand more fully, and your future progress will be facilitated by what you may now learn.

3rd. Realize as fully as possible the current opinions about duty in the society and nation in which you have been born and brought up. However much you may have—or think you have—transcended the ordinary current notions of morality, the study and comparison of the opinions of others is a necessary part of your education. The reader may here remark that this is as it were the prelude or commencement of that “intelligent looking into the hearts of men,” which is one of the rules laid down for those who desire to ascend the ladder of Jacob, though its complete attainment it need scarcely be said is impossible, till many of the rungs have been passed. This purely intellectual comparison of opinions from one’s own standpoint might seem at first sight unnecessary compared with personal advance in holiness, but the student cannot too soon grasp the idea that for the attainment of perfection the whole nature must be cultivated equally, and the fewer readjustments of equilibrium that may subsequently be required, the swifter and steadier will be his progress.

4th. Act so as to give yourself only satisfaction. This, the fourth rule in the descending scale, deals more especially with the physical nature. Act so as never to incur the upbraidings of conscience. Should experience have taught that any act is follow-

ed by inward shame—avoid that act in future. And as the whole nature develops, conscience develops also. What might previously have been done without a qualm, will now evoke the stings of shame, for as the standard becomes more exalted, so will the inward pressure become more severe till we make the outer accord with the inner. So the traveller along the narrow way pursues its course after untold failures in the innumerable diverging paths which have been tried and found misleading. Yes, conscience is indeed the ever sharpened goad, that will never let us rest—it is turned into an instrument of torture when in our waverings we are led to embrace a lower life, but it is the surest guarantee of our Godhead, and contains in itself the potency of all progress.

PILGRIM.

Reviews.

THE SCIENCE OF THE MIND APPLIED TO TEACHING. By U. J. Hoffman. New York. Fowler, Wells & Co.

The lean and spectacled pedagogue, who drove knowledge into the head of the last generation as the carpenter drives nails into wood—by force of blows—has well nigh disappeared. A new and brighter era in education has dawned,—the era of kindness and reason. Though there are still many teachers who suppose that the whole art of instruction consists in making their pupils learn text books by heart, yet there are a large number who have realised the fact that children differ in their faculties and dispositions, and accordingly endeavour to adapt their methods of cultivation to the nature of the soil. To such we cordially recommend Mr. Hoffman’s book. The first part is devoted to the subject of human temperaments and faculties in man and child, based upon phrenology in the widest sense of the term, with hints regarding their cultivation and development. It might be read with interest by one who was not prepared to accept the dicta of the Phrenologists. The author then deals with the theory of teaching, which he bases upon the nine principles of Pestalozzi. He shows how education should consist in liberating the mind and throwing out signals by which it can discover truth. He likens the child to an egg which, under appropriate conditions, will develop into a bird able to walk, able to fly; but which will become addled if mismanaged and never be anything but a bad egg. In the last part there are specimens of lessons, arranged on the principles enunciated in the earlier parts, with suggestions to the teacher on the introduction of new subjects of study by preliminary discourse, before setting his pupils to work on text books. This is of the greatest practical value. A plan for the arrangement of lessons in a school is added.

Mr. Hoffman’s book will be found worthy of perusal not only by the teacher but also by the parent, for much good counsel to mothers is contained therein on the cultivation of good manners and morals.

N. C.

LA VIE, PAR LE MAGNETISME ET L’ELECTRICITE, par G. Edard.

We have on our library table the second edition of this work. A considerable part of it is devoted to an exposition on Mons. Edard’s complex electro-magnetic apparatus, which has already been described in the *Theosophist*. Much space is also given to the author’s life and

memoirs, with details concerning the legal attacks made upon him; for he claims the honour of having been a martyr to the cause of occult science. The volume before us is in no sense a text book on Electro-Magnetism, but contains extracts—some of them of considerable interest—from Authors and Journals on that and allied subjects, with letters from Baron Du Potet and other great exponents of the magnetic science, Mons. Edard has gone beyond the domain of men and animals, and applied his system to the cure of sickly plants—with signal success according to the testimonials received from horticulturalists.

N. C.

THE BOOK OF ALGOONAH.

This work professes to be a chronicle of the men of Kaiah who are stated therein to have been the original builders of the great mounds that abound in the valleys of the Mississippi and Missouri and in other parts of America. The problem of the construction of these mounds has long been a puzzle to antiquarians and according to the book under notice the real builders were members of a race sprung from a small band of fishermen on the coast of Ammon who emigrated to America. The book of Algoonah is now presented to the public in an English dress, the language employed being that with which we are familiar in the "authorised version" of the Old Testament. There is no definite account given as to the time and place of the discovery of this book, which is claimed to be an original chronicle, nor do we know in what language it was originally written. It gives a long account of the wanderings of the men of Kaiah very much like that of the children of Israel in the wilderness and other places. We have moreover no certain account of the chronology of this wonderful people. We are promised other books belonging to the same series, one of which is to give a complete account of the religion and philosophy of the mound-builders and to reveal the true origin of masonry. In the absence of further information we must decline to pass an opinion on this book. In its present form it is valueless to the historical student, and there does not seem to be much in it that could not have been written by a person of average imagination familiar with old Testament language and as much of universal history as generally falls to the lot of those who have not been very highly educated.

THE SPHINX.

We have received the second number of this magazine published (in German) at Leipzig under the editorship of Dr. Huebbe Schleiden. It contains a second instalment of a series of papers on thought-reading with illustrations from the records of experiments of the Society for Psychical Research. There is also a translation of "Harmony of science and spiritualism" by A. R. Wallace. A paper by Dr. Carl du Prel (the second on the same subject) on "Monistic psychology" merits careful study. Herr Karl Kiesewetter contributes an article on the historical records of hypnotic clairvoyance and the number closes with a paper by Mohini M. Chatterji on the esoteric meaning of Shakespeare's Hamlet. We cordially recommend this magazine to all those of our readers who are acquainted with the German language as it promises to be one of the best extant periodicals treating of transcendental subjects. We this month give a translation of an article from "the Sphinx" on the Rosicrucians, containing information about this secret Society of more than ordinary interest and authenticity.

Literary Notes.

Mr. R. Jagannathiah is engaged in translating into English from the Sanskrit, Srimut Sankarachariar's "Dwadasa Manjarika Stotrum" or cluster of twelve prayers with verses by disciples.

Correspondence.

ASTROLOGY.

SIR,—I heard the following from Babu Bykantha Nath Sen. Bykantha Babu is a distinguished pleader of the Judge's Court of Murshedabad, elected Chairman of Berhampur Municipality, and legal adviser to Maharani Surnomoyee, M. I. O. C. I. of Kasimbazar:—

1. Bykantha Babu's father died of erysipelas within 24 hours of the first appearance of the disease. Some days after the event, Bykantha Babu had the horoscope of his father examined, when he found that not only the time of death but the disease also had been mentioned in the horoscope correctly.

2. He saw an astrologer, who correctly told him, by merely seeing his countenance, the very day and hour of his birth; some friends of his also tried the experiment, with equal success. The astrologer was a stranger to him, and had not the slightest means of gathering such informations beforehand.

3. He knows many cases in which an astrologer told rightly the sex of the child by merely being told the exact time of its birth.

Bykantha Babu remarked that the influence of the planets on living organisms is now an admitted fact in modern science, that he believes that astrology was founded by systematizing a very large number of observations extending over a series of years, and hence must be true in the main that the failure of the present astrologers generally to predict future events, may be ascribed to their not allowing for the displacement of heavenly bodies, as they base their calculations upon *Sphutams* some thousands years old.

K. P. MUKERJI, F. T. S. (BERHAMPUR),

TOBACCO SMOKING.

It is a great puzzle to me to see that a large number of the members of the Theosophical Society are confirmed smokers; to become a member of the Theosophical Society is virtually to avow the intention of leading a life of purity and temperance; and how can the precept square with practice of those who so openly and vehemently give the contradiction to their own professions? For, indeed, tobacco-smoking has no allurements except as an act of mere self-indulgence in sensual pleasure. All the eminent physicians, with hardly an exception, are staunch opponents of its habitual use and hold that it is no less deleterious in its effects than alcohol, opium or any other poison. Not to mention cigars, cigarettes, &c., even the Eastern fashion of smoking in a *hookah* is hardly without vicious and dangerous results. Slowly and silently and as surely the poison works, and sooner or later manifests the ravages it has done by bringing complete enervation of mind and body, a premature deterioration and decay, dyspepsia and other awful maladies

springing from this waste of virility and nerve force. Viewing the matter in a more subtle and contemplative light, all the mischief does not cease with the smoker, for by the law of heredity he bequeaths all the weakness of his mind and body to his offspring and thus renders, innocently perhaps, the curse of smoking more far-reaching in its effects than is ordinarily supposed. And judging by the 'smoking car' and the 'smoking room,' smokers with a cigar beneath their nose—"a fire at one end and a fool at the other,"—can hardly be fitting associates in polished society; for in utter disregard of politeness and the rights of others, they puff continually filling the air with ill-smelling vapour. Apart from the fatal consequences resulting from the habitual use of tobacco, its medicinal use is very rare; as Dr. Farquharson, M. D. &c. &c. says, in his Therapeutics "Tobacco is now rarely, if ever used in Medicine on account of its poisonous property." In the Ayurveda, it is seldom or never used medicinally. "It is computed that the whole world is now producing 1,000,000,000 lbs of tobacco at a total cost of \$ 5,000,000,000 annually." What an enormous amount of good money is thrown away in wrong speculation! And if with this be calculated the loss of misused arable lands combined with the loss of labour and time of the thousands of men, (in Germany 1,004,000 and the United States 40,000 not to speak of others) engaged in the manufacture and sale of tobacco, the total loss must be immeasurably great. In the face of so many obnoxious qualities, tobacco cannot be reputed to be beneficial to the soul. To attain to any psychic perfection, it is as useless, as Gunga-smoking is held invaluable by certain ascetics. In the Purāns, a manuscript kindly lent to me by an old Devade Brahmin of the Moorsheda-bad District, strict injunctions are laid down against its use under heavy penalties. Are not these, then, sufficient to show that tobacco is an enemy to human progress? In different parts of the globe, clusters of spirited men have boldly banded themselves together to put down this seemingly harmless habit of smoking: and you, who, I believe, have so much the good of humanity at heart, would you not join the brave and the wise, and fearlessly hurl the bitterest anathema on Tobacco—and strike out a great reform? We have heard of families, of little boys, generously resolving to take tea without sugar, bread without butter, to keep apart a handful of millet out of the daily consumption, solely to contribute their quota to the charity-fund. And could not the smoking members of the Theosophical Society bring themselves to bear this little privation? Would they not brace up their energy to do what duty demands to exercise an indomitable will to avoid the temptation of falling into this pernicious habit to which they have given themselves up as willing slaves for the vain gratification of the senses? Assuredly they can if they be but resolute; and the trifling farthing so saved, will, if collected swell into a large sum of money. With that, imagine, what noble deeds could not be done for the poor and the needy! How many desolate hearths would burn the brighter! How many broken hearts could be comforted! It is never too late. Let us set to work and reform; let us try to be master over the Flesh and the Blood. "Begin even now to practise it and so a thousand serpents will be swept away from your path."

DAYAL CHUNDER GUPTA.

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THE THEOSOPHIST.

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सत्यात् नोस्ति परो धर्म ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OCCULT OR EXACT SCIENCE?

II.

IT has already been remarked that neither the medical faculties, nor the scientific bodies of physicists, could ever explain the *primum mobile* or *rationale* of the simplest phenomenon, outside of purely physiological causes; and that, unless they turned for help to occultism, they would have to bite the dust before the XXth century was very old.

This seems a bold assertion. Nevertheless, it is fully justified by that of certain medical celebrities: that *no phenomenon is possible outside of physiological and purely physical causes*. They might reverse this statement and say *no final investigation is possible with the light of only physiological and physical causes*. That would be correct. They might add that, as men of exact science, they could not employ other methods of investigation. Therefore, having conducted their experiments to a certain boundary, they would desist and declare *their* task accomplished. Then the phenomena might be passed on to transcendentalists and philosophers to speculate upon. Had they spoken in such a spirit of sincerity no one would have the right of saying that they had not done their duty: for they would have done the best they could under the circumstances, and, as will presently be shown, they could do no more. But at present the neuropathic physicians merely impede the progress of real psychological knowledge. Unless there is an opening, however small, for the passage of a ray from a man's higher self to chase the darkness of purely material conceptions from the seat of his intellect, and to replace it by light from a plane of existence entirely unknown to the ordinary senses, his task can never be wrought to a successful termination. And as all such abnormal cases, in order to be manifested to our physical as well as spiritual senses, in other words, to become objective,

must always have their generating causes interblended between the two spheres or planes of existence, the physical and the spiritual, it is but natural that a materialist should discern only those with which he is acquainted, and remain blind to any other.

The following illustration will make this clear to every intellectual reader.

When we speak of light, of heat and sound, and so on, what do we mean? Each of these natural phenomena exists *per se*. But for us it has no being independently of our senses, and exists only to that degree which is perceived by a sense corresponding to it in us. Without being in the least deaf or blind, some men are endowed with far less acute hearing and sight than their neighbours; and it is a well known fact that our senses can be developed and trained as well as our muscles by exercise and method. It is an old axiom that the sun needs an eye to manifest its light; and though the solar energy exists from the first flutter of our Manvantara and will exist to the first killing breath of Pralaya, still, if a certain portion of that energy did not call forth in us those modifications that we name perception of light, Cymmerian darkness would fill the Kosmos and we should be denying the very existence of the sun. Science makes a distinction between the two energies—that of heat and that of light. But the same science teaches us that the creature, or being, in which the corresponding external actions would cause a homogeneous modification, could not find any difference between heat and light. On the other hand, that the creature, or being, in which the dark rays of the solar spectrum would call forth the modifications that are produced in us by the bright rays, would see light there, where we saw nothing whatever.

Mr. A. Butlerof, a professor of chemistry and an eminent scientist, gives us many instances of the above. He points to the observations made by Sir John Lubbock on the sense of colour in ants. It was found by that distinguished man of science, that ants do not allow their eggs to remain subjected to light, and carry them off immediately from a sun-lit spot to a dark place. But when a ray of red light is turned on those eggs (the larvæ), the ants leave them untouched as though they were in complete darkness: they place their eggs indifferently under a red light or in utter darkness. Red light is a non-existent thing for them: as they do not see it, it is for them darkness. The impressions made on them by bright rays are very weak, especially by those nearest to the red—the orange and yellow. To such rays, on the contrary, as light and dark blue and violet—they seem very impressionable. When their nests are lit partly with violet and partly with red rays, they transfer their eggs immediately from the violet on to the red field. To the ant, therefore, the violet ray is the brightest of all the spectral rays. Their sense of colour is therefore quite the opposite of the same sense in man.

But this contrast is still more strengthened by another fact. Besides the rays of light, the solar spectrum contains, as every one knows, the so-called heat rays (for red) and the chemical (for violet). We see however neither the one nor the other, but term

both of them *dark rays*: while the ants perceive them clearly. For, as soon as their eggs are subjected to the action of those dark rays, the ants drag them from that (to us) quite obscure field on to the one lighted by the red ray: therefore, for them, *the chemical ray is violet*. Hence says the professor—"Owing to such a peculiarity, the objects seen by the ants must appear to them quite different from what they seem to us; those insects find evidently in nature hues and colours of which we have not, nor can have, the slightest conception. Admit for one moment the existence in nature of such objects as would swallow up all the rays of the solar spectrum, and scatter only the chemical rays: these objects would remain invisible to us, while the ants would perceive them very well."

And now, let the reader imagine for one moment the following: that there may be a possibility within the powers of man, with the help of secret sciences, firstly of preparing an "object" (call it *talisman* if you will) which, detaining for a longer or shorter period the rays of the "solar spectrum" on some one given point, will cause the manipulator of it to remain invisible to all, because he places himself and keeps within the boundary of the chemical or "dark" rays; and *secondly*—reversing it, to become enabled to see in nature by the help of those dark rays that which ordinary men, with no such "talisman" at hand, can never see with their natural, naked eye! This may be a simple supposition, or it may be a very serious statement, for all the men of science know. They protest only against that which is claimed to be supernatural, above or outside *their* Nature; they have no right to object to the acceptance of the *supersensuous*, if shown within the limits of our sensuous world.

The same holds good in acoustics. Numerous observations have shown that ants are completely deaf to the sounds that we hear; but that is no reason why we should suppose that ants are deaf. Quite the reverse; for taking his stand on his numerous observations, the same scientist thinks it necessary to accept that the ants hear sounds, "only not those that are perceptible to us."

Every organ of hearing is sensitive to vibrations of a given rapidity, but in cases of different creatures such rapidities may very easily not coincide. And not only in the case of creatures quite different from us men, but even in that of mortals whose organisations are peculiar—*abnormal* as they are termed—either naturally, or through training.* Our ordinary ear, for instance, is insensible to vibrations surpassing 38,000 a second, whereas the auditive organ of not only ants but some mortals likewise—who know the way to secure the *tympanum* from damage, and that of provoking certain correlations in ether—may be very sensitive to vibrations exceeding by far the 38,000 in a second, and thus, such an auditive organ,—*abnormal* only in the limitations of exact science,—might naturally enable its possessor, whether man or ant, to enjoy sounds and melodies in

* The case of Kashmiri natives and especially girls who work on [shawls is given in *Isis*. They perceive 300 hues more than Europeans do.

nature, of which the ordinary tympanum gives no idea. "There, where to our senses reigns dead silence, a thousand of the most varied and weird sounds may be gratifying to the hearing of ants," says Professor Butlerof,* citing Lubbock; and these tiny, intelligent insects could, therefore, regard us with the same right as we have to regard them—as deaf, and utterly incapable of enjoying the music of nature, only because they remain insensible to the sound of a gun, human shouting, whistling, and so on."

The aforesaid instances sufficiently show that the scientist's knowledge of nature is incapable of coinciding wholly and entirely with all that exists and may be found in it. Even without trespassing on other and different spheres and planets, and keeping strictly within the boundaries of our globe, it becomes evident that there exist in it thousands upon thousands of things unseen, unheard, and impalpable to the ordinary human senses. But let us admit, only for the sake of argument, that there may be—quite apart from the supernatural—a science that teaches mortals what may be termed supersensuous chemistry and physics; in plainer language—*alchemy* and the *metaphysics* of concrete not abstract nature, and every difficulty will be removed. For, as the same Professor argues—"If we see light there, where another being is plunged in darkness; and see *nothing* there, where it experiences the action of the light waves; if we hear one kind of sounds and remain deaf to another kind of sounds, heard, nevertheless, by a tiny insect—is it not as clear as day, that it is not nature, in her, so to say, primeval nakedness, that is subject to our science and its analysis, but simply those modifications, feelings and perceptions that she awakens in us? It is in accordance with these modifications only that we can draw our conclusions about external things and nature's actions, and thus create to ourselves the image of the world surrounding us. The same, with respect to every "finite" being: each judging of the external, only by the modifications that are created in him (or it) by the same."

And this, we think, is the case with the materialist: he can judge psychic phenomena only by their external aspect, and no modification is, or ever can be, created in him, so as to open his insight to their spiritual aspect. Notwithstanding the strong position of those several eminent men of science who, becoming convinced of the actuality of "spiritual" phenomena, so-called, have become spiritualists; notwithstanding that—like Professors Wallace, Hare, Zöllner, Wagner, Butlerof—they have brought to bear upon the question all the arguments their great knowledge could suggest to them—their opponents have had, so far, always the best of them. Some of these do not deny the fact of phenomenal occurrences, but they maintain that the chief point in the great dispute between the transcendentalists of spiritualism and the materialists is simply the nature of the *operative force*, the *primum mobile* or the power at work. They insist on this main point: the spiritualists are unable to prove that this agency is that of *intelligent spirits of departed human beings*, "so as to satisfy the requirements of exact

* Scientific Letters. X.

science, or of the unbelieving public for the matter of that." And, viewed from this aspect, their position is impregnable.

The theosophical reader will easily understand that it is immaterial whether the denial is to the title of "spirits" pure and simple or to that of any other intelligent being, whether human, sub-human, or super-human, or even to a Force—if it is unknown to, and rejected *a priori* by science. For it seeks precisely to limit such manifestations to those forces only that are within the domain of natural sciences. In short, it rejects point blank the possibility of showing them mathematically to be that which the spiritualists claim them to be, insisting that they have been already demonstrated.

It becomes evident, therefore, that the Theosophist, or rather the Occultist, must find his position far more difficult than even the spiritualist ever can, with regard to modern science. For it is not to phenomena *per se* that most of the men of science are averse, but to the nature of the agency said to be at work. If, in the case of "Spiritual" phenomena these have only the materialists against them, not so in our case. The theory of "Spirits" has only to contend against those who do not believe in the survival of man's soul. Occultism raises against itself the whole legion of the Academies; because, while putting every kind of "Spirits," good, bad and indifferent, in the second place, if not entirely in the back-ground, it dares to deny several of the most vital scientific dogmas; and in this case, the Idealists and the Materialists of Science, feel equally indignant; for both, however much they may disagree in personal views, serve under the same banner. There is but one science, even though there are two distinct schools—the *idealistic* and the *materialistic*; and both of these are equally considered authoritative and *orthodox* in questions on science. Few are those among us who clamoured for a scientific opinion expressed upon Occultism, who have thought of this, or realized its importance in this respect. Science, unless remodelled entirely, can have no hand in occult teachings. Whenever investigated on the plan of the modern scientific methods, occult phenomena will prove ten times more difficult to explain than those of the spiritualists pure and simple.

It is, after following for nearly ten years, the arguments of many learned opponents who battled for and against phenomena, that an attempt is now being made to place the question squarely before the Theosophists. It is left with them, after reading what I have to say to the end, to use their judgment in the matter, and to decide whether there can remain one tittle of hope for us ever to obtain in that quarter, if not efficient help, at any rate a fair hearing in favour of the Occult Sciences. From none of their members—I say—not even from those whose inner sight has compelled them to accept the reality of the mediumistic phenomena.

This is but natural. Whatever they be, they are men of the modern science even before they are spiritualists, and if not all, some of them at any rate would rather give up their connection with, and belief in, mediums and spirits, than certain of the great dogmas of orthodox, exact science. And they would have to give

up not a few of these were they to turn Occultists and approach the threshold of THE MYSTERY in a right spirit of enquiry.

It is this difficulty that lies at the root of the recent troubles of Theosophy; and a few words upon the subject will not be out of season, the more so as the whole question lies in a nut-shell. Those Theosophists who are not Occultists cannot help the investigators, let alone the men of science. Those who are Occultists work on certain lines that *they dare not trespass*. Their mouth is closed; their explanations and demonstrations are limited. What can they do? Science will never be satisfied with a half-explanation.

To know, to dare, to will and to remain silent—is so well known as the motto of the Kabbalists, that to repeat it here may perhaps seem superfluous. Still it may act as a reminder. As it is, we have either said *too much*, or *too little*. I am very much afraid it is the former. If so, then we have atoned for it, for we were the first to suffer for saying *too much*. Even that little might have placed us in worse difficulties hardly a quarter of a century ago.

Science—I mean Western Science—has to proceed on strictly defined lines. She glories in her powers of observation, induction, analysis and inference. Whenever a phenomenon of an abnormal nature comes before her for investigation, she has to sift it to its very bottom, or let it go. And this she has to do, and she cannot, as we have shown, proceed on any other than the inductive methods based entirely on the evidence of physical senses. If these, aided by the scientific *acumen*, do not prove equal to the task, the investigators will resort to, and will not scruple to use, the police of the land, as in the historical cases of Loudun, Salem Witchcraft, Morzine, etc.: the Royal Society calling in Scotland Yard, and the French Academy her native *mouchards*, all of whom will, of course, proceed in their own detective-like way to help science out of difficulty. Two or three cases of “an extremely suspicious character” will be chosen, on the external plane of course, and the rest proclaimed of no importance, as contaminated by those selected. The testimony of eye-witnesses will be rejected, and the evidence of ill-disposed persons speaking on hearsay accepted as “unimpeachable.” Let the reader go over the 20 odd volumes of de Mirville’s and de Mousseau’s works, embracing over a century of forced enquiry into various phenomena by science, and he will be better able to judge the ways in which scientific, often honourable, men proceed in such cases.

What can be expected then, even from the *idealistic* school of science, whose members are in so small a minority. Laborious students they are, and some of them open to every truth and without equivocation. Even though they may have no personal *hobbies* to lose, should their previous views be shown to err, still there are such dogmas in orthodox science that even they would *never dare to trespass*. Such, for instance, are their axiomatic views upon the law of gravitation and the modern conceptions of Force, Matter, Light, etc., etc.

At the same time we should bear in mind the actual state of civilized Humanity, and remember how its cultured classes

stand in relation to any idealistic school of thought, apart from any question of occultism. At the first glance we find that two-thirds of them are honey-combed with what may be called gross and practical materialism.

“The theoretical materialistic science recognizes nought but SUBSTANCE. Substance is its deity, its only God.” We are told that practical materialism, on the other hand, concerns itself with nothing that does not lead directly or indirectly to personal benefit. “Gold is its idol,” justly observes Professor Butlerof* (a spiritualist, yet one who could never accept even the elementary truths of occultism, for he “cannot understand them.”)—“A lump of matter,” he adds, “the beloved substance of the theoretical materialists, is transformed into a lump of mud in the unclean hands of ethical materialism. And if the former gives but little importance to inner (psychic) states that are not perfectly demonstrated by their exterior states, the latter disregards entirely the inner states of life...The spiritual aspect of life has no meaning for practical materialism, everything being summed up for it in the external. The adoration of this external finds its principal and basic justification in the dogmas of materialism, which has legalized it.”

This gives the key to the whole situation. Theosophists, or Occultists at any rate, have nothing then to expect from materialistic Science and Society.

Such a state of things being accepted for the daily routine of life,—though that which interferes with the highest moral aspirations of Humanity cannot we believe live long,—what can we do but look forward with our hopes to a better future? Meanwhile, we ought never to lose courage; for if materialism, which has depopulated heaven and the elements, and has chosen to make of the limitless Kosmos instead of an eternal abode a dark and narrow tomb, refuses to interfere with us, we can do no better than leave it alone.

Unfortunately it does not. No one speaks so much as the materialists of the accuracy of scientific observation, of a proper use of one’s senses and one’s reason thoroughly liberated from every prejudice. Yet, no sooner is the same privilege claimed in favour of phenomena by one who has investigated them in that same scientific spirit of impartiality and justice, than his testimony becomes worthless. “Yet if such a number of scientific minds,” writes Prof. Butlerof, “accustomed by years of training to the minutest observation and verification, testify to certain facts, then there is a *prima facie* improbability that they should be collectively mistaken.” “But they *have* and in the most ludicrous way,” answer his opponents; and this time we are at one with them.

This brings us back to an old axiom of esoteric philosophy: “*nothing of that which does not exist somewhere, whether in the visible or invisible kosmos, can be reproduced artificially, or even in human thought.*”

* Scientific Letters, X.

"What nonsense is this?" exclaimed a combative Theosophist upon hearing it uttered. "Suppose I think of an animated tower, with rooms in it and a human head, approaching and talking with me—can there be such a thing in the universe?"

"Or parrots hatching out of almond-shells?" said another sceptic. Why not?—was the answer—not on this earth, of course. But how do we know that there may not be such beings as you describe—tower-like bodies and human heads—on some other planet? Imagination is nothing but the memory of preceding births—Pythagoras tells us. You may yourself have been such a "tower man" for all you know, with rooms in you in which your family found shelter like the little ones of the kangaroo. As for parrots hatching out of almond shells—no one could swear that there was no such thing in nature, in days of old, when evolution gave birth to far more curious monsters. A bird hatching out of the fruit of a tree is perhaps one of those countless words dropped by evolution so many ages ago, that the last whisper of its echo was lost in the Diluvian roar. "The mineral becomes plant, the plant an animal, an animal man," etc.—say the Kabbalists.

Speaking of the evidence and the reliability of senses—even the greatest men of science got caught once upon a time, in not only believing such a thing, but in actually teaching it as a *scientific fact—as it appears*.

"When was that?" was the incredulous question. "Not so far back, after all; some 280 years ago—in England." The strange belief that there was a kind of a sea-fowl that hatched out of a fruit was not limited at the very end of the XVIth century to the inhabitants of English sea-port towns only. There was a time when most of the men of science firmly believed it to be a fact, and taught it accordingly. The fruit of certain trees growing on the sea shore—a kind of Magnolia—with its branches dipping generally in the water, had its fruits,—as it was asserted,—transformed gradually by the action of salt water into some special Crustacean formation, from which emerged in good time a living sea-bird, known in the old natural histories as the "Barnacle-geese." Some naturalists accepted the story as an undeniable fact. They observed and investigated it for several years, and "the discovery was accepted and approved by the greatest authorities of the day and published under the auspices of some learned society. One of such believers in the "Barnacle-geese" was John Gerard, a botanist, who notified the world of the amazing phenomenon in an erudite work published in 1596. In it he describes it, and declares it "*a fact on the evidence of his own senses*." "He has seen it himself," he says "touched the fruit-egg day after day," watched its growth and development personally, and had the good luck of presiding at the birth of one such bird. He saw first the legs of the chicken oozing out through the broken shell, then the whole body of the little Barnacle-geese "which begun forthwith swimming."* So much was the botanist convinced of the truth of the whole thing, that he ends his descrip-

* From the *Scientific Letters*—Letter XXIV. Against Scientific Evidence in the question of phenomena.

tion by inviting any doubter of the reality of what he had seen to come and see him, John Gerard, and then he would undertake to make of him an eye-witness to the whole proceeding. Robert Murray, another English *savant* and an authority in his day, vouches for the reality of the transformation of which he was also an eye-witness.* And other learned men, the contemporaries of Gerard and Murray—Funck, Aldrovandi, and many others, shared that conviction.† So what do you say to this "Barnacle goose—?"

—Well, I would rather call it the "Gerard-Murray goose," that's all. And no cause to laugh at such mistakes of those early scientists. Before two hundred years are over our descendants will have far better opportunities to make fun of the present generations of the F. R. S. and their followers. But the opponent of phenomena who quoted the story about the "Barnacle-geese" is quite right there; only that instance cuts both ways, of course, and when one brings it as a proof that even the scientific authorities, who believe in spiritualism and phenomena, may have been grossly mistaken with all their observation and scientific training, we may reverse the weapon and quote it the other way; as an evidence as strong that no "acumen" and support of science can prove a phenomenon "referable to fraud and credulity," when the eye-witnesses who have seen it know it for a fact at least. It only shows that the evidence of even the scientific and well trained senses and powers of observation may be in both cases at fault as those of any other mortal, especially in cases where phenomenal occurrences are sought to be disproved. Even collective observation would go for nought, whenever a phenomenon happens to belong to a plane of being, called (improperly so in their case) by some men of science the fourth dimension of space; and when other scientists who investigate it lack the *sixth sense* in them, that corresponds to that plane.

In a literary cross-firing that happened some years ago between two eminent professors, much was said of that now for ever famous fourth dimension. One of them, telling his readers that while he accepted the possibility of only the "terrestrial natural sciences," viz., the direct or inductive science, "or the exact investigation of those phenomena only which take place in our *earthly conditions of space and time*," says he can never permit himself to overlook the possibilities of the future. "I would remind my colleagues," adds the Professor-Spiritualist, "*that our inferences*

* He speaks of that transformation in the following words, as translated from the Latin: "In every conch (or shell) that I opened, after the transformation of the fruits on the branches into shells, I found the exact picture in miniature in it of the sea-fowl: a little beak like that of a goose, well dotted eyes; the head, the neck, the breast, the wings, and the already formed legs and feet, with well marked feathers on the tail, of a dark colour, etc. etc."

† It is evident that this idea was commonly held in the latter half of the 17th century, seeing that it found a place in Hudibras, which was an accurate reflection of the opinions of the day:—

"As barnacles turn Poland Geese
In th' islands of the Orcaes."—Ed.

from that which is already acquired by investigation, must go a great deal further than our sensuous perceptions. The limits of sensuous knowledge must be subjected to constant enlargement, and those of deduction still more. Who shall dare to draw those limits for the future?.....existing in a three dimensional space, we can conduct our investigations of, and make our observations upon, merely that which takes place within those three dimensions. But what is there to prevent us thinking of a space of higher dimensions and building a geometry corresponding to it?..... Leaving the reality of a fourth dimensional space for the time being aside, we can still.....go on observing and watching whether there may not be met with occasionally on our three-dimensional world, phenomena that could only be explained on the supposition of a four-dimensional space." In other words, "we ought to ascertain whether anything pertaining to the four-dimensional regions can manifest itself in our three-dimensional world...can it not be reflected in it.....?"

The occultist would answer, that our senses can most undeniably be reached on this plane, not only from a four-dimensional but even a fifth and a sixth dimensional world. Only those senses must become sufficiently *spiritualised* for it in so far as it is our inner sense only that can become the medium for such a transmission. Like "the projection of an object that exists in a space of three dimensions can be made to appear on the flat surface of a screen of only two dimensions"—four-dimensional beings and things can be reflected in our three-dimensional world of gross matter. But, as it would require a skilful physicist to make his audience believe that the things "real as life" they see on his screen are not shadows but realities, so it would take a wiser one than any of us to persuade a man of science—let alone a crowd of scientific men—that what he sees reflected on our three-dimensional "screen" may be, at times, and under certain conditions, a very real phenomenon, reflected from, and produced by "four-dimensional powers," for his private delectation, and as a means to convince him. "Nothing so false in appearance as naked truth"—is a Kabbalistic saying;—"truth is often stranger than fiction"—is a world-known axiom.

It requires more than a man of our modern science to realize such a possibility as an interchange of phenomena between the two worlds—the visible and the invisible. A highly spiritual, or a very keen impressionable intellect, is necessary to decipher intuitively the real from the unreal, the natural from the artificially prepared "screen." Yet our age is a reactionary one, hooked on the very end of the Cyclic coil, or what remains of it. This accounts for the flood of phenomena, as also for the blindness of certain people.

What does materialistic science answer to the idealistic theory of a four-dimensional space? "How!" it exclaims, "and would you make us attempt, while circumscribed within the impossible circle of a three-dimensional space, to even think of a space of higher dimensions! But how is it possible to think of that, which our human thought can never imagine and represent even in its

most hazy outlines? One need be quite a different being from a human creature; be gifted with quite a different psychic organization; one must not be a man, in short, to find himself enabled to represent in his thought a four-dimensional space, a thing of length, breadth, thickness and—what else?"

Indeed, "what else?"—for no one of the men of science, who advocate it, perhaps only because they are sincere spiritualists and anxious to explain phenomena by the means of that space, seem to know it themselves. Is it the "passage of matter through matter?" Then why should they insist upon it being a "space" when it is simply another *plane of existence*,—or at least that is what ought to be meant by it,—if it means anything. We occultists say and maintain, that if a name is needed to satisfy the material conceptions of men on our low plane, let them call it by its Hindu name *Mahas* (or *Mahaloka*)—the fourth world of the higher septenary, and one that corresponds to *Rasatala* (the fourth of the septenary string of the nether worlds)—the fourteen worlds that "sprung from the quintuplicated elements;" for these two worlds are enveloping, so to say, our present fourth-round world. Every Hindu will understand what is meant. *Mahas* is a higher world, or plane of existence rather; as that plane to which belongs the ant just spoken of, is perchance a lower one of the nether septenary chains. And if they call it so—they will be right.

Indeed, people speak of this four-dimensional space as though it were a locality—a sphere instead of being what it is—quite a different state of Being. Ever since it came to be resurrected in people's minds by Prof. Zöllner, it has led to endless confusion. How did it happen? By the means of an abstruse mathematical analysis a spiritual-minded man of science finally came to the laudable conclusion that our conception of space may not be infallible, nor is it absolutely proven that besides our three-dimensional calculations it is mathematically impossible that there are spaces of more or less dimensions in the wide Universe. But, as is well expressed by a sceptic—"the confession of the possible existence of spaces of different dimensions than our own does not afford us (the high mathematicians) the slightest conception of what those dimensions really are. To accept a higher "four-dimensional" space is like accepting infinitude: such an acceptance does not afford us the smallest help by which we might represent to ourselves either of these. All we know of such higher spaces is, that they have nothing in common with our conceptions of space" (*Scientific Letters*.)

"Our conception"—means of course the conception of *materialistic* Science, thus leaving a pretty wide margin for other less scientific, withal more spiritual, minds.

To show the hopelessness of ever bringing a materialistic mind to realize or even conceive in the most remote and hazy way the presence among us, in our three-dimensional world of other higher planes of being, I may quote from the very interesting objections

made by one of the two learned opponents,* already referred to, with regard to this "Space."

He asks: "Is it possible to introduce as an explanation of certain phenomena the action of such a factor, of which we know nothing certain, are ignorant even of its nature and its faculties?"

Perchance, there are such, who may "know" something, who are not so hopelessly ignorant. If an occultist were appealed to, he would say—No; *exact* physical science has to reject its very being, otherwise that science would become *metaphysical*. It cannot be analyzed—hence explained, on either biological or even physiological data. Nevertheless, it might, inductively—as *gravitation* for instance, of which you know no more than that its effects may be observed on our three-dimensional earth."

Again (1) "It is said" (by the advocates of the theory) "that we live *unconditionally* in our three-dimensional space! Perchance" (*unconditionally*), "just because we are able to comprehend only such space, and absolutely incapable, owing to our organization, to realize it in any other, but a three-dimensional way!"

(2) In other words, "even our three-dimensional space is not something *existing independently*, but represents merely the product of our understanding and perceptions."

To the first statement Occultism answers that those "incapable to realize" any other space but a three-dimensional one, do well to leave alone all others. But it is not "owing to our (human) organization," but only to the intellectual organization of those who are not able to conceive of any other; to organisms undeveloped spiritually and even mentally in the right direction. To the second statement it would reply, that the "opponent" is absolutely wrong in the first, and absolutely right in the last portion of his sentence. For, though the "fourth dimension"—if we must so call it—exists no more *independently* of our perceptions and senses than our three-dimensional *imagined* space, nor as a locality, it still *is*, and exists for the beings evolved and born in it as "a product of their understanding and their perceptions." Nature never draws too harsh lines of demarcation, never builds impassable walls, and her unbridged "chasms" exist merely in the tame conceptions of certain naturalists. The two (and more) "spaces," or planes of being, are sufficiently interblended to allow of a communication between those of their respective inhabitants who are capable of conceiving both a higher and a lower plane. There may be amphibial beings intellectually as there are amphibious creatures terrestrially.

The objector to a fourth dimensional plane complains that the section of high mathematics, known at present under the name of "Metamathematics," or "Metageometry," is being misused and misapplied by the spiritualists. They "seized hold of, and fastened to it as to an anchor of salvation." His arguments are, to say the least, curious. "Instead of proving the reality of their mediumistic phenomena," he says, "they took to explaining them

on the hypothesis of a fourth dimension. Do we see the hand of a Katie King, which disappears in "unknown space"—forthwith on the proscenium—the *fourth* dimension; do we get knots on a rope whose two ends are tied and sealed—again that fourth dimension. From this stand-point space is viewed as something objective. It is believed that there are indeed in nature three, four and five-dimensional spaces. But, firstly, by the means of mathematical analysis, we might arrive, in this way, at an endless series of *spaces*. Only think, what would become of exact science, if, to explain phenomena, such hypothetical *spaces* were called to its help. "If one should fail, we could evoke another, a still higher one, and so on...."

Oh, poor Kant! and yet, we are told that one of his fundamental principles was—that our three-dimensional space is not an absolute one; and that "even in respect to such axioms as those of Euclid's geometry, our knowledge and sciences can only be relatively exact and real."

But why should exact science be thought in danger only because spiritualists try to explain their phenomena on that plane? And on what other could they explain that which is inexplicable if we undertake to analyze it on the three-dimensional conceptions of terrestrial science, if not by a fourth-dimensional conception? No sane man would undertake to explain the *Dæmon* of Socrates by the shape of the great sage's nose, or attribute the inspiration of the *Light of Asia* to Mr. Ed. Arnold's skull cap. What would become of science—verily, were the phenomena left to be explained on the said hypothesis? Nothing worse, we hope, than what became of science, after the Royal Society had accepted its modern theory of *Light*, on the hypothesis of an universal *Æther*. *Æther* is no less "a product of our understanding" than Space is. And if one could be accepted, then why reject the other? Is it because one can be materialised in our conceptions, or shall we say had to be, since there was no help for it; and that the other, being useless as a hypothesis for the purposes of exact science, is not, so far?

So far as the Occultists are concerned, they are at one with the men of strict orthodox science, when to the offer made "to experiment and to observe whether there may not occur in our three-dimensional world phenomena, explainable only on the hypothesis of the existence of a space of four dimensions," they answer as they do. "Well"—they say—"and shall observation and experiment give us a satisfactory answer to our question concerning the real existence of a higher four-dimensional space? or, solve for us a dilemma unsolvable from whatever side we approach it? How can our human observation and our human experiments, possible only *unconditionally* within the limits of a space of three dimensions, serve us as a point of departure for the recognition of phenomena which can be explained "only if we admit the existence of a four-dimensional space?"

The above objections are quite right we think; and the spiritualists would be the only losers were they to ever prove the existence of such space or its interference in their phenomena. For see, what would happen. No sooner would it be demonstrated

* 1883.—*Scientific Letters*—published in the *Novoye Vremya* St. Petersburg.

that—say, a ring does pass through solid flesh and emigrate from the arm of the medium on to that of the investigator who holds the two hands of the former; or again, that flowers and other material things are brought through closed doors and walls; and that, therefore, owing to certain exceptional conditions, matter can pass through matter,—no sooner would the men of science get collectively convinced of the fact, than the whole theory of spirit agency and intelligent intervention would crumble to dust. The three-dimensional space would not be interfered with, for the passage of one solid through the other does nothing to do away with even metageometrical dimensions, but matter would be probably endowed by the learned bodies with one more faculty, and the hands of the materialists strengthened thereby. Would the world be nearer the solution of psychic mystery? Shall the noblest aspirations of mankind after the knowledge of real spiritual existence on those planes of being that are now confused with the “four-dimensional space” be the nearer to solution, because exact science shall have admitted as a physical law the action of one man walking deliberately through the physical body of another man, or through a stone wall? Occult sciences teach us that at the end of the Fourth Race, matter, which evolves, progresses and changes, as we do along with the rest of the kingdoms of nature, shall acquire its fourth sense, as it acquires an additional one with every new Race. Therefore, to an Occultist there is nothing surprising in the idea that the physical world should be developing and acquiring new faculties,—a simple modification of matter, new as it now seems to science, as incomprehensible as were at first the powers of steam, sound, electricity... But what does seem surprising is the spiritual stagnation in the world of intellect, and of the highest exoteric knowledge.

However, no one can impede or precipitate the progress of the smallest cycle. But perhaps old Tacitus was right: “Truth is established by investigation and delay; falsehood prospers by precipitancy.” We live in an age of steam and mad activity, and truth can hardly expect recognition in this century. The Occultist waits and bides his time.

H. P. BLAVATSKY.

A CREMATION IN CEYLON.

BEFORE the Portuguese invasion of the Lower Provinces of Ceylon the custom of cremating the dead was universal. It had been received from their Hindu ancestors by the Sinhalese and was denied only to the most degraded class. In the case of a laic the pomp displayed in the rite was proportioned to the wealth and consequence of the deceased and his family; in that of a Buddhist priest, to his standing in the Order. The ancient Pali and Sanskrit writings abound in descriptions of the obsequies of great personages, and chief among them, of that of the Lord Buddha, by whose pyre kings vied with each other in doing reverence to his memory. But with new masters came innovations and, whether as the result of the bloody policy of religious persecution under which the Portuguese invaders drove the poor natives with fire

and sword to the jungles, or of a tendency to force all to fall in with the prejudices of the conqueror, burial gradually replaced cremation in the seaboard districts of “fair Taprobane,” and is now the common practice save among the priests. In their case it has been retained to signify that they belong to the most honorable class of the community, and, when a great monk is to be burnt, his admirers and followers bring from all parts offerings of sandalwood, gums, spices, and perfumed oils to add to the pyre. Such an event it was my good fortune to ‘assist’ at the other day, immediately after my arrival in Ceylon.

The Sangha in the Island is divided into two sects—the ‘Siam’ and the ‘Amarapoorā;’—names which do not indicate any difference in belief, but merely in the original sources of ordination. While Ceylon was as yet under her own Buddhist kings, she sent missionary monks to Burma, Cambodia and Siam to introduce the *Dhamma*; but later, after foreign conquerors had virtually destroyed the religion that had been planted here by—as some say—the Buddha himself, the ordination of candidates for the priesthood was obtained by them in Siam, and their successors now hold the fiefs granted them by the kings of the Kandyan Province, and of Kotta in the Low Country. The most sacred of all Buddhist relics, the alleged tooth of the Buddha, is enshrined in the Dalada Maligawa, the royal temple at Kandy, and is in the custody of the Siamese sect. Under the rule of the Dutch, who succeeded the Portuguese, a system of harsh repression, not so sanguinary, yet even more effective than that of the latter, prevailed. As the missionary historians themselves fully confess, the seaboard provinces swarmed with nominal Christians, Buddhist priests could scarcely be seen abroad, and Buddhist temples were desecrated or fell into ruin. But when the British came as conquerors, and freedom of religious worship was guaranteed, the artificial fabric of native Christianity fell to pieces, *viharas* and *pansalas* sprang up on all sides, and the people thronged to the former with their flowery offerings, whilst the latter were filled with the yellow-robed ascetics who are vowed to observe the Ten Precepts. Once more the ancient custom of processions was resumed, again the tom-tom sounded through the groves of palm and breadfruit to call the devout to the festival, and the plaintive wail of the *horane*, or native pipe mingled with its obstreperous vibrations. Old loves were renewed, old ideas reasserted themselves, old habits and customs were resumed. Yet there are various surviving marks of foreign influence, and among them the custom of the burial of laics. I hope to see this soon abandoned, however, and shall do my best to hasten the day.

Readers of history will remember that all through the periods of Portuguese and Dutch dominion in the seaboard provinces, the Kandyan Dynasty ruled in the Mountains. Under them Buddhism was the State religion, and of course its priests were held in full reverence. They could not safely inhabit the plains, and when the lower-caste people of those districts sought admission into the Order they were denied; so they sent their postulants to Amara-poorā, and from the hands of the royal hierarchy of that court,

they obtained the rite of ordination. Since that time there has been jealousy and more or less acrimony of feeling between the two sects; always more in the Kandyan districts than in the plains. The Amarapooa sect bears towards the Siam almost the relation of the English Dissenters towards the Establishment; the resemblance extending to the splitting up of the non-endowed body into sub-sects, or divisions, under individual priests of more than ordinary force of character. Among these, one of the most notable was that whose leader was Ambagahawatte Indasabhat Nayaka Terunnanse, whose cremation I am to describe. I met him, as well as all the other noted monks of the Order, upon the occasion of my first visit to Ceylon, in company with Madame Blavatsky, in 1880, and on the 22nd of June, in that year he became a member of the priest's division of the Buddhist Section of the Theosophical Society, which four days earlier had been joined by Sumangala, Megittnevothe, Subherti, Weligama, Bulatgama, Piyaratana, Potuwila, and other famous priests whose names are known throughout the Western world of Pali Scholarship. He was a greater ascetic than most of his colleagues, a stickler for the minute observance of every detail of daily conduct that had been prescribed by the Founder of Buddhism. His head was of a highly intellectual type, his eye full of thought and power, his manner gentle and repressed, and his life blameless. A natural conservative, he was not so quick as others, to respond to our advances for a union of forces in the interest of Buddhistic reform, mistrusting us as foreigners. But when time and trial had proved our sincerity and good intentions, he became very friendly to our movement, and just before his lamented death, had declared his intention to secure it the hearty aid of his followers. He died on the 30th of January last, and his cremation occurred on the 3rd of February at Kalutara. The body lay in state in the *Dharmasûlâ*, or preaching-hall, of his monastery at Piyaâgala,—five miles from Kalutara—which had so often resounded with his eloquent and learned discourses. Mr. Leadbeater and I, with a party of friends, arrived at the *vihâra* just before the procession started, and were shown the catafalque, the library and other objects of interest. Before removing the coffin the assembled priests of the sect, to the number of perhaps two hundred, filed thrice in mournful silence around the hall, faced inward with joined palms raised to the forehead, knelt, and laid their foreheads to the ground, as if to pay their dead chief the final act of homage in the place his presence had sanctified. The coffin was then raised by the senior disciples, borne outside the house, and laid upon a decorated car. Native musicians then, with booming drum and wailing pipe, thrice circumambulated the bier; the people pressed forward to cast flowers, roasted grains, and sweet waters, upon the coffin; the native headmen—the *mohandirams*, *mudoliyars* and *arachehis*, closed in about the car, some gorgeous in gold lace and buttons, and with great towering tortoise-shell combs in their knotted hair; the yellow-robed friars extended in single file before and behind the car, each with his fan, his *cadjan* sun-shade of antediluvian fashion, and his begging-bowl slung at his back;

and the *cortêga* moved towards Kalutara in the blazing sunshine and a cloud of reddish dust, that gave a coppery tinge to the verdure beside the road. After the priests of the rear division, walked some hundreds of men and women bearing their contributions of material towards the pyre. Our party walked in the procession part of the way, and then by a practicable carriage-road, made a detour which brought us to the cremation ground in time to observe the preparations at our leisure. In a grassy basin, bordered at two sides by steep hillocks clothed to the top with forest-trees, stood a pyre of logs of mango, cashu, cinnamon, and cocoa-palm, built nine feet square, and to face the four points of the compass. At each side three heavy posts of about fifteen feet in height were provided to serve as a sort of frame to support the additional fuel that might be brought by friends. Outside all was a quadrangular structure of young areca-palm trees, framed in squares after the native fashion for triumphal arches, and prettily decorated with the split and festooned tender leaves of the cocoanut tree with the extraordinary artistic taste that the Sinhalese display in this respect. On the side facing the road was a canvas screen inscribed with the name, titles, and chronological history of Ambagahawatte, on the east side a larger one painted with emblems, over the pyre was suspended a canopy with a painted sun at the centre and stars at the corners, and around the cornice of the areca framework fluttered crimson pennons and bannerets. At the distance of fifty yards towards the east, a long arbor of cloths upon bamboo supports awaited the occupancy of the priests coming in the procession. A large crowd of spectators had gathered. We sat upon a hill-side in the cool shade, and presently the sad, sobbing wail of the pipes and the roll of the bass and kettle drums came to our ears through the forest. Anon there was a gleam of yellow amid the vivid green of the grass and foliage, and, like a great amber rope, the monks filed into view, crossed the sunlit space, and passed into the arbor. The car was drawn to the pyre, the chief disciples of Ambagahawatte mounted the latter, white cloths were stretched all around the posts as a temporary screen, the coffin was lifted on the pyre, and then an eloquent, clear-voiced priest recited the *Pansil*, or five Precepts, to which response was made by a multitude that must have numbered five thousand souls. This over, he pronounced an eloquent discourse upon the dead master, and in conclusion very kindly noticed my presence and on behalf of the sect asked me, as the friend of the deceased and President of our Society, to make some remarks. This I did, and the contributions towards the funeral pile were then received; the structure rapidly growing, until it had been built up to a height of perhaps fifteen feet. All being ready at last, the disciples removed the cloth screen, descended to the ground, thrice circumambulated the pyre, reciting *Pisit* (sacred verses), thrice knelt and made obeisance, then slowly, with downcast eyes, and countenances betokening profound grief, stood back. The chief disciple and the brother of the deceased—whose joint privilege it was to fire the pile—then gave me a further mark of their sincere regard, by offering me the torch to apply. But,

while appreciating so great and unprecedented an honor, I declined it for fear I might be guilty of an intrusion. The usual course was then taken, and presently the great structure was sheeted in curtains of flames, that licked up the wood, the spices and the oils, and waved their yellow-red streamers towards the azure sky. The uprush of heated air caused the plumed fronds of the nearest palms to dance to and fro, as though invisible hands were waving them, as the mute servants wave their punkahs over the couch of a sleeping rajah. The fading daylight in the glen was, as it were, recalled by the vivid gleam of the burning pile, and all the rich colors of an Asiatic crowd were brought out to the full. For a long time—so long some began to say a miracle was occurring—the sun and star bestrewn canopy escaped the flames: though they swept its surface in rapid waves, and it fluttered and flapped, yet it did not burn. But at last the star to the west caught fire, then the star to the east, and then the heart of the central sun was eaten out, and all was over. The pyre beneath was now a bed of living coals and raging flame, the corpse was consumed to ashes, and the rest of the once noble body of Ambagahawatte, High Priest, pandit, ascetic, and controversialist had gone to mingle with the kindred elements in the eternal ocean of the atmosphere.

H. S. OLCOTT.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

(Fourth Series.)

VIII.

THE Sephir Dzeniutha (continued.)

"The six days with their nights and then the great day of the Lord, of which the night is holy as well as the day, give the number thirteen, which is that of repose and pardon.

"Then the thirteen gates of mercy are opened. Seek then the Lord at the time when he is to be found.

"For then the heaven says to the earth: produce thy germs and the germs of the future. Sanctify the ninth day of the month, and let the seventh month of the year be for you the month of health, as the seventh year is that of the great jubilee, that gives liberty to the slaves and the land to its former owners.

"It is written: Lord thou hast begun to reveal to us the greatness of thy name in four letters, and it is written on the six sides of the cubic stone.

"Creation is still in the condition of a germ. Nothing is finished, nothing is ripe, but all will be finished, all will blossom and ripen, and will give forth a new seed.

"Each letter of the divine name projects its shadow.

"There is the white Jod and the black Jod.

"Jod is the father, and the two Jods, of which one is the contrary of the other, are the two old men, the one white and the other black, and harmony is the result of their analogy in contrary appearances.

"There is also the supreme He and the inferior He; the white woman and the black one.

"There is the superior Vau and the inferior Vau, but the two are closely joined and form but one, which is the connection of that which is above with that which is below.

"Thus the eyes of light shine on the eyes of flame; thus heaven is the lamp that lights hell, and hell is like the burning hearth that warms and nourishes heaven.

"But everything has its principle in the superior brain. Thence emanate light and life; thence proceed rays and shadows—the good that God wills and the evil that he allows in order to elaborate the completion of good.

"The hair of the supreme old man is like the cascades of a river of whiteness. It is as soft as silk and as white as the whitest wool.

"And it seems to lose itself in the crisp black hair of the inferior old man, but passes through it and is prolonged like brooks flowing through fields of grass.

"Such is the mystery of the divine letters and of their shadows."

Here let us stop to breathe. Nothing ever written by man is grander, more profound and more beautiful.

Thus the number thirteen which has been taken by superstition as an unlucky number because in the tarot it represents death, is in reality the number of pardon and of re-birth, and the completion of all things. Thus what we call death is the sacred bath that regenerates. One enters it old and decrepit, and leaves it clothed in a new youth. Thus the repose of God is in universal pardon. Thus all works for good, even evil. Notice too this illustration so marvellous in its boldness: "Hell is the hearth whereon the food of heaven is prepared"—or we might express the idea of the author in other words by saying that hell is the stove of God. There the material envelopes and the scoriæ are consumed, and there all the filth of the world is burned up.

God does not even chastise, he corrects. He is no more irritated with his children than the founder with the metal he casts. He who sins must suffer, that is the eternal law and that is the eternity of hell.

But as there can be no repose in suffering, creation does not stand still at this point. Pain is the vigilant dog that bites the lazy sheep. We cannot even say that God permits evil because in passing evil he can only see and only will eternal good.

Moses did not teach the Hebrews the doctrine of the personal immortality of all souls, but on the contrary he makes God declare after the deluge that His spirit shall not rest eternally with man by whom it is repelled, for man is flesh.

The Jews thought that the children of Abraham were to live again one day to reign over all the earth, but they did not believe in any possibility of action in souls separated from their bodies.

The spirits destined for resurrection slept in the bosom of Abraham, that is to say they were united to the soul of the father of the faithful, who had become the collective soul of the Hebrew people.

As for the other souls they fell into *sheol*, which is no place but a state. It is like the crucible in which nature remelts human scoriae with the souls of animals. There is no suffering there but the life is a sort of collective vegetation, whence proceed new souls which are sent out into the world.

They believed firmly in the remission of the sins of all the children of Israel bathed in sanctity in the bosom of Abraham. No Jew could ever descend into *sheol* unless he had abjured his faith by idolatry or the commission of crimes contrary to nature; but such a dead branch of the tree of Abraham would be replaced by another which would have its form, and in some sort the innocent personality of the offending Jew. The dry branch was considered as a shell that must fall, the living and immortal branch was to be reborn and to flourish.

The work of the salvation of Israel was to be accomplished in twelve thousand years, and it was at the middle point of this time, that is to say in the six-thousandth year of the world that the Messiah was to appear. The work of the Messiah was to be accomplished throughout the earth in six thousand years; and then the Jews were to impose the decalogue on all the nations and to exterminate those who would not submit to them.

Then the resurrection would take place in the valley of Jehoshaphat, whither the ashes of every Israelite would be miraculously transported, and the work of salvation would re-commence for the nations who had become Israelites, and would go on for another twelve thousand years. It will be noticed that according to this plan all men were to be definitely saved, and that an abominable hell, considered as the place of the vengeance of the Infinite on the finite, did not exist even as a dream in the minds of our fathers the Hebrews.

Are we then to attribute the invention of this monstrosity to Jesus, the loving redeemer, who sent it forth as a scourge to drive men mad with fear or furious with fanaticism? Had this been so, Jesus would have been the most dangerous of hypocrites and the most cruel of impostors. He would have deserved a thousand times the death he was made to suffer.

It was the barbarous theologians who in their ignorance of the ideas and customs of the Jews put this disastrous interpretation on the figurative language of the Master.

Jesus said that the wicked would be thrown, bound hand and foot, into outer darkness; that is to say they will be deprived of their personal autonomy and initiative and will fall into the state of limbo, according to the idea of the Jews.

He says also that God will divide the criminal soul, and thus he gives the idea of a dissolution of the personality in the mass.

It is true that he speaks of the eternal fire of the valley of Gehenna, but that is again the same idea of the destruction of the scoriae and the dried shells. It was in the valley of Gehenna that

the Jews threw all their refuse and the dead bodies of animals: and in order to guard against infection a perpetual fire was kept burning in this place. This explains the universal pardon spoken of in the book of mystery, and which is like the repose of the seventh day after a double week of which each day counts as a thousand years. You also see on what a very fundamental point both Catholics and Protestants are in error and how the whole fabric of Christianity needs reformation through the Kabbala.

We will now continue the translation and explanation of the Sephir Dzeniutha.

"The superior letters are hidden by their very nature and can only become manifested through the inferior ones.

"The supreme head is essentially occult, and is only revealed by its mirage.

"The Macroprosope (or great creator) is only known in the obscure fiction of the Microprosope (or little creator.)

"The obscure head is like a lantern. It only shines by the hidden ray that emanates from the luminous head. Woe to the world when both the heads are manifested at the same time.

"For then light and shade are confounded. The luminous head becomes blackened with shade, the obscure head becomes pale and is effaced. (The world no longer believes in God and all returns into chaos.)

"Human wisdom, spouse of God is separated from her husband. The mysterious animals which are at the four corners of heaven become seized with fear and flee in disorder.

"Man wants to invade the place of the eagle of God, and God says to him: You may choose yourself a nest among the stars, I shall easily be able to drag you from it.

"But cataclysms fertilize the earth. At the bottom of every chaos is hidden the name of Jehovah like a germinating seed, and, when all has fallen into the calm of death, a breath descends to fan the spark and cause it to increase."

The Microprosope or the little creator is the God whom men conceive in their image.

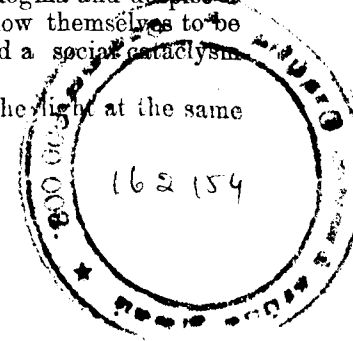
It is the exact contrary of all that God is. It is the shadow of the great light, but in the depths of this shadow is hidden a spark of truth.

And this shadow is necessary to men who are unable to conceive God as anything but a man superior to themselves, since they can have no idea of that which is infinitely superior to man.

This God of shadow is necessarily absurd, for it is the Unknown rashly formulated. It is the negative affirmed as a positive and in this consists the essence of all dogmas.

Yet dogmas are necessary, and without them religion would perish. The world cannot exist without religion, and when the multitudes are convinced of the absurdity of dogma and despise it as if they could see the higher light, they allow themselves to be carried away by fierce animal instincts, and a social cataclysm precludes the occurrence of a natural one.

The profane cannot see the shadow and the light at the same time.



For the alliance of these two is the great arcanum, of which the first word was dropped into the ear of the Egyptian initiate when it was told him "Osiris is a black God."

That is to say our God is but the shadow of the true God.

The imagination of man is like a spot of shadow in the light of God; but the idea of God is a star of light in the darkness of man.

THE CASE OF L. V.

THE modern school of medical psychologists, which is associated with the name of Professor Charcot, was somewhat severely criticised in a very able article in the last issue of the *Theosophist*. The remarks contained therein are in my opinion calculated to spread an erroneous idea of the work which is being done, amongst those who are unacquainted with it. I hope that the following synopsis of a case of hysteria, which is recorded at length in a pamphlet by Dr. A. Berjon,* will show that, though there may be a difference of opinion about the methods adopted and the terminology employed by that school, their records of experiments form a valuable addition to our knowledge of psychological science, and are likely to lead at no distant date to most useful deductions.

L. V., aged 22, a soldier in the Marines, was brought to the Rochefort Hospital on March 27th, 1885. He had joined the army at the end of January, and soon after he had been accused of theft. The officers of the Court martial, having learnt that he had escaped from Bicêtre Lunatic Asylum, ordered his removal to the Hospital.

The record of the patient's early life is curious. He was born at Paris. His mother was a woman leading an irregular life. His father was unknown. His mother and half-brother were both subject to hysteria. From his infancy he himself was subject to attacks of that malady, and had at times partial paralysis. His childhood he passed in the slums of Paris, leading the ordinary life of a young vagabond. When nine years old he was arrested for theft and condemned to detention in the House of Correction. On account of his extreme youth he was sent in 1873 to an agricultural establishment and employed in the fields. One day, whilst he was pruning a vine, a snake suddenly fastened on his left arm, but fell off without biting. The boy was stricken with extreme terror. He returned to the farm house, and the same evening lost consciousness. After he came to himself he had convulsive attacks from time to time. His lower limbs gradually lost strength, until he was unable to walk. In March, 1880, he was sent to Bonneval Asylum. His lower limbs were paralysed and drawn up. His memory, however, was unimpaired.

* LA GRANDE HYSTERIE CHEZ L'HOMME. Phénomènes d'inhibition et de dynamogénie : Changements de la personnalité : Actions des Médicaments à distance. D'après les travaux de MM. Bourru et Burot de l'Ecole de Médecine Marine de Rochefort par le Docteur A. Berjon. Médecin de 2me classe de la Marine, 1886.

He described the farm and its occupants and also his journey. At that time he had no hysterical symptoms. His disposition was frank and sympathetic. He was set to work in the tailor's shop of the establishment, as his paralysis rendered other work impossible. In his trade he showed zeal and made progress. Two months later he was seized with a violent attack of hystero-epilepsy, which lasted more than fifty hours, the convulsive attacks and the remissions both being of long duration. Nearly twenty-four hours of the time he was in a state of ecstasy.

On awakening from his trance, the patient got up, dressed with some clumsiness, and said that he would join his comrades at work in the fields. He believed that he was still at the farm, had no recollection of the attack, and recognised no one. The paralysis had disappeared; and he refused to believe that he had ever suffered from it. He knew that he had one day been frightened by a snake, but after that his memory was a blank. His character had changed completely; and he had become quarrelsome, greedy and rude. The officers set him to work in the garden. Soon after he stole some money and things, and escaped. When brought back he was furious and rolled on the ground and screamed. It was found necessary to put him in a cell on account of his violence. He had occasional attacks of simple hysteria, once was paralysed for a whole day, and another time completely lost sensation except in the head and neck. These attacks quickly passed off; but his disposition and moral sense continued to be bad.

In June, 1881, the young man, who was then eighteen, was taken by his mother from the asylum. He lived some months with her, and after that with a farmer. In the following two years he had several illnesses, for which he was treated in different hospitals. From the end of August, 1883, to the beginning of January, 1885, he was in Bicêtre Lunatic Asylum under M. Voisin. There he had a series of convulsive attacks complicated by inflammation and great pain of the left lung. On one side of the body sensation was deficient, on the other it was abnormally acute. Pressure on the latter side brought on a violent convulsive attack, after which he recovered from the symptoms from which he had been suffering. It was then found that he had no memory of his life on the farm, but perfectly remembered his life in the asylum tailor's shop at Bonneval.

During the three months that followed L. V. passed through several successive phases of the severer form of hysteria with paralysis and loss of sensation. In April his mental condition underwent a remarkable change. He became hysterically foolish and had hallucinations of vision. On one side sensation was defective. It was found that the application of pieces of gold to that side caused a local reddening of the skin, accompanied by a sensation of burning and intense itching at the exact point of application. On the 17th of April he had an attack, after which his paralysis disappeared and he fell into a tranquil sleep. On awakening next morning he asked for his clothes, and said that he was going to work. He thought that it was January 26th, the day on which the paralysis had come on.

On June 10th the patient had a series of attacks, and again became paralysed. He was in the same state as he had been from January to April, and believed the date to be April 17th. No new phenomenon occurred during the latter part of that year.

On January 2nd, 1885, L. V. made his escape to Paris, entered the infantry, and was afterwards sent to Rochefort. He was then free from paralysis and loss of sensation, but there were some gaps in his memory.

On the night of March 28th the patient had a series of attacks which lasted three hours. In character they were at the commencement not unlike epilepsy, after which came rhythmic contorsive movements, then a delirious period with alternations of joy and terror. He enacted in pantomime the scene of the viper, and cried out in agony "Kill it!.....Kill it!" The following morning he was calm but weak. The limbs on the right side were paralysed and devoid of sensation. On the left side the skin was over-sensitive, especially just below the ribs. When that over-sensitive zone was touched, he had an attack with all the phenomena of the preceding night. He continued in much the same condition up to June 30th, when he was removed to a lunatic asylum near Rochelle. There an interesting series of experiences commenced. At this time his intelligence was good. His disposition was for the most part gentle and affectionate, but liable to violent outbursts of temper on the least contradiction, when he either insulted every body around him or declared his intention of committing suicide, and indicated the hour and means. He had frequent hallucinations of hearing, sight and touch, but none of his imaginary visitors touched him on the side devoid of sensation. His memory was a blank as regards his childhood, and in fact as regards everything up to the time when he was in Bonneval Asylum. He did not remember the earlier part of his stay there, when his lower limbs were paralysed and he worked in the tailor's.

At Rochelle a great number of experiments were tried in placing substances on or near the surface of the patient's body and noting the symptoms produced. Silver, lead, glass and wood caused no appreciable alteration in his condition. A plate of copper in contact with the right fore-arm—the whole of the right side was paralysed and devoid of sensation—produced a strange trembling, first of the fore-arm, then of the upper arm; and at the same time restored sensibility in the limb, which however again became insensible as soon as the plate was removed.

Platinum on the paralysed and insensible side caused violent itching, which made the patient scratch himself.

Steel caused acceleration of respiration, an anxious expression and difficulty of breathing. After about a minute the paralysis and loss of sensation were transferred from the right to the left side of the body; but after a variable period of time returned to the right side, similar changes in respiration heralding the transfer. The action of gold was extraordinary, and led to the discovery of some new phenomena. At first the patient was able to endure the contact of the metal. A coin placed on the right fore-

arm after a few seconds caused trembling and sensibility throughout the limb, and a painful pricking in the breast. Then the respiration was accelerated, and after a few instants sensibility reappeared completely on the right side, and insensibility came over the left. After some months, during which the paralysis progressively diminished, the contact of gold began to cause much greater pain. Experiments were tried with coins of imitation gold, but produced no effect. One day, Dr. Mabilie being obliged for a moment to hold L. V. in one of his attacks, the doctor's gold ring was for some minutes in contact with the patient's right hand. When L. V. awoke he complained of intense pain at the spot touched, and the mark of a burn was found there, which lasted for some weeks. Gold was found to cause pain even without contact, especially on the side otherwise incapable of feeling.

Mercury produced similar symptoms. The bulb of a thermometer forcibly kept in contact with the skin caused an unmistakable burn.

Hydrogen was tried as being a gaseous metal, and gave even more astonishing results. A test-tube in contact with the hand caused a lively satisfaction. The patient gave utterance to a sustained but spasmodic laugh; and rhythmic movements of the arm and leg occurred on the side to which it was applied. Directing a current of the gas over any part of the body brought about similar results. No transfer occurred. The phenomena only lasted during the time of application.

Chloride of gold in a flask caused the transfer, but with difficulty and much muscular spasm. Similarly with nitrate of mercury. Several other salts of metals were tried and produced symptoms. Iodide of potassium applied to the arm or head, caused sneezing and yawning. Changing the position of the crystal accentuated one or the other symptom.—Sneezing is one of the most common effects of the internal administration of the drug.

Static electricity had a marvellous effect. After the patient had been subjected to its action for five minutes, his paralysis and loss of sensation entirely disappeared. His physiognomy was altered, and his disposition became timid and polite, though previously he had been most rude and overbearing. He believed himself at the farm, where he lived before his illness.

A magnet produced the transfer very readily, acceleration in breathing accompanying the change. The paralysis was produced in the corresponding part of the opposite side. For instance, if applied to the right arm it produced paralysis of the left. If applied to the nape of the neck it produced paralysis of the whole body. If applied to the forehead it caused paralysis of the right lower limb, which disappeared when the instrument was applied to the thigh.

Another curious phenomenon discovered was that of attraction. If a magnet was brought near the patient when he was in the cataleptic state, the part of the body nearest was sensibly drawn

towards it, and the body itself obeyed the attraction. The subject could thus be made to assume a variety of grotesque attitudes. This action could be produced from a considerable distance, also when the subject was awake.

It was an easy matter to induce the hypnotic state in L. V. To look at him, to show him a lighted candle or a bright substance was sufficient to plunge him in the sleep. There were three distinct states—Lethargy, Catalepsy and Somnambulism.

Lethargy was brought on by pressing the eye-balls, or even the left eye alone, as the right was insensible. In this state the subject's eyes were half-closed, the balls convulsed upwards and inwards: his muscles were completely relaxed so that movement was impossible. If a limb was raised, it fell inertly. Loss of consciousness was complete. Respiration and circulation were barely maintained: hearing was entirely lost. Light friction with the finger or some object over a muscle or group of muscles, or even blowing on them, caused the limb to adopt a pose such as would be obtained by the normal action of those muscles. In like manner slight pressure on a nerve caused the muscles supplied by it to contract. By this means every variety of facial expression could be obtained. A light breath or slight friction was sufficient to make the contraction disappear. "The agent which causes also undoes, the cause which makes unmakes," says M. Dumontpallier. This hyperexcitability of muscles could be induced in the subject even without putting him in the trance state.

Catalepsy could be induced by three different methods:—

(1.) When the subject was in a state of lethargy, abruptly opening his eyes, so that they were brightly illuminated, was sufficient. Catalepsy of half the body could be induced by opening one eye. Thus lethargy of one half of the body and catalepsy of the other half could be obtained at the same time, the catalepsy being on the side opposite to the eye that was opened.

(2.) The subject could be sent direct into the cataleptic trance by breathing—or blowing with a caoutchouc flask—on the nape of the neck.

(3.) The same phenomenon was also produced by a sudden noise, the vibration of a tuning fork, &c. If a tuning fork was struck, whilst the subject was lighting a cigarette, he remained motionless, holding the cigarette near his lips, his neck extended and his eyes fixed on the match.

In the cataleptic trance the subject, whose eyes were open, stared fixedly with an unchanging expression of countenance. He was as immovable as a stone figure. All parts of the body preserved the positions communicated to them, however difficult to maintain. The phenomena of nerve-muscle hyperexcitability can also be produced in this state as easily as in lethargy, which contradicts the rule enunciated by M.M. Charcot and Richet, who do not admit the possibility of reflex contraction in the cataleptic period of hypnotism.

In catalepsy the magnet exercised a powerful influence on the patient, even at a considerable distance. It attracted the limbs.

By this means the body could be placed in any position that was desired. To end the cataleptic trance blowing on the left eye, or a touch with the magnet, was sufficient.

Somnambulism is similar to lethargy without muscular hyperexcitability. It can be induced by looking fixedly at the subject, or by making the subject look fixedly at a bright object. In the case of L. V. the eyelids grew heavy, quivered slightly and closed completely. The same result was obtained directly by friction on the nape of the neck. Thus the three states could be produced successively by (1) pressing on the eyeballs, (2) opening the eyes and rubbing the spine, and (3) rubbing the back of the head and neck. A deep inspiration with a noise like a snore indicated the precise moment when the somnambulant trance was induced. Paralysis disappeared. Speech was feeble. The subject obeyed and executed every command automatically. The body was insensible to pain. Pricking and burning were not noticed by the subject, but his special senses—touch, hearing, &c., became abnormally acute. Memory was limited; the intellectual functions were not good. He had no will or character of his own, but obeyed like an automaton every order of the operator. After the sleep there was complete forgetfulness of everything that had occurred, constituting, as says M. Chambard, a deep trench between the normal and the somnambulant life.

Suggestion—It is generally known that certain medical men are endeavouring to utilise hypnotism, and even suggestion in the waking condition, as therapeutic measures. Professor Bernheim has made some interesting studies in this direction, and his experiments have led him to impose his will by suggestion on individuals even in the waking state. From a therapeutic point of view it is of great importance to recognise suggestion, for by its means after a few previous hypnotisations symptoms of disease more or less serious can be dissipated. M. Bernheim has obtained good results, and M. Dumontpallier has verified their accuracy. Also, recently at the Congress at Grenoble, M. Aug. Voisin read a paper on Hypnotism in the treatment of mental alienation, and the methods of employing suggestion with lunatics and persons of nervous temperament.

In the case of L. V. suggestion operated with remarkable precision. But it was always found necessary to first hypnotise him, commands imposed upon him in the waking state producing no effect. When he was in the somnambulant trance suggestion was sufficient to make him read, sew, vomit, bleed at the nose, believe a solution of quinine to be Chartreuse, and the smell of sulphide of ammonium to be the perfume of violets. If an imaginary picture on the wall was suggested, and one of his eye balls laterally pressed, so as to alter the antero-posterior axis of vision of that eye, he immediately cried "Stop! I see two now." Mental suggestion never succeeded in the case of L. V. There was no response to either thoughts or sensations. M.M. Bourru and Burot knew that in the state of somnambulism the suggestion of voluntary acts always succeeded at the precise moment

commanded. The following suggestion was made to the subject when he was entranced:

"This evening at 4 o'clock put yourself to sleep, go to my study, sit down in the arm-chair, cross your arms on your breast and bleed from the nose." At the given hour he quitted his companions, after having hypnotised himself, went and sat down in the place and position indicated, and soon began to bleed without any provocation from the left nostril, that of the non-paralysed side. Many medical men and students of the school witnessed this phenomenon.

Another time the same experimenter traced the name of the subject with a blunt probe on both his forearms: then as soon as he was somnambulised said:

"At 4 o'clock this afternoon you must put yourself to sleep and bleed along the lines that I have just traced on your arms, and make them letters of blood." Some minutes before the appointed hour he was examined, and it was found that nothing had up to that time appeared on his arms. Soon he was seen to hypnotise himself, traverse the corridors and place himself in the spot indicated. On the left arm the characters became raised above the surface and vividly red, and some minute drops of blood began to ooze from them. Three months after the characters were still visible, though they had gradually become paler. On the right, the paralysed side, the phenomenon did not succeed.

Subsequently Dr. Mabilie traced a letter on each fore-arm, and taking hold of the left hand said: "At 4 o'clock you will bleed from this arm," then taking the right: "And from this."—"I cannot bleed from the right side. It is the paralysed side," replied the patient. With the usual punctuality the blood appeared at the place marked on the left arm, but not on the right. "I command you to bleed from this spot," said Dr. Mabilie, pointing to the place on the right arm. "It would do me much harm," replied the patient.

"No matter, you must bleed there." The limb became turgid, and the letter stood out red and raised. Then the tiny drops of blood made their appearance before the eyes of the bystanders. The letter was not exactly in the place that had been traced, but near it.

Other experiments of a kindred nature were carried out with L. V. and completely established his case as one of hystero-epilepsy.

Certain phenomena were observed in the case of L. V., which belonged to the category of those on which M. Brown-Séquard established his theory of *Inhibition* and *Dynamogénie*. That learned professor says: "I have shown that certain points of the cerebro-spinal centre possess the power of making other parts of the nervous system lose their functions by means of an inhibitory influence, and that the same points or others are endowed with a different function, hitherto not studied, and in virtue of which irritative lesions of these points can augment the activities, functions or actions of parts more or less distant. In the last case it is a dynamogenic influence that is manifested."*

* Comptes-rendus de l'Académie des sciences. 1880.

The rapidity with which diminution or increase of power is produced excludes the possibility of a change in the circulation or in the nutrition of the body producing the phenomena. And these remarkable manifestations can only be accounted for on the supposition of a purely dynamic influence exercised by the irritated parts on those of which the functions are modified.

M. Brown-Séquard further says:† "As M. Charles Rouget has shown, an arrest or inhibition is the result of an influence exercised by the irritated nerve fibres upon the nerve cells whose activity is suspended. The inhibitory influence is a power possessed by almost all the parts of the central nervous system, and also by a considerable portion of the peripheral system. This power is great enough to cause an arrest (inhibition) of the heart, respiration, nutrition, of the powers and functions of the brain, spinal cord and senses, &c."

In the case of L. V. pressure on certain points of the body led immediately to inhibitory phenomena. When he was paralysed and devoid of sensation on the right side of the body three principal inhibitory centres were made out, situated (1) above the brow on the left side, (2) on the upper and outer part of the left arm, (3) at the right extremity of the lips.

(1.) The application of a finger to the forehead, four-fifths of an inch to the left of the middle line and a finger's breadth above the eye-brow, caused an immediate and complete arrest of the functions of the 'life of relation.' The subject became unconscious, motionless and insensible to pain. He broke off in the middle of a sentence or even of a word, and went on with it as soon as the finger was removed. He remained for a short time in the position in which he happened to be at the moment of inhibition, but soon fell if the contact was prolonged. Blowing on the same spot, either by the mouth or with a caoutchouc flask, caused the same phenomena.

(2.) Pressure with the finger's tip anywhere within an area of about an inch at the upper and outer part of the left arm caused the same phenomena of arrest. Pressure on the fore-arm caused a slight weakening of the voice.

The subject under certain conditions could inhibit himself. He could touch the right half of the body with the left hand without being influenced. But, if he applied his right hand for some instants to his left side, inhibition was produced.

What has been stated occurred when the right half of the body was paralysed and devoid of sensation, but if these conditions were transferred to the left half of the body, the points of inhibition were the corresponding points on the right side.

When both sides of the body were paralysed and insensible from the waist downwards, the points of inhibition were (1) the outer surface of the left knee, (2) the inner surface of the right knee, (3) the right instep.

When the subject was entirely free from paralysis there was found to be a point of inhibition at the back of the head on the

† Ibid. 1879.

left. Pressure on the right side of the forehead caused a slight inhibition. Pressure on the right little finger or little toe caused a partial inhibition of speech, on the left thumb or great toe a much more marked inhibition.

By dynamogenic phenomena are meant those which accompany an increase of power or of action. Under certain conditions in the hystero-epileptic patient a remarkable exaggeration of action could be produced. The two halves of his body seemed to live independently of each other, and when they came in contact exteriorly the subject experienced a certain influence. Thus when the right hand was applied to the mouth, it became fixed and soon the impress of the teeth could be seen upon it. When the left hand was applied to the right side, complete inhibition did not take place, but the subject had difficulty in raising it. By applying the right hand of the subject on the left hand, the right foot on the left foot, and employing traction on the middle finger and middle toe of the right side, epileptiform convulsions were rapidly produced throughout that side. Reversing the process the same phenomenon was produced on the left side.

In somnambulism certain dynamogenic phenomena could be produced. In that state the subject usually kept his eyes closed. If the left eye was opened the right side went into a cataleptic condition, and the subject mumbled any words that he was told to pronounce. If then a hand was laid on the right half of his head in front he spoke correctly. He could also be made to speak in this position by pressing on some point on the right side. If the arm or leg was compressed, the heavier the pressure the louder was his speech. When he was somnambulised but not paralysed, the two hands applied to the left side of the head led to the phenomenon of arrest. A hand placed on the right side made him repeat everything said by the experimenter, but nothing said by anyone else. The lower the experimenter spoke, the louder the subject spoke. He also imitated all the gestures of the experimenter. If, when the subject was awake, some one struck him a few blows on the nape of the neck slightly to the left of the middle line, or even waved a finger near there whilst he was speaking, he went on repeating indefinitely the last syllable he had uttered, but in a very low voice. If then the middle finger of his left hand was pressed, he went on repeating it, but in a loud and distinct voice. When the contact with his neck, or movement near it, was removed, he went on with the sentence in his ordinary tone.

L. V. when hypnotised could also be used both as a telephone and a phonograph. In the former case if one hand was placed on his forehead and the other on the back of the head on the left side, he merely repeated words addressed to him in a loud voice by any of the persons present. To obtain the latter the experimenter pronounced sentences in a loud voice with one hand applied to the right, the other to the left side of the subject's head. As long as the hands were on his head the subject was mute, but, as soon as they were removed, he repeated all that had been said and gave it the same intonation.

Transposition of the sense of hearing was another phenomenon successfully obtained. On this subject M. A. Despine relates* that one of his patients saw, heard and smelt with the fingers and toes. Another heard with the palm of the hand and read with the fingers, running them rapidly over the printed page without touching it. A nervo-path named Eugenie, previously treated by magnetism, was put to sleep by M. Despine in the presence of M. Bonjeau, who wrapped her head in a black scarf and placed under her feet a paper on which he had written "If, the cure of patients was in direct proportion to the interest they inspire, yours would be as quick as thought." Eugenie was seen to get the paper under a certain part of her foot, where there was afterwards found a small bright red spot of ecchymosis (effusion of blood under the skin), after which she read it aloud correctly. These facts in the transfer of sensations have also been observed in the 'tremblers' of Cevennes. One of the nuns of Loudun read a concealed letter, and one of the 'convulsionists' of Saint-Medard was seen to read by the sense of smell whilst her eyes were covered by a thick bandage.

In the case of L. V., under test conditions in the presence of numerous witnesses, hearing was obtained by speaking to any part of the body. If the subject in the waking state with his ears plugged was spoken to in a loud voice from a little distance he heard nothing. But if the speaker in a very low voice uttered his words close to his fingers, toes, or the pit of his stomach, he heard distinctly and gave exact answers to questions. The experiment also succeeded when he was hypnotised and his sense of hearing taken away by suggestion.

Sensation from a distance was tried; and it was found that a blow in the air at a distance from the subject gave him pain. A lighted match burnt him from a distance of some inches. Curiously enough the pain appeared greater on the side which was paralysed and without sensation.

The magnetic circle of Mesmer was tried as follows:—When the subject was awake one person held him by the two hands so as to form a circle. This produced some inhibition, but he continued speaking. When a third joined the circle inhibition increased, and the subject became motionless. When the circle was composed of more than four inhibition was complete, his face became congested and he was ready to fall and have a crisis if the circle were not immediately broken. When once it was broken he came to himself with a deep noisy inspiration. A bar of glass interposed in the circle acted as an isolator.

The phenomenon of attraction was successfully obtainable either by the finger or a magnet. So also was that of fascination, whilst he was awake. The attractive action of the magnet was much more powerful than that of the finger.

Having noticed how completely the disposition and tastes of the patient differed according as the right or the left side was paralysed, his doctors came to the conclusion that each of his cerebral

* Chambard. *Dict des Sc. Medic, Art. Somnambulisme.*

hemispheres had an independent existence and activity. When the right side was affected his manners were bad, his speech rude and his memory only extended over those periods of his life when he had been in a similar condition. When the paralysis was transferred to the left side, his whole disposition became suddenly changed, and he became gentle and polite. He believed himself to be at Bicêtre, and had no recollection of anything subsequent to that time. The problem to be solved was how to obtain the simultaneous activity of both halves of the brain. This was effected by the electric bath. This dispelled all paralysis of movement and sensibility, and translated his personality to a still earlier epoch of his life. On his awakening he found himself at the farm on March 23, 1876, at the age of 14, and in the possession of all his faculties. He had never been ill, and his manners, voice and expression were those of a well-behaved youth. He related the history of his childhood and his daily avocations on the farm; but he was absolutely ignorant of everything subsequent, and would not believe that a period of time had elapsed since then.

By combinations of metals, and also by suggestion during the hypnotic trance, six distinct physical conditions with the six mental conditions which belonged to them, so to say, could be induced.

(1.) Right paralysis of motion and sensation. This was the usual condition. His manners were then bad.

(2.) Left paralysis of motion and sensation. His manners were good. This transfer was effected by the application of a steel bar to the right arm. He believed himself at Bicêtre, and remembered nothing since January 1884.

(3.) Paralysis of the left limbs and general loss of sensation, obtained by the application of a magnet to the right arm. His character was the same as in (2) and his memory went back to August 1882.

(4.) Paralysis of motion and sensation from the waist downwards with stiffness in extension of the lower limbs. It was brought on by the application of a magnet to the nape of the neck. He believed himself in the tailor's shop at Bonneval, and had forgotten about the accident with the viper that occurred a short time had before.

(5.) No paralysis of motion or sensation, obtained by the electric bath, or the application of a magnet to the head.

(6.) No paralysis of motion but loss of sensation on the left, obtained by the action of soft iron on the right thigh. He believed himself in the marine infantry; could read and write; was polite. His memory embraced all his life except the time when he was paralysed on both sides at the farm and at Bonneval Asylum.

Pressure on the tendons of the lower limbs produced stiffness and induced the psychic states that had accompanied those states of stiffness.

The remarkable results obtained by the application or proximity of metals to the body of the patient led to a trial of medical substances. The following method was adopted:—A flask containing a liquid or solid medicine wrapped in paper was placed near

the patient, generally a few inches behind his head, neither the patient who was in the waking state, the operator, nor the by-standers knowing what it contained. The first action produced by all drugs was a re-action of the nervous system. Then followed the specific action of the drug. Emetics produced vomiting, stimulants all the symptoms of intoxication, and narcotics sleep, which varied in character according to the nature of the soporific which was employed. In addition to the physiological symptoms produced, each drug had a psychic action on the patient. Valerian had a similar effect upon him to that which it has upon cats, in addition to its physiological action. Cherry-flower water had a most extraordinary effect upon a female hysterical subject. She fell into a condition of religious ecstasy, which lasted a quarter of an hour. She fell upon her knees with her head thrown back, her eyes upturned and suffused with tears, her face expressive of beatitude, and slowly raised her hands in the attitude of prayer. Then she prostrated herself with her head on the ground and wept. Her physiognomy expressed in turn adoration, supplication, prayer and repentance. When somnambulised and asked what she saw, she answered that she beheld the holy Virgin Mary in a robe of blue with stars of gold, &c. &c. The woman was a prostitute, an Israelite by birth and religion, if indeed she had any. After coming to herself she scoffed when spoken to about the Virgin.

With regard to the changes in the states of consciousness in L. V. and their accompanying symptoms, M.M. Bourru and Burot say that to draw conclusions would at present be premature: that the life of the patient is like a book, of which the pages contain a record of the different periods of his life. Any page can be referred to and is then found complete in itself, but for some unknown reason memory in its capacity of a connecting link to make the record of life continuous is completely absent. The most extraordinary phenomenon is the way in which the motor power, the special senses, the intellect and the disposition all change together according as the different phases are induced.

With regard to the action of the drugs they discuss three theories:

(1) Suggestion. The fact that neither the patient nor any one else knew what drug was used, that very unexpected results were obtained, and many other circumstances militate against this hypothesis.

(2) The vibratory theory advanced by M. Vigouroux to explain the action of the magnet. They find that it is not a sufficient explanation of the phenomena to say that they are of the nature of vibrations, for everything vibrates.

(3) The theory of a radiating nerve force developed by M. Baréty of Nice in 1885, is the one to which the authors give the preference. It gives a certain amount of direction to the ideas on the subject, and hinders superstitious people from declaring the phenomena to be supernatural. M.M. Bourru and Burot attach most importance to the order of the physical signs of the

case, and hope to discover from them, by comparison with those of other cases when they arise, the law which governs phenomena, such as have been described in the case of L. V. In answer to the question why hysterical people are able to go about the world without suffering from injuries on all sides, they say that they have a natural instinct, which leads them to keep to themselves and to avoid anything that could do them an injury.

Should the subject prove interesting to readers of the *Theosophist* I shall hope to return to it, and to give in a future issue a more general account of the results obtained by the Charcot school. In the meantime I should be glad to receive through the Editor of the *Theosophist* records of psychological cases investigated by members of the Society. But let me suggest to the non-medical students of psychic science that they might with advantage take a wrinkle from the Faculty, and keep a note book and pencil by their sides during their experiments for the purpose of recording phenomena as they occur. For hearsay evidence is most unreliable and is apt to lead to grave error.

A WESTERN STUDENT.

THE RULES OF PRACTICE FOR THE STUDENT OF RAJ YOG

OR

TARTHANTHIKAVIDHIVAKYAMS.

PART III.

KNOWING that everything that comes to existence, exists, and dies, is Brahma, the student should enjoy tranquillity.

3. He should look upon himself as having become Brahma.
4. What is seen, heard, conceived, and reconciled, is Atma.
5. Understanding the spiritual goal of the life or individual monad, he must dwell at the stem of a tree.

[Here "tree" may mean a *Sansâric* tree or a real tree. Taking it to mean a *Sansâric* tree, the rule means this:—when he knows whereto he is marching, the traveller, as a reasonable being, should know the comparative advantage or disadvantage which his dwelling place has over the goal of his march. The place where he dwells is *Sansâric*. To study its merit or demerit, its utility or inutility, he must go deeper down to the very foundation of it—which is its very *stem* as compared with a tree. When by this sort of close study and application he observes the sap of inutility running and ramifying from the roots throughout the branches of this tree of *Sansâra*, he rejects it for ever; and all the more strongly and steadily clings to the other course of *Môksha* which is the goal alluded to above.

The term "tree" may also be a literal tree, beneath which it is a custom amongst sages to make *thapas* or meditation and obtain spiritual light, as Lord Buddha did under *Bo* or *Bôdhi* tree. There are some scientific reasons also connected with trees accelerating the attainment of spiritual light, the dwelling upon which reasons here is irrelevant and untimely.]

6. He must conceive Brahma as existing in all *three* times, as one, and as a personification of happiness. [The *three* times may be:—

(a)	(1)	<i>Jâgrat</i> ...	...	...	...	Waking	} times.
	(2)	<i>Svapna</i> ...	...	...	...	Dreaming	
	(3)	<i>Tushupthi</i> ...	...	...	...	Sleeping	
or :—							
(b)	(1)	<i>Bhûtha</i> ...	...	...	...	Past	} times.]
	(2)	<i>Bhavishyat</i> ...	...	...	...	Future	
	(3)	<i>Varthamâna</i> ...	...	...	...	Present	

7. He must ever aim at his union with Brahma.

8. He that knows Brahma, whom the word *That* or *That* or Hermetic *Tat* indicates, will look upon the world from the standpoint of a child, a lunatic, and an obsessed person; and he will regard it as an abode of idiots and fools.

9. A Brahman must ever calmly and steadily go on reconciling the meanings of the words *That* and *Thwam*, meaning Brahma and self respectively, (*i. e.*, ever be seeking a resting place for the Individual Soul in the Universal Soul.)

10. He must regard everything as an unbroken and inseparable unit—Brahma.

11. He must not care for clothes, for salutations, for *Yagnas* or sacrifices, for prayers, and for flattery and abuse; he must remain as he pleases.

12. Looking upon everything as himself, he, as a *Jivannuktha* who lives in the world most unconcernedly, must eke out his *Prârabdhic* physical life during his present birth, meanwhile ever trying to solve the metaphysical problem "*Who and what, am I?*" [To this kind of man there is no more rebirth; for while the effects of former and old causes are being exhausted, no fresh causes are generated, and consequently there are no fresh effects, which necessitate the next physical body as the field of their operation.]

13. His sole duty must be the study of self.

14. While he is listening to Vedantha he must begin the practice of *Yôgam*.

15. Both by compression and by means of *Kundalini*, he must break open the door of *Moksha* and forcibly penetrate through it.

[This passage has a close application to *Hata Yôg*. There are four kinds of *Yôgas*, viz. (1) *Manthra*, (2) *Lâya*, (3) *Hata*, and (4) *Râja*. Of these the first two, being now out of vogue, and submerged either wholly or partially in the last two, those only that are now extant are the *Hata* and *Râja*. The last is so called because (a) it tops the list of *Yôgas*, (b) it is more easy to practice, and (c) it is less dangerous than *Hata*. *Yôga* means *union* of mind and the *object* of thought,—in short, the concentration of mind upon the selected subject. Two roads are carved out to attain this one object of concentration:—

(1). Control over mind by controlling breath with the physical disciplinary postures, &c. In one word this course is called *Hata Yôg*, which is fraught with much danger to the student unless his career is closely watched and guided by a self-experienced guru,

who is well acquainted with the nooks and corners of the dim and dreary path of Hata Yôg, infested with treacherous wild beasts.

(2) Mental cultivation with least physical labour, in consonance with the principle "Sound mind in a sound body." Practice makes perfect; and this perfected mind is strong enough to overcome all temptations and to dwell entirely upon any selected thing for any length of time, according to the will of the person. This course of practice by which one gets control over the mind is, in brief, in Vedanthic nomenclature, styled *Râja Yôg*.

But in Oriental treatises the authors frequently look upon Hata Yôg as a preliminary step to *Râja Yôg*;—if not as a preliminary step, at least as the one interdependent upon the other, as the following verse succinctly expresses:—

" *Hatam-vinâ—Râja-Yôgam.*
Râja-Yogam—Hatam-vinâ,"

which literally means "There is no *Râja Yôg* without *Hata Yôg*, and no *Hata Yôg* without *Râja Yôg*."

This is the reason why the rules of *Hata Yôg* gently and imperceptively creep into the rules of *Râja Yôg*, as is evidenced in the passage under review.

[In the above passage "compression" means collecting and storing up of breath forcibly and compactly in a smaller space than the gases require. This space behind and between the two eyes is what is alluded to by the word "*kundalini*"—sometimes more aptly called *Urdhwa* (or Upper) *kundalini*—in the same passage. The Vedantees allege that the compressed gases being so powerful, they burst open the lid of the compact box-like *kundalini* and rush to the upper region—*Sahâsrâram*, which is the seat of *Athma*. Hence that lid-covered doorway is called the "door of *Moksha*"—(here *of*=leading to). The breath, referred to above, includes all the five *vâyûs* which constitute life; hence it implies the whole man. And the approach of this breath at *Sahâsrâram* is the resurrection of the soul buried in the karmic *upadhis* back to the fountain source of the spiritual whole. This is the true approach of the Son to the Father, and the Father embracing the Son on the last day when both Father and Son—both in one and one in both—hold a jubilee with the Cherubim and Seraphim.]

17. A gnyâni must entrust his speech in his mind, his mind in *Buddhi*, *Buddhi* in *Mahaththathwam*, and *Mahaththathwam* in *Parabrahma*.

[This passage is pregnant with meaning and silently audible. The truth it inculcates can be seen and heard by those that have spiritual eyes and ears. This imparts and insists upon the first lesson of silence—"speech is silver, silence is gold," says Carlyle, the greatest epigrammatic* writer. Again the greatest sage *Dakshinamoorthi*'s favourite method of indoctrinating his

* We believe the philosopher of Cheyne Row would have been the last man to claim the title of an epigrammatic writer. He used his pen like a sledgehammer to drive his ideas into the heads and hearts of his readers, and his rugged almost grotesque style earned the appellation of "Brutality" from the polished and epigrammatic literati of France.—Ed.

pupils was *mouna-mudra* (sometimes also called *chinmudra*),—a certain mode of practising silence. Silence collects and concentrates thoughts, while speech distracts them. Speech, which is the toy of the sportive and listless mind, being buried in mind, now bury this flittering and unsteady mind in the more intelligent and wise *Buddhi*—one of the four principles of what is ordinarily called mind: the remaining three being:—*manas*, *chiththa* and *Ahankâra*. Again bury this *Buddhi* in the (knowledge of) *Mahaththathwam* or the great truth. Lastly, bury this great truth in *Parabrahma*, whom it points out, and towards whom it ever leads an earnest student. In brief, this passage shows the stages of march or progress of an initiated chela pursuing after the one Truth, namely, *Tat* or *That* or *Brahma*. He must first control his speech, then his mind, then his *Buddhi*, and then thereby know the great truth, and recognise it as the Universal *Brahma*, the one Life, the inconceivable and the unknowable long-sought for something.]

B. P. NARASIMMAH, B. A., F. T. S.

SOWING AND REAPING.

CHAPTER I.

The Mystic.

"THE teaching is hard to understand, Master," I said to my venerated Brahmin preceptor. "If desire for an object forges a fresh link in the chain of material bondage in which the soul is held, it is obvious that, as no action can take place otherwise than in consequence of desire of some sort—some want demanding fulfilment—the student of the Spiritual Science would have to become a St. Simon Stylites. Where, then, is there room for the performance of duty?"

"It is true, my son," replied the Master, "there is a cessation of action for the liberated soul, whether embodied or disembodied; but forcible repression of activity is not the rest of the beatified soul. Truth cannot be obtained by pretence. It does not avail to shut your eyes and say you are liberated if you are really not so. Constant repetition of the name of medicine does not cure disease, says Sankara. It is not for you to say "I shall be inactive," but when your soul awakes there will be no action for you. That rest which is emancipation is as independent of your will as is the sensation of heat when fire is near. You can approach the fire or go away from it according to choice, but you cannot help being affected by the heat when you are near its source. If you are hot you are not cooled by merely saying that you are cool. Again, a determination to be inactive, on the face of it, shows that the unity of being, the Supreme Spirit, has not been realized. There is no determination necessary to bring into existence that which already exists."

"But, master, deign to explain how *Buddha* worked on for forty years after his liberation."

"Ah, my son, it is a great mystery which you will not comprehend. I believe you are now satisfied that the root of false faith and doubt is not intellectual but moral deficiency. So long as there

is the slightest trace of personal desire in you the Law of Karma will govern your evolution, you will enjoy the fruit of the good that you do, and suffer for your evil acts. When spiritual knowledge extinguishes all personal desire and removes the individual from the operation of Karma, then only can the purified soul comprehend the nature of those who are liberated while in the flesh. Those who have attained this condition of freedom from Karma are alone entitled to admission into our Brotherhood."

"But how does one get beyond Karma?"

"As I have said, by a natural elimination of all personal desire."

"Then, on the instant I renounce my personality, renounce all self-seated desire, Master, then bid me follow you to the home of rest and leave this world of passion behind."

"Ah, my son," said the Brahman ascetic smiling, "you can no more renounce your personality in that way than you can renounce the colour of your skin. Cessation of karma comes only from the excess of good karma. Remember what is said in the *Bhagavad Gita*:—It is better to perish in the performance of one's own duty; the performance of another's duty is attended with danger. Seek not to leave the life that is yours till it drops from you of itself. The vow that you were taking has really to be taken in silence by your soul when it is temporarily freed from your body. Practice the seven virtues, rectitude, gentleness, modesty, devotion to truth, patience, sympathy and right knowledge, and if your soul attains the required purity, you will find me ready to receive you this day twelve-month. But it is right that you should not be kept in ignorance of what ensues when the mysterious vow is taken. You will cease to acquire new karma, but the old karma will have to exhaust itself. The wheel will continue to move even after the potter's hand has ceased to turn it. The causes, previously generated by you, which in the ordinary course of nature would take a number of incarnations to work themselves off, will be crowded into a very short space of time, and your whole being will suffer a convulsion from which nothing will save you but unselfishness and determination of will. Think of this and beware while there yet is time. But if this day twelve-month finds you as resolute as you are now, you shall have permission to try your footsteps on the path that leads to the higher life. But I give you the warning, the path is rugged and steep. I have no right to interfere with the birthright liberties of a human being; you can but obey your karma, the behests of your soul in other incarnations, the ancestors of the present. Now, farewell. Remember this day twelve-month."

With these words the Brahman departed; he always came in and went out like a spirit that will not be commanded. In those days I was but a beginner in the mysticism of the East, and did not know how often I conversed with my Brahman instructor in the flesh, and how often the impression in my mind was produced by an occult process.

It was only a year before the conversation recorded above that I had first met my instructor. In course of a holiday in the North-Western Provinces of India, I came to the sacred city of Benares. One evening I went to see the *pujah* (worship)

at one of the temples. Of course being an Englishman I could not be allowed inside the temple. But I was recommended to the principal priest by one of my Hindu friends, and thus had a position of advantage given me, which afforded a good view of the motley crowd, collected before the temple in the evening, and at the same time protected me from the deafening noise of the temple music. The scene that is daily enacted before the temples in Benares is one impossible to describe properly. A gigantic wave of human faces sweeps the temple as far as the eye can reach. Old men, supporting their tottering frames on knotted bamboo sticks, and women, who will not on any other occasion venture out of the seclusion which the custom of the East imposes upon them, are to be found there, dressed in the picturesque manner so peculiar to the country. Men belonging to all the different nationalities that inhabit India congregate promiscuously before those celebrated shrines. And high above the rest can be seen the heads of children occupying an elevated position on the shoulders of their elders. The levelling tendencies of these temple-gatherings are beyond admiration, and would delight the heart of the most ardent champion of *égalité*, for all distinction of rank and caste are completely suspended in the presence of the Hindu gods. The proudest Zemindar from Bengal, the richest bankers from the North-west mingle freely with the poor outcast who has been obliged to leave his home and take refuge among the temples of the sacred city. It must be remembered that all social outcasts, male and female, find their last refuge in Benares and swell the loud shout in the praise of the gods, which resounds before the temples morning and evening.

I took my stand before the evening service had begun, while the air was yet tremulous with the musical chantings of the Vedas—a task in which a large number of Brahmans are engaged at Benares at sunrise and sundown. As soon as the evening was announced with the lighting of lamps and the blowing of conches, the din of music from myriads of gongs and cymbals and kettle-drums filled the air and mingled with the shrill notes of the Indian fife. All through the evening this music, interblended with shoutings, continued, with short intervals for the priests to perform the service. When the ceremonies came to an end, I made the customary presents to the various grades of the priesthood, and thanked them for their kindness to a stranger like myself. It was pretty late in the night for India, and even the most experienced eye can with the greatest difficulty find a clue to the narrow mazes of the streets of Benares. The priests offered a guide to conduct me to Shikrol. But as I was quite certain of my way and did not believe in the power of the *budmashes* (ruffians) with whom they said the city was infested, I declined the offer and urged on my horse. I had not been ten minutes on the way when a thick stick came flying through the darkness and hit my horse's foreleg; poor Sikander stumbled down completely lamed. Before I had time to extricate myself from the fallen animal I was struck down from behind; a big wave of pain drowned me. I can remember nothing more until I found myself standing before

a rude Indian hut on the top of a hill. It was very cold; the snow lay upon the ground. I had travelled far and was weary, footsore and starving with cold. I knocked at the door faintly; the door was opened, and I discovered three Hindu ascetics sitting by a blazing fire. One of them advanced and offered me their simple hospitality, but the strange perfume which pervaded the atmosphere like a strain of joy refreshed me completely and left no desire for food. I stood in the midst of the three inmates of the house. One was venerable and old, and the other two were quite young, and from the veneration they paid to the old man seemed to be his pupils or servants. On approaching the fire a strange feeling seized me. All the experiences of my life were suddenly blotted out, leaving my self-conscious identity perfectly bare. I knew only this, that I was I—without body or thought. Then came a curious sensation, which defies all description, of being gradually absorbed in another personality which was different from myself and yet was myself. A momentary unconsciousness overcame me and then I found I was the young Hindu ascetic who sat nearest to the old man. In a moment I seemed to comprehend all. In the two ascetics I found a master and a brother-student. The universe of ideas that crowded into me then I cannot reproduce or distinctly remember. The master welcomed me, he said, after my long exile, and gave me his blessings. How long I was there I cannot tell, but gradually my normal personality was restored to me, and I seemed to be caught up in the vortex of a huge cyclone and swept away from the scene. Another moment of unconsciousness, and I found myself, Hugh St. Clair, of the firm of Godfrey & Co., Bombay, lying on a mat spread upon the earthen floor of an Indian hut. The place was perfectly dark, but for the dim light of a primitive earthenware lamp, that flickered in a corner of this strange room. I was completely bewildered, and took the whole thing for a dream. To awaken myself I screamed aloud. A strange Hindu came in, and asked me what I wanted. My first impulse was to treat this apparition as a part of the imagery of the dream, but soon no doubt was left in my mind as to the reality of my surroundings. After a few moments' pause I said in Hindustani:—

"I want to know who you are and where I am?"

"That is easily answered," replied the Hindu. "I am the servant of Punditji, who is the owner of this cottage."

All my further inquiries were met by the reply that the Punditji would be there himself very soon and would tell me all I wanted to know. In perplexity I tried to get up and find out matters for myself; but was surprised to find I was too weak. Unmindful of the prohibitions of the Hindu I sat up, but my head grew giddy and I fell back completely exhausted. I must have slept for a long time, for when I awoke day-light was pouring into the room through the crevices of the fragile walls. The first object that greeted my eyes on awakening was a miserable looking Brahman, whom I at once recognized as having played a part in my strange vision. He put his hand on my head, and a peculiar soothing influence spread over me.

"Well, what does the Saheb want to know?" said the strange man, smiling gently.

"Do not be alarmed," he continued on hearing my inquiries, "you have been very seriously ill. A murderous attack was made upon you, as you remember, by a gang of ruffians at Benares. They took you for dead, and after rifling your pockets threw your body into the river. You floated on the rapid stream until you came to where I was taking my midnight bath, and finding life not completely extinct in you I brought you to my cottage, where you have lain unconscious for three days and nights. I did not inform any of your countrymen about you, for they would have certainly caused your death by insisting upon your immediate removal, and, may be would have hanged me as your murderer. But you are well now and can leave whenever you like."

The Brahman ascetic, whose acquaintance I thus made, and whom I shall have to mention very frequently in course of the ensuing narrative, has been to me more than a father. I have met him in different places and under various circumstances. He has opened my eye to the sun of truth, which the sensuality and materialism of our age has completely eclipsed. He has shown to me that the highest spiritual culture of our race is to be found underneath the apparent absurdities of the popular Brahmanical faith, and indeed let me add, as he himself as often insisted, underneath the popular religious superstition of every age and every country. But I must stop; I am not to be the philosopher; my vocation is more humble. I am but the scribe.

CHAPTER II.

The Psychic Pledge.

TWELVE months had passed, and on a fine November morning I found myself in a little wood, some miles away from the city of Jubbulpore, in Central India. Deep laden with thought I made my way along a narrow path, almost hidden from view by a luxuriant growth of tiger-grass, which in some places rose higher than my head. After about an hour of such toilsome procedure I came to an open space near the foot of a hill, from which it was separated by a small stream. On the opposite side of the stream I saw a Hindu youth standing. He was tall and handsome with the pure brown complexion of a Brahman; his dress and general appearance also indicated his caste. On seeing me approach he took up a stone, tied to it something white, which I could not properly distinguish, and threw it towards me. Picking it up I found a short note from my Brahman Master ordering me to place myself under the guidance of the youth, who was one of his pupils, and who would bring me to him. I saluted the young mystic in the Indian fashion and put the note in my pocket. He returned my salute and pointed to a rude makeshift of a bridge further down the stream by which I crossed. I shall not describe what took place on the way. In about two hours' time I was brought to a kind of subterranean tunnel, the mouth of which is hidden among the ruins of an ancient temple, whose

origin, whether Brahmanical or Buddhistic, archæologists have not yet been able to decide. The tunnel became wider as we proceeded, till we came to what seemed to be a large temple-library. Here the young Indian left me, telling me that the Master would be there in a few minutes and in the meantime I might amuse myself by looking over the quaint manuscripts which lay on sandalwood shelves, nicely arranged and wrapped up in yellow silken cloth. Not far from where I was I saw a manuscript on a small tripod. It seemed to be one of very great importance, judging from the richness of the cloth in which it was enfolded and the delicate workmanship of the designs on the cloth. I looked at it attentively and was advancing towards it, when it seemed to move. In surprise I looked at it again more steadily this time and found the spot it had previously occupied empty. The packet was near my hand. I carefully undid the cloth and opened the clasps which fastened the carved wooden cover of the book. The writing was all in curious hieroglyphics, but strange as it may seem, when my eyes met them they yielded a meaning in English. I read on:—

There is a little hamlet at the foot of the Ramgiri hills on the right bank of the little stream that flows in its pebbly bed among the mountain reeds and wild bamboos. Like all its sister rivulets the Vetravati carries its tribute of pure crystalline water to the mighty Ganges through many a peaceful village and long stretches of meadow, to which it gives fertility. The rapid current of the Vetravati despite the smallness of the rill was strong enough to turn back the fleetest of the antelopes that grazed on its banks from crossing its waters. Especially during the rains none but the most expert swimmers would venture to ford it in the few places where it was fordable. The simple villagers, who dwelt on its banks in the part of the country we are concerned with, resorted to the primitive mode of crossing the river, supported by large earthenware jars inverted in the water and carried along by the force of the current. It was customary with the village youth to try the strength of their limbs by crossing the stream in defiance of the current. There was a neat little cottage in this hamlet, embosomed, by hills and woods, whose shadow played among the ripples which the evening breeze raised on the breast of the Vetravati, to the delight of the merry children who sat on the grassy bank with their little feet touching the water. The owner of the cottage was a pious Brahman, the priest of the village temple. Two out of these three children, Subbadra and Sumati were the son and daughter of the old Brahman; the third, Amara, was an orphan boy, whom a dear friend and fellow-student had left to his care. Time rolled on, and Subbadra and Amara grew to be strong and healthy boys, and Sumati became known as the *champaka* flower of the village. When the Brahman died, Subbadra, a youth of seventeen, succeeded his father in the priesthood of the temple. Amara even at that early age was greatly distinguished in his own village and the neighbourhood as an acute logician, possessing an extraordinary knowledge of the Shastras. Sumati had the same educational advantages as Subbadra and Amara, but her taste had led her

to study the great epics, the poets and the puranas, rather than the purely philosophical and controversial writings in which the two youths delighted. The common intellectual occupation of the little family was to hear Sumati read out of the *Mahabharata* to her two brothers (for Amara was always looked upon in this light) after the evening service at the temple was over. Sumati on many occasions tried to interest her audience in the poetry of Kalidasa, but in vain. As soon as the divine enchantment of Kalidasa's muse would light upon her soul, giving the feeling and richness of Saraswati's harp to her tones, the young men would be found drifting into a consideration of the merits of Vijnan Bhikshu's controversy with the latter day Vedantins. Despite this slight divergence of taste the little family lived in harmony which is rarely to be seen except among the wild haunts of simplicity. One day the youths went to a neighbouring village to hear the discourse of a holy man who had stopped in the village on his way to Southern India. They were perfectly delighted with the natural eloquence with which the ascetic expounded the most difficult points in the scriptures, and the great wisdom which he showed in the counsels given to those who sought his advice either in worldly matters or in those affecting spiritual well-being. Towards evening when the holy man gave his blessings to the assembled multitude and rose to depart on his journey, the youths followed him at a short distance until he was free from the crowd; then prostrating themselves before him, begged to be accepted as his pupils and allowed to accompany him in his pilgrimage. He blessed them by laying his hands upon their heads and described to them the great hardship of the life they wanted to adopt. But they were willing to undergo any hardship for the great good fortune of being near him and listening to his wise teachings. Seeing them so resolute he pointed out the injustice of leaving behind their "little sister," as Sumati was called from her very childhood by the two young men. They were surprised beyond measure and with joined palms asked:—

"How, dost thou know her, lord?"

"Never mind," said the holy man, "We shall meet again."

The youths did not venture to say anything more. They saluted him humbly and turned on their way.

The short-lived twilight was over and the great shadows of a moonless night covered the frightened face of the earth. The sullen thunder boomed athwart the sky, presaging a deluge of rain. The friends were disturbed in their meditations by the prospects of the approaching cataclysm, but not before each had concluded that Sumati was the partition that separated them from the higher life of the soul for which they craved. Subbadra thought his previous karma would tie him to the world, their baby world, only so long as Sumati remained unmarried, which he hoped would not be long. Amara decided with his usual promptitude that he must give Sumati a course of lectures in the philosophy of Kapila and cure her of all attachment to a settled home-life and then they all three would be able to seek the higher life, each according to their karma. Indra hurled a thousand thunders at once and the

shattered clouds wept their lives away in rain. The friends quickened their steps and soon reached the banks of the Vetravati. Like a warm welcome the lamp sent out its lines of light from their cottage, from which the Vetravati like a little fairy separated them. Experts in swimming from their childhood the young men plunged into the water without a moment's hesitation. The river nymphs resented this irreverent intrusion upon their wild gambols and opposed the passage of the swimmers with a frantic cruelty which they did not expect. Amara had crossed the middle of the stream when he heard Subbadra gasping out—"Amara, I am drowned." The sound of his friend's voice endowed Amara with the strength of a mad elephant. Turning back he grasped the unresisting frame of Subbadra by the waist, and putting his whole soul in the struggle dragged him ashore. Faint with the exertion Amara sank exhausted by the side of the almost lifeless form of his friend. They would both have died had not Sumati's anxiety quickened her perceptions to hear above the watery tumult the struggle for life.

Months passed, and autumn arrived. The rain clouds were chased across the sea; only the thin mica layers in the sky built fairy castles in the light of the moon, which rose behind the almond grove protecting the little cottage on the Vetravati. Subbadra had gone to the village landlord to settle some questions relating to the temple dues. Sumati and Amara were sitting outside the little cottage under a *vacula* tree, whose wide spread branches formed a sylvan dome. Sumati was reading the *Ratnavali*. She raised her head, disturbing the playful moon beams among her hair and repeated:—

"When the heart's love is set on one unattainable the only refuge, my friend, is death."

Amara was disturbed in the midst of his Vedantic speculations as to the right estimation of the dualistic heresies of Madhvacharya.

"Brother Amara," said Sumati, "what is the purpose of life? Why should we be at all?" A shade of sadness flitted across her face as she spoke.

"If you mean by purpose of life its end, the question is illegitimate; because it cannot be proved that a personal Creator made us. We can only tell what is. The purpose of life in that view is the liberation of the soul by realizing the illusive character of our present existence."

"What is the good of that knowledge, if it only shows us that all is vain. Look at that cloud maiden, listening entranced to the rhythmic movement of the moon beam. What good is there to know that it is illusion, that it will die. If happiness is the law of life, your knowledge is the greatest enemy of life. It would blast all the flowers in my garden, as it would wither up all the flowers in my heart."

"Ah, my little sister," said Amara, "you make no difference between the life of sense and life of soul. I will explain to you the difference between the happiness arising from sensuous contact with objects and that supreme bliss which is the soul."

"I shall listen to you another time, my brother, but let my thought find a tongue now. The only knowledge that brings happiness is to know that which you love. I ask of the cluster of tuberose there, inclining towards one another in love. How much would their happiness increase if one could feel the fragrant song that sleeps in another's heart."

"I told you, my sister, long ago that no good would come from those facts, the slaves of illusion, to whom your mind is devoted. Sāyanāchārya says, nothing is more dangerous to the searchers after truth than the cultivation of poetry and the arts."

"Yet you have told me that in the Vedas they say that the universe is born of the supreme poet. In *Bhagavad gita* I know Krishna speaks of the sun-colored one beyond the darkness as the ancient poet. Now, my brother, I think that the philosophers you study never studied the book of nature, and found nothing but cold ashes in their own hearts, from which the life was crushed out by a foolish and unjust punishment of nature."

"You forget that the passionate activity of the mind is the true cause of bondage, and the nature you speak of has no existence otherwise than through ignorance and passion."

"I do not forget that the philosophers say so. But see what the great God Siva himself did. He roamed among places of executions and cremation in search of the knowledge of life and death, but in vain. No happiness came to him until the daughter of the Himavat was united to him. Do you not see the great wisdom in this?"

"The fables of the Puranas are not to be literally understood," said Amara.

"I prefer to understand them so. But, my brother, is there nothing in the world that you wish were not an illusion? Is there nothing that can give a bloom to your soul which philosophy will never do?"

"There is no gift in the power of Brahma which is more precious than knowledge."

"Do you not think, Amara, that you may be searching for wisdom like Siva among the ashes of the dead and find it like him in the devoted affection of a woman?"

"This is blasphemy against truth," said Amara starting to his feet horror-struck. He looked at Sumati in bewilderment. Strings of pearly tears were running down her cheeks.

"My sister, spurn this contemptible weakness of the heart and, as Krishna says to Arjuna, 'meditate on me and fight on.' Krishna you know is the supreme spirit, the Atma."

Sumati sobbed aloud and fell at the feet of Amara.

"My brother," she said, "for me there is no life but in you. Nay, seek not to stop me, I shall speak to-night. I have been silent too long. I see in the moon but the smile on your face. I feel in the fragrance of flowers but the joy of your presence. The murmur of leaves is but the faint echo of the magic of your voice. I am not myself. I am in all nature, and all nature is but you. All that I love is but the reflection of you. You are embodied love."

"Cease, Sumati, cease," cried Amara, "you have committed a great sin. The bonds of ignorance have been driven closer to your soul. I shall leave this place instantly to uproot the evil tendency in your heart. Never shall you look upon my face again."

"Go, I will not complain again," said Sumati. "My life is bound up in you, and will follow its natural course when you go. But say not that my heart is evil. There is more life and love in nature than your philosophy can comprehend."

Sumati went inside the cottage.

Amara collected all his books together and threw them into the clear stream of the Vetravati. This was his renunciation; he had nothing else to renounce. He watched the rolls and palm-leaf manuscripts slowly disappearing from view, and then the last of his beloved treasures passed out of sight. Amara turned his face away from the house of his childhood, and quitted it for ever.

At daybreak Subbadra returned home. He had met Amara on the way and had learned all that had transpired. He hurried home with the desire of consulting the Code of Manu to prescribe a suitable penance to his sister for her weakness of heart. But alas! when he came home the unfortunate girl was beyond the reach of penance and prayer. There on the bank of the Vetravati Sumati lay dead like an up-rooted creeper.

"She has added suicide to love," fiercely muttered Subbadra at the sight of her body. "I shall not pollute myself by performing her sepulture."

Unmoved by tear or sigh Subbadra stood gazing on the body of his sister, and then suddenly averting his stony stare he turned his back upon his mother's child and with prideful deliberation walked away. The golden flower lay withering in the dust.

Seven years after the incidents above narrated Subbadra and Amara were living with the sage who had promised to meet them again, in a wood at no great distance from the city of Srinagar, in Cashmere. They had renounced the world before they were admitted into the Brahmachari order by the holy man and had taken the vow of celibacy, mendicancy and houselessness. For seven years they had sedulously lived the life of the soul and suppressed the life of the senses. But still they found that their souls had not attained the purity of those who are emancipated while in the flesh. Humbly they inquired of their venerated preceptor the cause of the impediment in their path. "My sons," replied the holy man, "a great crime is on your souls, which cannot be expiated otherwise than in a new incarnation. But let karma work itself out by its own law."

"Remember, the law of karma no one will fully comprehend until the soul has absorbed the sense completely. But the record of this life will be shown you in the next. Your earnest devotion to truth has deserved it. You have acquired the right, and the great law will yield to you the secrets of this life when you reappear on the earth. But the earlier chapters of the book will remain blank to your eyes yet. You will see the workings of

nature in your own lives and in the life of another. The rest seek not to know now."

A haze came over my eyes for a moment; when I looked again the book lay in its old place, and I found the Master standing before me smiling.

"So, you have made the choice," said he. "Remember all you have read in the Book of Karma and obey the law. May peace be with you, my son!"

The mystic disappeared. I stood in bewilderment. I, Hugh St Clair, the son of an English clergyman, the pupil of a Brahman mystic, studying the Book of Karma to shape my present life by the light of what had gone before. But all seemed meaningless. What relation had the Indian idyll in the strange volume to my life?

"You will see said the Brahman youth, my guide of the morning, who had entered the library unnoticed.

"Is this in answer to my unexpressed thought?" I inquired.

"You will know in time," was the only reply I could get from the reticent Brahman, who reminded me that the time for departure had arrived.

I left the strange place in his company.

M. M. C.

(To be continued.)

WISDOM OR POWER, WHICH?

IN the descent of spirit into matter three facts are to be considered: 1st, The perfection or refining of matter to a condition of proper receptivity; 2nd, The mode of rehabilitation of such matter for the purpose of spirit possession; and 3rd, Some of the spirit qualities which seem to inhere under all circumstances.

It cannot be supposed that the Spirit of the Divine, the Supreme Intelligence of the Astral light and life, or any part of it, is forced to enter into the body of animal or plant just emerging from protoplasm. It is not consistent with Infinite Wisdom that such servitude should be necessary. But through all the rounds of primary life is evolved a more and more perfected vitality. Each succession, developing essentials, receives, renews and increases all that is worthy to be retained, even as the clay, shaped by the cunning of the potter, passes first through the hands of toiling slaves, in its passage from its earth-bound bed to the table of the skilled workman, where that which has been properly kneaded and tempered by brute force, guided only by the law of dominance, assumes, at last, shapes of beauty and exquisite finish. Thus, the act of living in any stage of development begets vitality; and from the vital force come the elements, which through the struggles of long continued discipline, develop the finest material for the construction of the living temples, intended for the indwelling of that fragment of the Divine Essence, which is about to descend into matter. Out of this refined substance, the spirit is able to cover its nakedness with a protecting shield, before being clothed with the grosser and grossest material of the purely physical. To illustrate this, suppose a

fine jewel to be carefully wrapped in soft wool, or yielding tissue, before being encased in its outside protecting box of wood, iron or bronze. It is thus guarded providently, against even the debasement of that which is its own protection. In like manner is the spirit protected by its wrapping of vitality, from abrasion against the roughness of its own personal environment. This will explain why persons of feeble vitality are more easily hurt, crushed and bruised, in their inmost souls, than those in whom vitality is more redolent.

The spirit thus clothed, may forget, under circumstances which are the necessary outgrowth of the Law of Creative Thought, its first ecstatic estate. As the cycles of eternity register their completion on the dial plates of the Universe, it may fail to remember the incidents of previous lives. But, as the needle swings always to the pole, so the soul of man is always drawn toward the Unseen. In all ages, and under all conditions, both of mentality and physical fierceness or grossness, this intangible something, this unchangeable emotion impels every race, savage or civilized, upon the earth, to acknowledge some power outside of themselves. Thus, involuntarily, they demonstrate the connection between themselves and the Infinite—the Universal Soul.

This is the corner stone of all desire for the knowledge of the Occult; for a sip of the nectar of the Gods, for the hunger and thirst after that which comes only through the entire subjection and self-abnegation of physical and personal sense, a victory which brings to the conqueror the choice between Wisdom and Power.

Men, almost without exception, desire both the Wisdom and Power of a God. Although they may desire it, they may be perfectly inert in trying to attain, or they may by intensity of purpose, take that by violence, which is spread equally before all men. If the former class could possess without exertion, then their portion would be the most abundant of all; but they are overpowered by the heat, and the length of the way is past their endurance—so that which might be possible for them, is never possessed by them. Thus the adept record, in parable, tells of a whole people, who, for refusing what was offered them, were turned back into the desert of their own imaginings, and failed to attain for themselves that which was given to their children.

Again, if there were offered, even to those who have made considerable advance in the knowledge of the Occult, one of two things, either the Wisdom or the Power of God, there are very, very few, who would not put the power before the wisdom. Neither would they stop to consider, that power in the hands of one without wisdom, or in plain language in the hands of a fool, could but end in the destruction of him who should try to use it. The ancient adepts taught this truth, when they said that Phæthon extorted from his father Apollo the privilege of driving the horses of the chariot of the sun for a single day. The result was the death of the charioteer, and well-nigh the destruction of the whole earth. This is but the story of that which would happen to all, who desire and seek power first, and

then wisdom. In the height of insane folly they fail to remember that power is the eldest son of wisdom. Whoso is wise hath power.

Whoever is content to receive power as the result of wisdom, will, from the first, know the full extent of that which may be given him, in all its forceful conditions, and can protect himself from the effects of grasping the sharp edge of the unsheathed blade in his naked hands; or from using the same indiscriminately on friend or foe. To few are granted wisdom, and to a less number comes power. They who desire both, as the result of lawful progress, and are willing in the pursuit of their object, to devote years of their lives to the attainment of Divine Wisdom, will so negative themselves and their own desires, that when the vast doors of the great temple of Isis do swing open on golden hinges and the powers of the limitless are to them free and at hand, they will desire first, wisdom, and the addition of power will be only secondary in their estimation.

In advancing toward the understanding of the Universe, we are never to try to bring down the Infinite to the plane of our finite comprehension, because the effort so made, belittles, in the mind of the finite, the Infinite expression, even as the shadow of man passing through the glasses of the optician is reduced in size and misplaced. When we perceive God only as a personal individual, our respect for Him will become simply the respect and admiration of one man for a superior man. If we recognize Him as the *Anima mundi*, Infinite and boundless; if the soul loses its selfish consciousness, in attempted contemplation of the soul of the Universe: then, that which stands to us for the Infinite, becomes both incomprehensible and beyond the mortal power of reason. This then is something to be reached for, always, and never, *no, never*, in all the cycling eons, to become a perfect knowledge; for the part can, in no sense, equal the whole. It is not necessary that we should try either to explain or to comprehend the Occult in all its wondrous manifestations. When treading on holy ground, let us take our shoes from off our feet, and let our mouths and hearts keep silence, as we do reverence in the unspoken language of the soul. It is sufficient that this which the outer cannot comprehend, is recognized and understood in all its infinitude of being by the interior vision of those whom persistence in seeking rightly, hath illuminated.

In the contemplation of the Infinite and Supreme, the soul of man should always strive to rise higher and higher, as the eagle, soaring in the sunlight, rises constantly, in proportion to his strength and breadth of wing. But there can never come to us the slightest certain expectation of attaining equality.

With this understanding, let us send our souls forth over the invisible seas, like birds trying their pinions. So shall our wisdom be increased, our powers strengthened, and our resulting knowledge deepened and broadened, until it shall indeed become "a well of living water, from which, if a man drink, he shall never thirst."

Thus they who seek Wisdom for Wisdom's sake, shall find it; and finding it, shall come into the knowledge of the power, in which and through which the higher Wisdom is made possible.

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THE FRAVASHIS.

IN the foregoing articles, we have seen that Ahura Mazd is the Divine Spirit or Spirit manifest. Conceive the First Principle to be Being unmanifest, Spirit unmanifest, Light invisible, Intelligence or Consciousness quiescent, and Ahura Mazd is respectively, Being manifest, Spirit manifest, Light visible, Intelligence or Consciousness active. He is the source and principle of all existence and He is, consequently, the Cause of all, the Creator, the Manifestor.

Ahura Mazd is the Universal Mind, the Absolute Consciousness. The principles evolving out of the Universal Mind are ideas. These are the Fravashis of the Zoroastrians and the Ideas of the Platonists. Call Ahura Mazd the Divine Being or the Divine Spirit (manifest), and the Fravashis and the Ideas are beings and souls* respectively. In like manner, they are the rays of the Divine Light, the individual Intelligences, the individual Consciousness. But there are Fravashis and Fravashis, Ideas and Ideas, Souls and Souls, and so forth.

"But first in order the better to comprehend the procession of Spirit, it should be explained that life may be represented by a triangle, at the apex of which is God. Of this triangle, the two sides are formed by two streams, the one flowing outwards, the other upwards. The base may be taken to represent the material plane. Thus from God proceed the gods, the Elohim, divine powers, who are the active agents of creation. From the gods proceed all the hierarchy of heaven, with the various orders from the highest to the lowest. And the lowest are the orders of the genii, or guardian angels. These rest on the astral plane, but do not enter it. The other side of the triangle is the continuation of the base. And herein is the significance alike of the pyramid and of the obelisk. The pyramid represents the triangle of life, fourfold and resting on the earth. The obelisk, the summit only of which is pyramidal, represents a continuation of the base, and is covered with sculptured forms of animal life. For, of this base of the triangle of life, the continuation contains the lowest expressions of life, the first expressions of incarnation, and the stream which, unlike the first, flows inwards and upwards. The side of the triangle represented by this stream, culminates in the Christ, and empties itself into pure spirit, which is God. There are, consequently, spirits which by

* These should not be confounded with the term souls as generally used by us. The word here means the Divine principles immediately and directly emanating from the Divine source.

their natures never have been and never can be incarnate; and there are others which reach their perfection through incarnation. And the genii, dæmons, or guardian angels, have nothing in common with the astrals, but are altogether different and superior in kind. Standing as they do, within the celestial sphere, their function is to lift man from below to their own high region, which properly is also his."—(*The Perfect Way*.)

In other words, nature works, as if it were, in spiral circles, and according to the laws of evolution. The individual emanations from the universal source, after passing through the various modes of substance, return to their original source but enriched with experience. There are individual emanations, however, which do not enter the material plane (or rather which are not in need of material bodies), but remain in the celestial plane, and these individualities are celestial Fravashis, comprising various orders of higher beings, known generally as gods, principalities, powers, archangels, angels, dæmons, genii, or guardian angels, &c. But the rest, which we may, in one sense, regard as being the farthest from the divine source (or rather which cannot do without material bodies) enter the material plane, and before returning to the source, pass through various stages of substance, which stages, as we have already said, are, according to Zoroastrianism, six (*viz.*, ethereal elements, watery elements, earthly elements, vegetable kingdom, animal kingdom and human kingdom.) The descent of these Fravashis, into the material plane or the taking of material bodies by Fravashis, is, considered collectively and universally, the descent of spirit into matter, or the spirit manifesting itself in the material or phenomenal form or appearance. The following quotation from the Bundais, well illustrates the object, for the accomplishment of which, Ahura Mazda exhorts the Fravashis to descend into the material world.

"Ahura-Mazda deliberated with the consciousness (bod) and guardian spirits (fravashis) of men and the omniscient wisdom brought forward among men spoke thus: 'Which seems to you the more advantageous, when I shall present you to the world? that you shall contend in a bodily form with the fiend (drug) and the fiend shall perish, and in the end I shall have you prepared again perfect and immortal, and in the end give you back to the world, and you will be wholly immortal, undecaying and undisturbed; or that it be always necessary to provide you protection from the destroyer?'

"Thereupon the guardian spirits of men became of the same opinion with the omniscient wisdom about going to the world on account of the evil that comes upon them, in the world, from the fiend (drug) Ahriman and their becoming, at last, again unpersecuted by the adversary, perfect and immortal, in the further existence for ever and everlasting."

It will have been seen from what we have stated, that Fravashis are divine principles or beings, emanating from the Divine Spirit, which is God, and can, therefore, be nothing but god-like or gods.

All the individualities on the celestial plane are Fravashis or Ideas. Nothing material or phenomenal can there exist. Those Fravashis or Ideas or Souls, that pass through the evolutionary stages of substance, though originally Fravashis, are not recognized as such, until they have arrived in the stage of Humanity,* and hence, Fravashis are, in one sense, the divine principles in human beings (as they are in reality the spiritual counterparts of everything phenomenal), though these are not, again, the same as the Fravashis of the celestial plane. To be one of the individualities of this high and divine order, a still higher stage must be arrived at by human beings. To be a Fravashi of the celestial plane, is equivalent to becoming transformed into an angel or a higher being, and this state is capable of attainment by all human beings, who act in conformity with the precepts of the Zoroastrian religion.

The celestial Fravashis are great benevolent powers, working always for ultimate good and those men who attain perfection, or who have rendered themselves capable of subsisting above the phenomenal plane, become possessed of similar capacities. The Fravashis are said to frequent places that are pure, and to love to associate with, and to live in the minds of, the pure and the god-loving. They come to one's assistance when invoked, to guard one against evil passions and evil spirits, and to further other pure objects and purposes. This view is to be found in the following quotation from the Farvardin Yast of the Zend Avesta.

"If, O holy Zarathustra, there come before thee on the ways in the corporeal world, fearful terrors, fearful events, if they come for the frightening of bodies, then shalt thou recite these words, utter these prayers, the victorious, O Zarathustra :

"The good strong holy Fravashis of the pure, I praise, I invoke, I make my own, I offer to them ; the Fravashis of the dwellings, of the clans, of the confederacies, of the regions, the Zarathustrian ; those which are amongst those now living, which are amongst the former living, which are among those about to live hereafter, of the pure, all (Fravashis) of all regions, the friendly, the kindred regions.

"Which support the heaven, which support the water, which support the earth, which support the cow, which support the children in the mothers, so that they do not die, till Vidhotus is brought hither, there collect themselves richly in them, bones, colors, sinews, increase of feet, and organs of generation.

"Which endure much, which are above all strong, high of themselves, high on chariots, above all mighty, above all powerful, which are strong in blessings, strong in victory, in fight.

"The givers of victory to the implorers, the givers of favor to the marksmen, the givers of health to the working, the givers of much brightness to those offering to them, who pray to them, contenting them, bringing gifts, the pure.

* Otherwise expressed, the divine principles are not developed as such, or sufficiently divested of material envelope, to deserve their original name until their arrival at the human stage.

"Who go most thither where pure men are, who most keep purity in mind where they are most honored, where the pure is contented, where the pure is not plagued.

"Through whose brightness and majesty goes the sun his path, through whose brightness and majesty goes the moon her path, through whose brightness and majesty go the stars their path."

A similar view is contained in the following quotation from the writings of Plotinus :—

"Individual souls, therefore, that use an intellectual organon in a conversion to their original, and have a power to benefit inferior natures—just as light emanates from the sun and unenvyingly imparts its illuminations—will be free from care and sorrow while they abide with the Universal Soul in the Intelligible World. Moreover, in the celestial region they aid the Universal Soul in governing (the World), as if they were other kings associating with the Ruler of all things and becoming his colleagues—neither he nor they descending from their regal abodes. However, when souls pass from the Universal Soul to a partial condition, and become as individuals, as if weary of dwelling with another, then each one concerns itself with its own particular affairs. When, therefore, any individual soul acts separately and for itself for any length of time, flying from the whole and revolting from it by a certain factitious difference, incapable of beholding an intelligible nature through having become a part, then it becomes solitary, impotent, and distracted with cares—since now it looks to a part, and being divulged from the universal, attaches itself to one particular nature, avoiding everything else. Hence coming hither and converting itself to that which is partial, and being spurred by total and universal natures, it necessarily departs from the whole, and regulates its partial affairs amidst its unhappy surroundings—grasping and serving externals and being present to, and profoundly immersed within, them. Wherefore, there happens a defluxion of the soul's wings, and she becomes fettered with corporeal bonds—having abandoned the innoxious work of governing a superior nature, which it performed while with the universal soul."—(*The Platonist Magazine for October 1885*).

The following quotation is from the same source :—

"To speak plainly and boldly any opinion, though it differs from the notions of others, I must say that the whole of our soul does not enter the body but that something of it perpetually abides in the Intelligible world, and a part in the world of sense. Moreover, that if the part in the sensible world conquers, or rather if it is conquered and disturbed, it does not permit us to perceive what the supreme part of the soul contemplates—since that which is understood comes to us when it descends within the apprehension of sense. We do not know anything that happens to either part of the soul until it reaches the whole of the soul."

The statement in the above, that a part of our souls abides in the Intelligible world is to be found in the Chaldean doctrine also. But it refers only to the potentiality of the divine principle in man, as part of the universal spirit, and which, when realized, cannot well be said to belong to the material plane.

It would be interesting, indeed, to read in connection with this, the reasonings of the Platonists on the subject of Ideas, and so I commend to the attention of my readers, the Introduction to the Parmenides of Plato, by Thomas Taylor, though, I should say, I am not prepared to endorse in its entirety the view expressed therein.

DHUNJIBHOY JAMSETJEE MEDHORA.

AN INTERVIEW WITH A GERMAN.

HIS figure was youthful and strong, his face expressed knowledge and happiness, his eyes seemed to penetrate into the innermost depths of my soul. I had suffered all day from a severe neuralgic pain in my face, he touched the place with his finger and the pain was gone, and did not return either the next day or afterwards. I expressed my surprise to see him so much changed from what he appeared in his physical body, and he said: "The form which you see now represents my inner self; that which you saw yesterday and which you will see tomorrow, is only an illusion. Material forms grow old in corruption; the spirit grows old in wisdom." Of the conversation that followed I will give the salient points as far as I can remember them. They treat of great mysteries, but there is no necessity to keep them secret, because only those who are wise will understand them. The sceptic who possesses not the inner light that shines into the heart, will not recognize the truths which they contain.

What is God?—"God is the purest light, life and consciousness, radiating from itself; the cause of all power, sending continually its own active forces into its own productions and raising them into higher states of existence, and thus forming a living chain, in which everything is strength, life and power.

How can we know God?—"By becoming the recipients of his wisdom."

How can we accomplish this?—"We can accomplish nothing, because we have no powers of our own; but God may accomplish it through our instrumentality, if we become free of our own will and of the bonds of self and are prepared to obey and to fulfil the will of God."

Where can we find God?—"In the centre of our own heart."

Then God is not everywhere?—"God is everywhere present, but he is not everywhere equally manifest. A superior power requires a superior form for its manifestation."

What is the origin of God?—"The first cause of all causes can have no other cause but itself, it is self-existent, eternal and not limited by relative time and space."

Why is God represented as a trinity in all religious systems?—"Because a circle or sphere cannot exist without a centre, a radius and a periphery, but the centre may be incomprehensible, the radius infinito and the periphery without any conceivable limits."

What is the origin of evil?—"The origin of good is beyond our conception of time; the origin of evil is within time. The

potency of evil existed from eternity, but evil itself was caused by a deviation from good. Evil is therefore not a cause but only an effect."

Which is the true religion?—"The one which supplies the knowledge of self."

Can man obtain self-knowledge by intellectual labour alone?—"The brain is in the cupola of the temple, but the seat of life is in the inner sanctuary in the heart. Man thinks through the brain and feels through the heart. The one is the necessary complement of the other."

What is the object of man's life?—"To free himself of everything that does not essentially belong to his being, so that his soul may be filled with the light of wisdom that comes from God."

What is the final object of man's existence?—"The attainment of the highest possible happiness by the attainment of the highest Good."

How can the highest Good be attained?—"By the attraction of love for the good."

How can we obtain a love for the good?—"By a knowledge of evil, which will cause us to flee from evil and to seek refuge in good. If the soul is penetrated by a love for the good, the inner senses of man will be opened and he will know the truth."

What do you mean by "inner senses"?—"I mean a spiritual power of seeing, hearing, feeling, smelling and tasting; a power of direct perception of which the vulgar have no conception and the learned do not even know the existence, unless they can experience it through the purity of their own hearts. Such a perception is not ordinary clairvoyance, which is a faculty that may lead into error as much as physical sight, but it is a recognition of the truth through becoming one with the truth."

Is it possible that by this spiritual perception a man may obtain knowledge of exterior things, such as cannot be found in the ordinary way?—"Certainly. He who assimilates his soul with the harmony of the universe, will see everything in the universe as if it were existing in himself."

Why do our modern scientists not possess this power?—"Because they cling to illusions, they mistake effects for causes, creation for the creative power, the external appearance for the internal truth. The fundamentals of modern science rest upon a superstitious belief that things are actually what they appear to be. Science deals with opinions, wisdom is the knowledge of the truth. Science is attained through the senses and from the exterior; wisdom is attained in the interior and comes from God."

Do you mean to say that the truth is too high for the scientists?—"No; the truth is not too high for the scientists, but the scientists are usually too high for the truth. The truth is too simple for those who love that which is complicated. They love to revel in systems that are the creations of their own phantasy, and they desire nothing but that which can be fitted into their systems."

Who are the true Adepts?—"Those who have no other desire but to love the divinity in humanity and who possess the true knowledge of all.

Who are the false Adepts?—"Those who attempt to mystify the people, who denounce the religious sentiment of man, boast of their own knowledge, quarrel about opinions and are opposed to marriage. The true adept knows that he has no life, no strength and power of his own, but that it is the power of God in himself that accomplishes everything through him. The false adept seeks for the source of power in his own self; he seeks the cause of phenomena in places where such causes do not exist; he is like a man who examines a lamp-post to find out how the gas is prepared. The true adept knows the real and attributes little importance to the phenomenal. He does not quarrel about opinions nor fight for the truth, but he knows and teaches the truth; he recognizes the sacredness of the marriage tie, and knows the divine power that is generated by true union of the souls of man and woman; he does not boast of his attainments nor pretend to be in the possession of secrets which are not accessible to others, but he is opposed to darkness, frank, open and willing to assist all who desire to come out of the shadow into the light."

F. HARTMANN, M. D.

THEOSOPHICAL LITERATURE IN TAMIL.

FOR the benefit of students of Theosophy who are acquainted with the Tamil language, I give below a list of books easily accessible to all and at the same time full of the sublimest truths of Theosophy. I beg to suggest that our Tamil Branches would be doing an important service to the cause by a careful study of them and the promulgation of their teachings in the manner they deserve.

A collected edition of these books will be of immense service both to Tamil literature and the progress of Theosophic thought, and will, I believe, produce much larger results than mere translations of neo-theosophical literature in English, as it is in a great many cases but a reproduction of these very teachings addressed to English-speaking readers, whose foreign mode of thought has necessitated greater attention to form than to substance. I feel it a theosophical duty for us to sow proper seed on the ground thus cleared, and not to convert one kind of cleared ground into another.

1. *Védântachûdâmani*:—This is an excellent work by Sivaprakasa Swamigal, with copious comments as well as suggestive questions and answers. It is a valuable text-book for advanced students, and contains an epitome of Brahma Sutra.

2. *Tatva Nijânubhôga Sûram*:—or "The essence of the realization of Truth."

3. *Atmabôdha Nool*.

4. *Vasudevamananam*:—This work explains in the form of questions and answers, divided into forty-five chapters, the forty-five Sanskrit Slokas (stanzas) of Vasudêva Yôgindra on Adwaita

philosophy. These three treatises in the order in which they are given can be studied with advantage by the beginner.

5. *Mâyâpralâpam*, or "the lamentation of Mâyâ" by Kannudaya Vallalâr, a recognised authority in Southern India. He was pupil of the great South Indian Initiate, Tirugnâna Sambandha Swamigal. It consists of about eighty stanzas. It is an allegorical and dramatic representation of the deplorable state of Mâyâ (or Avidya), when her husband the Bôdha was carried away by Chit. The poor deserted wife is indignant with her husband, who was hitherto true to her, and who now yields to the "wily charms" of an impudent stranger (Chit). Her mother is Mahâ Mâyâ; her nurse, Suddha Mâyâ; her sons, the senses, organs of sensations and the Karnas (mind); her female companions (Sakhî), Prâna and the three Saktis, called *ichcha*, *gnâna* and *kriya*. The subject of the drama is a description of the gate of Moksha, before the ultimate state is realised. Stanzas 2 and 17 represent the true relation of *Guru* and pupil.

BABAJEE D. NATH.

Correspondence.

THE SADHU OF KOTACHERU.

With reference to the description of this individual that appeared in the February number of the *Theosophist*, Mr. E. Andrew of the London Mission, writing from Anantapur, informs us that:

(1.) The Sadhu's age is about seventy.

(2.) Those who saw him fifty years ago remember him as a young man of some twenty-five years at that time.

(3.) He has cured no residents except a few ignorant, superstitious village people who say "their desire was fulfilled."

(4.) So far from being simple-minded and forgiving, the Sadhu spends his time in toddy-shops and kicks and injures people, he is also filthy in his habits.

Mr. Andrew says he has frequently visited Kotacheru during the last four years and has often seen the Sadhu who would thus appear, far from being the exalted person described by our former correspondent, to be but a member of the band of impostors so frequently to be met with. We beg to thank Mr. Andrew for his communication.

TOBACCO SMOKING.

SIR,—I have perused with much pleasure the letter on "Tobacco smoking" in the *Theosophist* for the month of April 1886.

The Theosophical Society with its branches ramifying over the two hemispheres, has been established to help humanity at large towards the attainment of moral, intellectual and spiritual perfection.

Tobacco smoking is viewed by respectable Hindus as a crime. The younger cannot smoke in the presence of seniors, and if a school-boy or a young man commences smoking before he has entered the world, he is pronounced to be leading a bad life or rather considered as ruined and having crossed the threshold of immorality.

Many scientists share in the opinion that tobacco-smoking parents injure their offspring, and in support of this I quote some observations of medical men.

Dr. Peddick said, "In no instance is the sin of the father more strikingly visited upon his children than the sin of tobacco smoking. The enervation, the hypochondriasis, the hysteria, the insanity, the dwarfish deformities, the consumption, the suffering lives and early deaths of children of inveterate smokers, bear ample testimony to the feebleness and unsoundness of the constitution transmitted by this pernicious habit."

Dr. Cleland, in his Treatise on the Properties (chemical and medical) of Tobacco, states that "the circumstances which induced Amurath the Fourth to be strict in punishing tobacco smokers was the dread he entertained of the population being diminished thereby, from the antaphrodisiac property which he supposed tobacco to possess."

"How is it then, that the Eastern nations have not, ere this, become exterminated by a practice which is almost universal? The reply is, that by early marriage, before the habit is fully formed or its injurious effects decidedly developed, the evil to the offspring is prevented; but in this country, where smoking is commenced early, and marriage is contracted late in life, the evil is entailed in full force upon the offspring."

Another scientist has observed, "The parent whose blood and secretions are saturated with tobacco, and whose brains and nervous system are semi-narcotized by it, must transmit to his child elements of a distempered body and erratic mind; a deranged condition of organic atoms, which elevates the animalism of the future being, at the expense of the intellectual and moral nature." Again, "It could be shown that the effects of the sins of a heavy smoker upon his offspring are such that any one cared two straws for any one besides himself, should abhor the thought of inflicting an injury upon any living creature, much less upon the offspring of his body begotten." And here is the law of hereditary transmission or penalty, "visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate Me." (Exodus xx. 5).

Against this it may be urged by many that sons and daughters of tobacco smoking fathers instead of becoming idiots and sickly have grown up intelligent and healthy; but I would ask a question, whether both the parents of such children were and are smokers. I doubt this. Mothers of these boys and girls never smoke. In the part of Behar where I live, I never find around me a simple intelligent man or woman, the reason I can assign is that both males and females smoke tobacco from early youth.

Mr. Albert Sims in an article in the Newpark "Herald of Health" has observed, "Parents! the voice of God speaks to you, whatsoever you sow that shall you also reap. If, then, you use tobacco or alcohol, or any other narcotic poison, and transmit to your children an inherited taste for them, and cultivate this taste by giving them tea, coffee and spices as soon as they are able to sit at your table, look to see the seed you have planted grow and bear fruit to the unutterable sorrow of yourselves and eternal ruin to your children. Look to meet your children and your children's children at the judgment day, and have them point the accusing finger at you as the cause of their eternal ruin."

From the above it might well be deduced that tobacco is injurious both from the physical and spiritual point of view, and I would therefore urge, through your columns, the tobacco using members of the Theosophical Society to leave off the bad habit they have contracted before joining this humanitarian society. If they intend to renounce every sort of worldly happiness which is transitory, they must

not be afraid of simple privation. By leaving off this habit they will not only improve their health but will be able to make large contributions to the Theosophical Society's Permanent Fund.

RAJCOOMAR ROY.

SIR,—There are certain diseases of the eye in which the field of vision is so limited that the percipient can only see single object or small portion of an object at a time and is quite unable to see all round it. Though I would not for one moment suggest that your correspondents who have penned such able and learned letters on the subject of tobacco are thus afflicted, yet I am of opinion that the subject should be treated on general principles, rather than on assertions, which are not, so far as I am aware, supported by evidence.

In the first place I admit that evil consequences follow an excessive habitual indulgence in tobacco, or any other drug, or even a moderate use of it by youths, whose bodies have not arrived at maturity. Such is the opinion generally held by the medical faculty in the West. But at the same time the leading physicians are almost unanimous in the opinion that a moderate use of it by adults does not cause any appreciable derangement of body or mind. The limited space at my disposal will not permit me to give the records of experiments and statistics upon which they base their opinion, but I will give one or two quotations, to show that such is the opinion they have formed. W. H. Corfield, M. A., M. D., Oxon., Professor of Hygiene and Public Health in University College, London, in a lecture delivered at the International Health Exhibition, stated that 'about tobacco smoking there could no longer be any doubt, as it had been thoroughly proved that in moderation it was in no way injurious.' Again, the *Lancet*, one of the two leading English Medical journals, in a recent editorial said, 'we are not, as is well known, advocates for the disuse of tobacco. If moderately and wisely employed it is a valuable sedative to the nerves, and has an especially soothing influence in the majority of instances..... Results of observation and experiment seem to suggest the conclusion that the action of tobacco is topical . . . not due to absorption, &c., &c.' There is absolutely no proof that tobacco produces injurious hereditary effects. The conclusion that its action is topical militates against such a supposition. The names of the (?) scientific authorities quoted by your correspondents are unknown to me. Judging from the loose manner in which they handle the subject, I should doubt their being known in the scientific world. As Dr. Johnson used to affirm, there are two classes of writers—those who write because they have something to give out to the world, and those who write for the sake of pice* or notoriety. The latter are especially fond of writing alarmist books on such subjects as Heredity, Aphrodisiacs and kindred subjects, which are eagerly bought by hypochondriacal and nervous persons.

As regards the psychic aspect of the question, I am of opinion that all indulgence in drugs (by which I mean, such things as alcohol, tobacco, condiments and spices) by a healthy theosophist is to be deprecated; for they are all hindrances in the path to the higher life. The question then arises, whether it is better by one great effort of self-abnegation to abjure them all, or taking the highest possible ideal to strive to reach it and at the same time gradually to drop old habits like worn out garments. This is a question for each man to decide for

* Small copper coins.

himself. Personally I incline to the second course, as experience shows that a forced asceticism strengthens the karmic attraction of habit, and causes an amount of mental friction which renders a philosophic calm well-nigh impossible. Whilst on the subject I should like to say a few words about the custom, which is so prevalent in this country of consuming betel, chillies, assafœtida, tamarind, coriander, turmeric, cloves, nutmeg, &c., either with food or on an empty stomach. Most of these things are powerful drugs, as a reference to any standard work on *Materia Medica* or *Therapeutics* will show. Their habitual use is more injurious than that of tobacco, and comes distinctly under the same category—indulgence of the organs of sensation by the use of drugs. If one analyses the reasons why people take condiments with their victuals, he will find that there is only one reason, *to enable them to eat a large bulk of food without feeling surfeit*. Besides being rather a low form of self-indulgence, this habit invariably leads to physical derangement of the alimentary canal. The chronic form of dyspepsia, which is the curse of this country, is nothing more or less than chronic inflammation of the stomach caused by the contact of these irritants. A Hindu friend said to me the other day, "I am a follower of the Homœopathic School." On his saying in answer to my question that he took a number of the condiments and spices I have mentioned, "How is it," I replied, "that you, who preach the virtues of homœopathy, take every day with your meals more allopathic pharmacopœial drugs than I should put in a dozen prescriptions?" I have not yet been answered. The Theosophist, who, whilst indulging in one drug, writes a tirade against another, can only be likened to the gentleman who dwelt in a mansion of glass, but broke all the panes through his inordinate love of heaving rocks at other people. Let not the itinerant drug store throw stones at the peripatetic chimney, as they may rebound and break the bottles.

ONE OF THE FACULTY.

THE SACRED SANSKRIT WRITINGS.

I go further than M. R. Ry. Subba Row, F. T. S., in maintaining that the Hindu sacred scriptures are all accounts of efforts *within the microcosm of man* related by Gurus to Chelas. Thus the *Manava Dharma Sastra* begins with "Manum Ekagram Asinam Abhigamya Maharishayah," i. e., the mental *en rapport* of very advanced Chelas with the Guru in Samadhi or the sixth principle. So also Valmiki in the *Ramayana* "Tatah pasyati dharmanatma Valmiki Yogam Astitah" sees directly in the higher plane of Yogic fortitude. So also the *Bhagavatam* begins with "Nimise Nimsha Kshetre Munayas Saunako Dayah, Satkritam Sutam Asinam," &c. Chelas who having conquered the bodily attachments and feeling themselves to be in the wilderness, are shown the way to further progress. The *Mahabharatam*, of which the *Bhagavat-Gita* is an episode, is a communication between Munis and the Suta-guru exactly like the *Bhagavatam*. Neither teacher nor pupil can be of this world. As the sacred writings have primarily true theosophic importance, and, lest they should be applied in the dead-letter or non-chela meaning to regulate and foster external activities, the Hindus are exhorted to hear them read and explained by the Brahmins of chela-aspiration, and never to indulge in the folly of private interpretation to advance selfish and worldly interests, and to baffle against the charities, restraints and institutions handed down to them with the blessings of their fathers, mothers and priests. Super-

stition, *alias* exotericism, *alias* Hata-Yogam, must be the primary school leading to Esotericism *alias* Karma-Yogam. The rice is covered by the husk, and we must not depreciate the stock of grain because it is rice covered by the husk. Anglicised Hindus neglect to plough and cultivate the fields, because they do not believe that there is rice within the grain or because they do not know or are too lazy to break off the husk.

The Adyar Convention, as indeed every Madham in India, should be on the model of the meetings recorded in the sacred writings, and I trust Brother Subba Row's lectures on the *Bhagavat-Gita* will command a large and attentive audience and encourage others to follow the example. I believe that every paragraph, nay every sentence of the sacred writings is pregnant with practical theosophy, and I shall be glad to take my humble part in submitting my thoughts and researches, taking the *Ramayana* as my text. Brother Subba Row may be pleased to know that number 18 is not only associated with *Nara* or *Arjuna*, but with *Nari* or *Seeta*, wife of Rama, "Ashta-dasacha varshane mama Janmani ganyate." *Kristna* and *Rama* are I believe graded as 25 in the *Sankhya Philosophy*.

I think that the influence of the Vedic chant should be brought home to the Theosophists, and would recommend that morning and evening of each day of the annual Convention a group of Vaidik Brahmins should be encouraged to recite the Vedas before and at the end of the day's proceedings.

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

K. R. M.—The best books for your purpose are the two little books by Ramkrishan Gopal Bhandarkar, published by the Bombay Educational Department. Panini's grammar has been translated into English in the *Laghu Kaumudi*, but we believe the book is now out of print. It contains the most complete grammar of the Sanskrit language, arranged in fixed rules. These are of absolute application, no exceptions being admitted, and where necessary a separate rule is inserted for a single word. They commence with certain definitions, and a system of nomenclature is adopted, by means of which whole classes of letters or grammatical terminations are indicated by means of arbitrary syllables. The great difficulty is that in this grammar it often happens that six or even more rules have to be applied for a single word, but when once the whole is mastered, the student possesses a command of the grammatical portion of the language that hardly can be attained in any other way.

Reviews.

MAHAVIDYA.*

WE heartily welcome *Mahavidya*, a monthly magazine devoted to the dissemination of Aryan Literature and Theosophical knowledge. This magazine supplies a want much felt in Bengal owing to the absence of a Bengalee magazine treating purely on Theosophical and other cognate subjects. The first five numbers of this paper is before us, and we are pleased to see that some of the best articles from the *Theosophist Journal* are being translated into it. The fifth number contains subjects on Mesmerism, Indian Pilgrimages, Patanjali Yoga Sutra, *Bhagavat Gita*,

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and Sun-worship in Europe, &c. As its annual subscription is Rupees 2 only, we hope it will be largely subscribed by the Bengalee reading public. It deserves every encouragement and we wish it every success.

SECOND ANNUAL REPORT OF THE AMERICAN BUREAU OF ETHNOLOGY.

The work of this important Bureau for the year ending 1881 has been summarized in a handsome volume got up and illustrated in a manner which reflects the utmost credit on the director Major Powell. Besides a general account of the work done during the year the report contains a series of excellent monographs on ethnological subjects giving a connected view of the results arrived at in various departments.

Mr. F. H. Cushing contributes an exhaustive paper on Zuni fetiches of which we will give a short summary for the benefit of those of our readers who have no opportunity of seeing the original.

According to the Zuni philosophy all things in the universe, animate and inanimate, belong "to one great system of all-conscious and inter-related life, in which the degrees of relationship seem to be determined largely if not wholly, by the degrees of resemblance." In this system the starting point is man, at once the most finished and yet, because the most dependent, the lowest organism. Animals are considered to be more nearly related to man than are the gods and the phenomena of the elements, and the celestial bodies are considered to be more nearly related to the gods. Wherever possible the Zunis typify natural phenomena under the form of the animals to which they trace a fanciful resemblance and the elements are worshipped under these animal forms. "For instance, lightning is often given the form of a serpent because its course through the sky is serpentine, its stroke instantaneous and destructive." "For this reason the serpent is supposed to be more nearly related to lightning than man; more nearly related to man than is lightning, because mortal and less mysterious." It seems that the Zunis have no word in their language for the general term God. Their worship is directed to the more mysterious and remote powers of nature, but these they worship through animals, regarding the latter as mediators, beings between themselves and the high gods, and so supplying a link of communication between themselves and the latter.

Mr. Cushing gives the following abstract of the Zuni Iliad which will be found interesting.

It is called "The Drying of the world."

In the days when all was new, men lived in the four caverns of the lower regions. In the lowermost one of these men first came to know of their existence. It was dark, and as men increased they began to crowd one, another and were very unhappy. Wise men came into existence among them, whose children supplicated them that they should obtain deliverance from such a condition of life.

It was then that the "Holder of the Paths of Life," the Sun-father created from his own being two children, who fell to earth for the good of all beings. The Sun-father endowed these children with immortal youth, with power even as his own power, and created for them a bow (the rainbow) and an arrow (lightning). For them he made also a shield like unto his own, of magic power, and a knife of flint, the great magic war knife. The shield was a mere net-work of sacred cords on a hoop of wood, and to the centre of this net-shield was attached the magic knife.

These children cut the face of the world with their magic knife, and were borne down upon their shield into the caverns in which all men dwelt. There, as the leaders of men, they lived with their children, mankind.

They listened to the supplications of the priests. They built a ladder to the roof of the first cave and widened with their flint knife and shield the aperture through which they had entered. Then they led men forth into the second cavern which was larger and not quite so dark.

Ere long men multiplied and bemoaned their condition as before. Again they besought their priests, whose supplications were once more listened to by the divine children. As before they led all mankind into the third world. Here it was still larger and like twilight, for the light of the sun himself sifted down through the opening. To these poor creatures (children) of the dark the opening itself seemed a blazing sun.

But as time went on men multiplied even as they had before, and at last, as at first, bemoaned their condition. Again the two children listened to their supplication, and it was then that the children of men first saw the light of their father, the sun.

The world had been covered with water. It was damp and unstable. Earthquakes disturbed its surface. Strange beings rose up through it, monsters and animals of prey. As upon an island in the middle of a great water, the children of men were led forth into the light of their father the Sun. It blinded and heated them so that they cried to one another in anguish and fell down, and covered their eyes with their bare hands, for men were black then, like the caves they came from, and naked, save for a covering at the loins of rush, like yucca fibre, and sandals of the same, and their eyes, like the owls, were unused to the daylight.

Eastward the two children began to lead them, toward the Home of the Sun-father.

Now, it happened that the two children saw the earth must be dried and hardened, for wherever the foot touched the soil water gathered—as may be seen even in the rocks today—and the monsters which arose forth out of the deep devoured the children of men. Therefore they consulted together and sought the advice of their creator, the Sun-father. By his directions, they placed the magic shield upon the wet earth. They drew four lines a step apart upon the soft sands. Then the older brother said to the younger, "Wilt thou, or shall I, take the lead?"

"I will take the lead said the younger."

"Stand thou upon the last line," said the older.

And when they had laid upon the magic shield the rainbow, and across it the arrows of lightning, toward all the quarters of the world, the younger brother took his station facing towards the right. The older brother took his station facing towards the left. When all was ready both braced themselves to run.

The older brother drew his arrow to the head, let fly, and struck the rainbow and the lightning arrows midway, where they crossed. Instantly *thlu-tchu*, shot the arrows of lightning in every direction, and fire rolled over the face of the earth, and the two gods followed the course of their arrows of lightning. Now that the surface of the earth was hardened even the animals of prey, powerful and like the fathers (gods) themselves, would have devoured the children of men; and the two thought it was not well they should be permitted to live, "for," said they, "alike will the children of men and the children of the animals of prey multiply themselves. The animals of prey are provided with talons and teeth; men are but poor, the finished beings, therefore the weaker."

Whenever they came across the pathway of one of these animals, were he a great mountain lion or but a mere mole, they struck him with the

fire of lightning which they carried in their magic shield, *thlu* and instantly he was shrivelled and burnt into stone.

Then said they to the animals that they had thus changed to stone, "That ye way not be evil unto men, but that ye may be a great good unto them, have we changed you into rock everlasting. By the magic breath of prey, by the heart that shall endure for ever within you, shall ye be made to serve instead of to devour mankind."

Thus was the surface of the earth hardened and scorched and many of all kinds of beings changed to stone. Thus, too, it happens that we find, here and there throughout the world, their forms, sometimes large like the beings themselves, sometimes shrivelled and distorted. And we often see among the rocks the forms of many things that live no longer, which shows us that all was different in the "days of the new."

Of these petrifications, which are of course mere concretions or strangely eroded rock-forms, the Zunis say, "Whomsoever of us may be met with the light of such good fortune may see (discover) them and should treasure them for the sake of the sacred (magic) power which was given them in the days of the new. For the spirits of the We-ma-a-ha-i still live, and are pleased to receive from us the sacred plume (of the heart), and sacred necklace of treasure; hence they turn their ears and the ears of their brothers in our direction that they may hearken to our prayers (sacred talks) and know our wants."

Literary Notes.

We have just received a prospectus with specimen pages of the *Sabdakalpadruma*, a Sanskrit Encyclopedic Lexicon by the late Raja Sir Radhakanta Deb of Calcutta.

The following extract will show the nature and scope of the work :—

"The Raja commenced the publication of his *Magnum opus* in his youth, when Sanskrit learning was confined to *Tols* and *Chatushpathis* and monopolised by *Brakmans* and *Vaidyas*. But even then the prosecution of its study was greatly impeded for want of a simple Dictionary in Sanskrit containing words alphabetically arranged, for though numerous *Koshas* (Lexicons and Glossaries) in that language of great value, compiled by reputed authors of different periods, were more or less available in MSS., yet their metrical composition and other peculiarities adapted to the then prevalent practice of committing every thing to memory, as well as many of them relating to different departments of knowledge, not only rendered reference to them difficult, irksome and sometimes impracticable, but inevitably led, like the acquisition of grammatical knowledge, to a mastery of the *Koshas* with their commentaries and glosses, being an arduous task for a student, which absorbed the best portion of his time and energy. Had the Raja therefore made his *Sabdakalpadruma* a mere Lexicon, it would, at that early period, have been hailed as the most precious boon to a Sanskrit student. But he had a higher aim. He smoothed the difficulty in the application of words by subjoining examples, with their authorities, in most cases, to the various senses of each word. He also kept an eye, so far as it was possible, to every quotation serving some useful or entertaining purpose, besides illustrating the word. He also supplied a string of synonyms supported by authorities and gave Bengali and Hindi equivalents of certain words."

This work being now out of print Babus Baroda Prasad Bosu and Hari Charan Bosu are about to reprint it with many valuable additions which will make it indispensable to Sanskrit students.

All Sanskritists among our members should at once subscribe for this book and each Branch ought to have a copy in its library.

We may mention that the Devanagari character will be used in the new edition.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

MATERIALISM AND THEOSOPHY.

A review of the Materialistic position and arguments, and their solution by the Esoteric Doctrine.

FEW considerations are more impressive to a reflective observer—should he but glance behind the wheel of social conventionalities—than the increasing prevalence of materialistic views among all classes, and of that lurking dread of an approaching annihilation, which rises like a pale spectre to haunt the inquirer in his lonely moments. No longer does the doctrine of despair serve as a pabulum for a clique of nihilistic philosophers: it can now marshal its adherents—whether avowed or unavowed, and the latter are the most numerous and dangerous—by their thousands and hundreds of thousands. As any secularist lecturer will gleefully inform you, it is fast becoming the only creed of the working classes in our great towns.* The same opinion—though in a less marked degree—may be advanced as to the unbelief of the gentry and middle class—the latter, as is always the case, the stronghold of dogma and the throne of prejudice, but which nevertheless is admittedly now yielding to the pressure of events. Not that the departure from the traditional faith of the country is in the generality of cases marked by an open rupture with the special religious community concerned, but from the ultra-broad Churchman, who rejects the miraculous and denies the divinity of Jesus, to the orthodox Christian, who accepts the fable of Adam and Eve and the Apple in its crude and literal simplicity, it evinces itself in a wavering belief in a future life of which there is no direct evidence. Now, as to what may be the outcome of all this,

* I refer here of course to English experiences.—E. D. F.

I will not hazard a conjecture, but it is impossible for us not to revert to the precedent of that awful revolution which marked the close of the last century, and to recall how large a part the denunciations against religion of Volney, Voltaire, d'Alembert, &c., played in the sowing of the seed of that bloody harvest, without realising the significance of the present crisis. Say what the Positivists will, materialism must breed anarchy, sensuality and revolution. The great mass of men at this stage of our evolution are not and cannot be induced to pursue an unselfish career on the strength of an appeal to considerations of pure utilitarian morality. They will seek their own gratification irrespective of the general welfare when once the conviction has forced itself on their minds that death is an eternal sleep, and assuredly the logic of their position, according to the Necessitarian doctrine, cannot be disputed.

The burning question then presents itself for solution:—Is there no possibility of a reconciliation between the strict logic of the Materialist's philosophy and the instinctive desire we almost all experience for a future state after this troublous and chequered life? An age which refuses to inquire into the evidences of spiritualism, or at best rests content with a stupid denial of the attestations of some of its most eminent exponents, will not be satisfied short of an all-embracing, all-explaining philosophy. This—the kernel of all religious and scientific truth, the veritable substratum of reality underlying the maze of wrangling creeds—must be sought for in the ESOTERIC DOCTRINE, so lately revealed by the glorious sages of the Himavat. For the sake of lucidity let me first give an abstract of the Materialist's philosophy—if indeed the latter term is not degraded by being employed to denote so shortsighted and narrow a system. Subsequently it will be apparent that the Esoteric Doctrine is the only possible harmony between the revelations of Science and the assertions of Spiritualists and Theologians.

The Materialist of the "advanced" school of speculation, represented by Vogt, Büchner, Feuerbach and Moleschott in Germany, and by Bradlaugh, Holyoake and Watts in England, excludes God—or, for simplicity's sake let us say, a Final Cause—from his cosmological system. Matter is his God and Annihilation his Heaven. Matter and force are to him inseparable, indestructible and eternal, and given these acting under the operation of natural law, the evolution of a universe and its ultimate dissolution—into its original condition of matter existing in a state of diffuse nebulousity—will occur and re-occur in a state of diffuse throughout the endless cycles of eternity. Religions he looks upon as superstitious variations of Nature-worship, religious founders as either legendary reformers or fanatic Idealists, and indignantly scouts the possibility of miracle as inconceivable, both as involving the existence of a Personal God and of a break in the sequence of causation in natural law. He regards organic and inorganic forms as merely results of accidental combinations of material molecules under varying conditions, and the soul—or what he terms Mentality—as a function of matter resulting from

certain vibrations and molecular changes in the nerve-substance of the grey pulp brain. He thus reduces thought to the level of a movement of matter. "Does not the growth or decay of intelligence proceed with the growth or decay of the physical brain, varying as it varies in youth, in childhood and in old age? And if you invest the thinking and digesting apparatus man with a soul, on what grounds do you deny one to animals, who possess the same intelligence only in a minor degree? And if you except the higher animals from the list of soulless organisms, at what point in the evolution of Nature through the vegetable* and animal world do you assume the sudden intervention of this spiritual entity, the very attributes of which your theology cannot define? In so doing you impeach the orderly development of Nature from rudimentary forms. Again, injure the brain and where is your "soul?" It is gone, it is extinguished. And if you retort that the brain is but the physical basis of the workings of an invisible mind, let me remind you that the perfection of this "physical basis" is a necessary condition of the perfection of the thinking faculty; that the brain is no passive organ as learned divines ordinarily assume, but a structure of infinite delicacy and quivering throughout with intense vitality; that, in proportion as it transcends the other organs of the body in the elaborate mechanism of its nerve-centres and cerebral convolutions, it also transcends them in the exalted nature of the function it performs—a function which, in fact, determines its very existence as a special organism." Have I stated the case for Materialism fairly? I believe the above is at least a faithful resume of that terrible doctrine. How then does the Esoteric Philosophy—or at least those crumbs of it which have fallen from the rich man's table—meet these time-honoured contentions, some of which have certainly remained unanswered since the time of Lucretius?

First of all as to the nature of the Final Cause. The Deity of the Arhats is no cloud-compelling Jove, no tyrannical space-ranging Jehovah of semi-barbarous Judaism—the hardener of Pharaoh's heart, the inspirer of obnoxious statutes and of false cosmological teaching, the instigator and abettor of countless massacres of innocent tribes,—not the anthropomorphic conception of blundering Theology, omnipotent yet all-good, conscious yet without limitation, personal yet infinite, who but mirrors man in his loftiest moments, and like some vast idol upreared by the imagination, courts the slavish adoration of prostrate humanity as he deals forth plagues, pestilence and war. No, such is not our view, feeble as words must ever be to serve as the vehicle of a conception so solemn and sublime, and which ever swells in majesty as the ideas of man slowly expand and unfold in the gradual process of evolution. To us the reverent disciples and

*The phenomena of sexual selection and actual sensation in plants are of an extremely interesting nature. Some are capable of being poisoned and visibly affected by the application of special substances; and in the *Drosera* and *Dionea Muscipula* we find a capacity to sense, destroy and digest insects. The line of demarcation between the animal and vegetable worlds cannot be defined, as the two states in fact interchain.—E. D. F.

to our illustrious teachers,—whose knowledge of the Universe transcends mortal experience—formless, changeless, unconscious and eternal is the all-pervading spirit—the Supreme Soul,—from which all things proceed and unto which all things must return.

But is this Idea—this all-pervading essence,—undiscernible save to the awakening spirit in man himself, to be approached or cajoled by the utterances of ignorant devotees and favour-seeking applicants? No, he who sows the wind must reap the whirlwind. Karma meets out impartial justice, and in her delicate scales the harvest of effects must always exactly balance the varied outlay of causes. True adoration is that yearning after perfection, that earnest struggle for the merging of the individual in the whole, which is the only aim and end of inward self-development.*

But, it may be argued by a superficial reasoner:—Whence creation, if not proceeding from the mandate of an Omnipotent ruler and controlled by his will? If we substitute for the term creation—a word which deserves perpetual banishment from philosophical dictionaries—Evolutionary process, the answer is simple. As Von Hartmann insists in his "Philosophy of the Unconscious," the First Cause of the Kosmos, or, if you will, the Supreme Soul, is imbued with an INNATE ORGANIZING AND ETERNAL IDEA of Evolution, the aim and object of the Universe being the production and perfection of individualities, finally to be merged in the Absolute, *it becoming them and they becoming it*, thus realizing the ultimate fusion of all consciousness in Nirvana, which, however, would still be differentiated—so to speak—into distinct entities by reason of the karmic associations of the absorbed individualities.

Again, the Esoteric Doctrine harmonises with the Materialist philosophy in not only admitting but in postulating in unmistakable terms the absolute indestructibility of matter and force, the impossibility of an immaterial creative power, and the successive and eternal evolutions and dissolutions of the universe—the manvantaras and pralayas of the occultist. But, although it accepts the main cosmological teachings of that philosophy, it scornfully rejects and repudiates the reasoning whereby matter is enthroned as King of kings and Lord of lords. For after all what is this deified matter? Can we ever be said to have solved the mystery of its existence or to have comprehended it by the avenues of the five senses? We regard a tree or a stone; what do we really perceive except a combination of attributes manifesting themselves in vibratory waves? We do not see nor comprehend the stone or tree itself, but only some indications of its presence, and even these only received by an indirect and circuitous method. No analysis of the nature of matter is in fact possible, for the real underlying object cannot ever be discerned by the external indications of its presence. Objective phenomena, though themselves produced by causes

* Among the many glimpses of the Esoteric Doctrine, which like stray gems stud the exoteric teachings of the Gospels, none is more prominent than the above.—E. D. F.

external to the mind, necessarily must, *as far as we are concerned* be products of our own states of consciousness. Consequently in the progress of our evolution a gradual "change must come over the spirit of the dream," and our perception of the objective world will slowly expand, until our ideation identifies itself with cosmic ideation. At present, however, it is absurd for the *uninitiated* thinker, relying on the slender and imperfect character of the evidence of the senses, to dogmatize on the nature of matter. Dealing with the religious faiths of the world, the Materialist characterises them as mere phases of the mental development of man, or to take M. Comte's classification of the three successive stages of human inquiry,* we find (1) a tendency to explain phenomena by supernatural agency, (2) by metaphysical abstractions, (3) by ascertaining the laws of succession and similitude of natural phenomena. Claiming omniscience for modern science the Materialists must necessarily denounce and repudiate every alleged "miracle" as a violation of natural law, forgetful, as even J. S. Mill suggests (Logic, p. 410, People's Edition), that an unknown physical cause might have been present to produce the special effect, wholly independent of the intervention of an imaginary Personal Deity. That such phenomena-working powers have been possessed by the greatest religious founders of history, it seems difficult for the impartial weigher of evidence to deny;† otherwise the teachings of such god-like beings as Krishna, Zarathustra, Gautama Buddha, and the Galilean Arhat, could never have secured any especial prominence in the first instance. It would be well too for the orthodox Christian to recall the fact, that the Greek words in the New Testament (*σημεῖα τέρατα ἐνδύμειν*) do not in any way convey the notion of "miracle" as interpreted by an ecclesiasticism which has long since lost the Logos of the symbolical gospels. Putting aside for the moment, however, the question of the miraculous which Materialists have long since disposed of, there remains that one serious bar to their expected triumph—modern spiritualism,—which they regard with feelings of unbounded detestation. When unable to ascribe the phenomena of the séance room to trickery, or to resort to the stupid and convenient process of a blunt denial of facts, they invent some such ephemeral theory as that of "Brain Waves," "Transferred Hallucination," "Unconscious secondary self," etc., etc., wholly oblivious of the fact that these hypotheses *do not even cover the ground*, but still leave an imposing array of occurrences wholly unexplained. Such are the (a) passage of matter through matter and movement of heavy bodies, (b) the apport of fruit, flowers, and specified articles, (c) the

* "Cours de Philosophie Positive."

† As even Archbishop Whately is forced to admit—in the earliest times of Christianity, although the "miracles" were admitted, they were not regarded as a proof of the Divine origin of the Nazarene Reformer. The charges levelled at the Founder of Christianity of employing the Black Magic of Egypt are well known. The position of the scientist is that he cannot recognize the fact of their occurrence, because they appear to involve a violation of Natural Law and the existence of a corporeal god. The orthodox however claim these phenomena as miraculous. Both parties are thus floundering in the mire.

phenomena of Psychography, (d) the so-called "materialisations," * capable of being actually handled, etc., etc. But of course nothing is simpler than to deny their occurrence under the name of modern science—a science, that deals wholly with physical data and oversteps its limits by dogmatizing on super-physical possibilities. On the other hand it must be admitted that the spiritualists lay themselves open to much criticism by imputing all phenomena to the presence of the "dear departed." Still trivial as some of these are to the outside observer, facts are facts, and no amount of verbal jugglery can disprove that point. Yet the Materialist appears to be of that opinion, as he argues them away over his Moleschott or Holyoake.

Mental Philosophy is of course a myth to him, an aimless hunt after empty abstractions. Like M. Comte he would relegate that branch of study to the physiologists with their scalpels and microscopes. No life without protoplasm; no life without carbonic acid, water and ammonia; no thought without phosphor. The Laws of the Body are the Laws of the Mind, and further speculation is useless.

Now, although organic life may only be possible—and who shall say that—under these *conditions*, it is a crude inference to gather from so simple a proposition that life itself is but the combination of certain molecules under certain circumstances, and an aspect or development of matter only. Let us see how the case stands.

In the first place we find that life exerts on those elements which serve as its aliment, an action contrary to that which is produced by the ordinary chemical affinities in its absence, and in the second place that, if we trace the chain of organized forms from civilized man down to the lowest grade of vegetable growth, in no case do we find a departure from the Law that life alone produces life. Without the presence of living protoplasm to assimilate and convert into living matter the carbonic acid, water and ammonia present in the soil and the atmosphere, there will be no development of matter into vegetable organisms, and without these there can of course be no further evolution into animal life. Whence then this original impetus determining the appearance of the primary vegetable growths? The Materialist says it is merely a question of the properties of material molecules combined in a special manner to produce this effect—a chance union of hitherto separated elements—but he has here to assume that non-living substance has developed into being, a conjecture not amenable to ordinary scientific experience. Is not the solution of the mystery of Life to be found in the original working of the universal, all-pervading principle in the elemental and mineral worlds which evolves a distinct individuality, each fresh improvement of form being the

* Has Materialism yet given us a rational explanation of the clairvoyant faculty, or does it confine itself to denying such exhibitions of a "sixth sense?" The "Brain Wave" theory usually resorted to to explain it fails signally. It however seems to resolve itself into (a) a temporary awakening of the spirit—soul, (b) reading in the Astral Light, (c) actual projection of the Mayavi-rupa to distant places. Just as Professor Owen can construct an antediluvian monster from a single bone, so from the occasional glimpses of this beautiful faculty can we construct a

nursery, as it were, of the budding soul-germ? In the same manner, as regards the assertion that thought is merely a function of the bodily mechanism, a distinction must be drawn between the *process* of thought, which is undoubtedly a material one involving chemical changes in the constitution of the brain, and the consciousness of the thinking thing, or 5th principle, which underlies the visible organism. While it is open to question whether every vibration of the grey-pulp brain constitutes a thought, it is equally certain that the immaterial mind—the 5th or reasoning principle—if present, must require, and would indeed provoke into existence, an organisation of an extremely delicate structure, to enable it to cognise at all efficiently on the objective plane. If it be objected that pressure on the brain, old age, or disease, will temporarily weaken or even destroy this intelligence, the answer is simple. Can the eye discern clearly with a mote in it, or are we to maintain that because of the presence of the mote on the cornea there is no eye behind it at all? I cite the following passage from the writings of J. S. Mill, certainly one of the most logical reasoners who ever penned a line: "Now I am far from pretending that it may not be capable of proof...that certain assignable physical modifications of the nerves may be the conditions not only of our sensations and emotions but even of our thoughts; that certain mechanical and chemical conditions may, in the order of nature, be sufficient to determine the action of the physical laws of life. All I insist upon, in common with every thinker who entertains any clear idea of the logic of science, is that it shall not be supposed that by proving these things, one step would be made towards a clear explanation.....Let it be shown for instance that the most complex series of physical causes and effects succeed one another in the eye and in the brain to produce a sensation of colour, rays falling on the eye refracted, converging, crossing one another, making an inverted image on the retina and after this a motion—let it be a vibration or a rush of nervous fluid, or whatever else you are pleased to suppose, along the optic nerve—a propagation of this motion to the brain itself and as many more motions as you choose, still *at the end of all these motions, there is something which is not motion—there is a feeling or sensation of colour.*"

But that which has hitherto been the most powerful argument of the Materialist against the possibility of a future existence, is not so much the incapacity of Theology to explain its own Pneumatology, as the dogmatic assertion that animals perish and men live for ever after the moment of dissolution. Certainly, before the publication of the Esoteric Doctrine, it was difficult for any one accepting the evolutionary hypothesis to avoid seeing to what conclusions it led.* Either the Materialist view must be a correct one, or we must concede an immortal principle to the denizens of the animal world as well as to man himself. Otherwise at what link in the evolutionary chain came the leap from mortality to im-

* With the exception of the expressions of the Re-incarnationist views of such French Scientists and Spiritists as MM. Pezzani, Figuier and Flammarion, the West until recently has never seriously contemplated this Spiritualized Evolution Doctrine.—E. D. F.

mortality? It is useless here to argue with Bishop Butler in his "Analogy," that because we see the butterfly emerging from the chrysalis, etc., that therefore we are to infer our own immortality. The retort is evident. "True, as regards the succession of physical forms, but when the butterfly dies—What then?" Theosophy now comes forward to the rescue and solves the mystery. In the infancy of the globe the universal principle interpenetrating every particle of matter, originates the countless nuclei of future individualities. From the semi-torpor of the mineral they pass into and germinate in the vegetable world, finally becoming distinct entities in the higher species of animals, and thence through myriad rebirths expand and develop in man, till the long race is run and the ascent won that leads to Nirvana.

But before closing I would ask the Materialist two questions: (1.) Whence evolution itself? (2.) Is nature eternally engaged in her Evolutionary Task with *no* aim in view? Is she an automaton, a macrocosm more lifeless and useless than the complicated machinery of some insignificant factory, which works at least for *some* result, however humble?

In fine let me add a protest against the narrow philosophy which is daily begetting a crop of soulless men and women, or at best which still further increases the difficulties that menace the monad in the great struggle for survival yet to come in the fifth Round. Materialism is Antichrist—the extinguisher of the Buddhi, that Blasphemy against the "Holy Ghost" mentioned in the symbolical Gospels.

E. D. FAWCETT.

THE NEW EPIDEMICS.*

CHOLERA, diphtheria, politics—all the evils of the century,—are thrown into the shade by the one ever-growing calamity, the new plague sent by Providence to punish us for our unbelief! PSYCHOLOGY is its name. Under the baleful influence of this new scourge, men and women are changed suddenly, without warning, between morn and noon, or the afternoon walk and dinner, into incurable maniacs. They become assassins, dishonest, immoral—criminal! It is an invisible, terrible influence; one that respects neither age, nor sex, station in life, talent, late virtues, faith or nationality: all who are drawn into its current become drivelling idiots.

Our jurymen, who, for the last decade, have been letting go unpunished every kind of criminal under the sun, are wise in their generation, as a verdict of guilty would have only reached irresponsible victims of "Psychology."

"Monomania does not exclude reasoning powers, while it develops craft and cunning to quite an extraordinary degree"—we were told by the old allopaths. 'Psychology' stands several degrees higher, especially when it is 'collective,' or, in other words, when a group of apparently sane individuals are moved to exercise it mutually upon each other. The psychological *bacteria* love to attack

* Translated from the Russian.

the great and the intellectual of the land, and fasten themselves in preference upon the cultured classes of society. Thus, we see it forcing one nation to throw *glamour* upon another—often its ally and friend; and the other nation biologising the rest of the powers into the belief of its righteousness. It moves one crowned head to bewitch another, whose possessor, thus *enrouté* by diplomacy, exercises his hypnotic power on his next-door neighbours—the rival politicians. Physicians psychologize their patients, advocates their clients, and the latter their creditors. Molière's famous query: *Lequel de nous deux trompe-t-on ici?** is reflected in the restless, suspicious eye of all one meets in society. The daughter's confidence in her mother is shaken, the father dreads his son lest he should *psychologize* him out of a cheque, and the wife avoids her husband for fear she should be *hypnotised* by him and made to tell her secrets. No more confidence is possible, for mutual trust and primitive innocence are things of the past! Friendship is dead, society disorganized, the world shaken to its foundations, and things in general turned upside down!

Why all this? Because the Medical Faculties of inquisitive Europe have made an international conspiracy to pry simultaneously into Mother Nature's Secrets. Dr. Charcot hypnotised his colleagues into investigating psychic mysteries; those in their turn deluded the London and Russian faculties: then they psychologized Germany, and tricked innocent, classic Italy into following in their steps. The result of their collective efforts was to dethrone Mesmer, to show definitely the "Grand Albert" a thimble-rigger, Apollonius of Tyana an hysterical sleight of hand man; and the whole brood of modern mediums, sensitives and theosophists a little *worse* than epileptic visionaries and frauds.

The noted,—and by the grace of God, long defunct—Commission of 1784, for the investigation of Mesmer's phenomena, had this suggestive sentence in its Report to the French Academy:

"We have thought it best not to fix our attention upon those rare, isolated, marvellous facts that appear to contradict all the laws of physical science, as those cases seem to be always the result of very complicated causes—*variable, hidden (occult?) inextricable,*" etc.†

Such a method adopted, all was delightfully easy. The members of the Committee had a good time of it. Hence the conclusive lines of the *Report*, signed by Bailly, Franklin and Darcet, stating that "the mesmeric fluid having failed to reveal itself to any of the senses of the Committee men, that fluid could not be demonstrated and proven to them."

The *naïvetés* of the Committee, or of some of them, anyhow, were unique. Thus Dr. Bailly discovered that all those "*incomprehensible effects*" and "*prodigious results,*" that "*contradict physical laws,*" were the product of imagination (see Arago's *Annuaire*, p. 420): *Vis quædam in imaginatione!* This new theory of "imagination" was very soon after declared by Laplace, Cuvier,

* "Which of us two deceives the other?"

† Arago's *Annuaire*, 1853.

Jussien, and even Dr. Gall—very poorly imagined.* This puerile sophistry was repeated by Dr. Dubois† of Amiens, who concludes his great work (page 89) with these words: "General conclusion: the magnetic fluid *does not exist*, and the means to make it act are dangerous." To make something that does not exist, *act*, and moreover act so as to be dangerous, is quite a priceless discovery. It reminds one of Dr. Magendie's later fallacy when, denying on one hand the reality of mesmeric phenomena, he asserted in the same breath that he had seen "several persons who had died under the influence of that art." (See *Letters*, by Dupau).

This Academical Report having been analyzed by Arago in 1853, Mesmer's name was hooted out of academical circles by the men of science. It was left for Dr. Charcot to resurrect the same thing under another name, and Dr. Braid's "Hypnotism" became the new slogan. Very soon Hypnotism became the happy parent of Hallucination, Delusion, Illusion, Suggestion, Thought-Transference, and PSYCHOLOGY—last and greatest of the litter.

Since then this "Septenary"—as our friends the Theosophists would call it—has become the saviour of the age. As the academicians of the last century left the more difficult problems of mesmerism untouched, so the Neuropathic physicians of our day leave the more complicated phenomena to take care of themselves. Thanks to the masses of medical works upon the new subject, we are in a position to trace back every crime to the primary cause, and to give it a scientific name. What for example was the murderess of little Sarah Baker? "An irresponsible visionary:" her voluntary confession will not stand the test of cross examination; she is detected in contradictions, and neither judge, jury, nor public shall accept her guilt: she suffers under "psychomaniacal self-sacrifice"—she must be let go scot free. See that editor of a world-known paper, on his trial for feigning abduction and seduction, while aiming in reality at the reduction of the most hateful fiendish crimes in his country. There is not one man in the whole kingdom who doubts his innocence; scarcely an honest man who would not take his hat off before him, who sacrificed himself so nobly, who risked his life and honour to protect and redeem the poor and the helpless, those of whom Christ said: "Suffer the little children to come unto me and forbid them not...for of such is the kingdom of God." Nor do the Judges of the land doubt his thorough innocence of all but a technical misdemeanour. But he had interfered with the "psychological" and biological experiments, with the *amusements* of the mighty ones of the land. The prisoner had deluded himself into a belief that his

* "It is very unphilosophical to deny the existence of magnetic phenomena, only because in the actual state of our knowledge they are inexplicable to us; for they (phenomena) cannot be imagined. (LAPLACE. "Calcul des Probabilités"... p. 348). "...the effects obtained on persons in a state of trance (*en syncope*) do not permit the doubt that...there exists an effect very real and quite independent of any participation of imagination. It is clear that they (the effects) are due to some communication established between their nervous systems" (of the magnetised and the magnetiser). CUVIER. "Lessons of Comparative Anatomy."

† Perpetual Secretary of the Academy of Medicine; author of several works besides the one from which we quote:—*Histoire Académique du Magnétisme Animal*.

psychology of pure motives and truth, of righteousness and morality, would ever prevail against the snares of the great universal PSYCHOLOGIZER—the Demon of Lust; and he shall have to suffer for such a hallucination. He who reigns supreme over the world of matter, the demon, who slumbers by day and governs from sunset till sunrise the modern Sodom and Gomorrah, the metropolitan cites of the civilized Christian nations, must not be thwarted in our century of mock piety and speculations.

Those who have grumbled against science for neglecting Psychic Phenomena have no more cause for doing so. The *savants* have analyzed them chemically and physically; weighed and measured, dissected and vivisected their subjects. The astronomers have plunged their far-seeing telescopes into the very souls of their sensitives; and the geographers suggested the unknown spots on the globe, whither the liberated spirits of the entranced *hystériques* should proceed. No details neglected, not a psychic sigh left unexplained. The investigators showed the difference between "telepathic and purely subjective hallucination;" and when *percipients* and when *agents* "were concerned in telepathic incidents." They invented new names for psychic gestures, and psycho-physical terms for thoughts and things unseen. They exerted their intellectual faculties to the utmost stretch to perceive telepathically the "pale imprisoned form" called soul, but succeeded only in finding the seat of Hysteria, the universal generator of all phenomena—objective or subjective. Sad, yet not disappointed, for they had never supposed for one moment there was anything external to man himself in the phenomena, they finally caught the dreary epidemics; and hanging their medical harps on the willows of the Salpêtrière, rested upon their laurels. They had thoroughly psychologized themselves into the belief that they had done good work; that they had nailed the shadows to their proper places, and labelled correctly every important phasis of Hysteria, Hallucination, Thought-Transference, Delusion, Illusion and Suggestion.

Can anything more be expected of the men of science? They have reached the *terminus ad quem* and now feel sure there is nothing beyond. After us, the Deluge. They seem to fancy everything is now shown to be hallucination, and nearly every action in the least abnormal proclaimed as the dreary effect of some *neuropathic* internal disorder. Bacon kindly supplied science with a new organ—*novum organum*—experience and observation; at which presumption Bodley felt most wrathful; and Hobbes attacked religion in the name of *senses and matter*. Our modern men of science go further. They attack in the name of that same inductive science—known 3,000 years ago—phenomena, the psychic nature of which they do not comprehend in the least, and oppose to moral and spiritual certitude, material or physical experiment. If we remember right, notwithstanding that sixth organ he had furnished the men of science with, Bacon had the weakness at one time to go against the rotation of the earth? The telescope had never ceased to supply him with a

subject for his epigrams, and the microscope was declared by him quite incompetent.*

But it never struck our investigators, we fear, that they may be as incompetent to handle their *psychic* microscope as the famous Chancellor was to use his telescope. At any rate they act as though they had found out the last word of psychic phenomena. To our eye they appear to have made themselves immortal in a certain fashion. For this is what they have done. Hemmed within the magic circle of their physical limitations, our great investigators seem to have worked out a complete schedule of the phenomenal hallucinations. Of the highest interest to the world in general, it is especially so to those who would like to conduct their experiments upon those lines. Thanks to them, the world has come to know that (1) A man had no need to be a regular madman, or to pass for one in the eyes of his next of kin and neighbour, to be *labouring all his lifetime under chronic delusion*; (2) A person may look terribly like a lunatic, i. e., he may be *positively hallucinated*, yet still retain, without one moment's interruption, *the full possession of his reason and senses*; (3) For, he can be a full-blown visionary, and at the same time the severe magistrate sitting in judgment over the tricks and pranks of his own nervous centres and brain pulp!

This category, of course, includes only those abnormal sensitives, who, on account of their social position, high character, and generally recognized public and domestic virtues, could not be very conveniently branded as *frauds* or *liars*.

Mediums and "somnambules" are treated with less leniency. There are two varieties in this family of "abnormals"—professional, and other mediums. A "medium may be—though generally he is not—an honest man or woman.† In this case he may be producing all his life fraudulent phenomena—with or without confederates—and help other mediums to produce the same, *firmly believing all the while* that these manifestations are produced by spirits." (!) In the other variety, the medium is *consciously* and thoroughly dishonest, an "abnormal development of cunning allowing him to perform unaided, a mass of most wonderful phenomena." The hundreds and thousands of his patrons—the spiritualists and stray *gobe-mouches* remaining, of course, firmly convinced of the reality of his manifestations—"under *mutual psychological influence* and a *collective temporary delusion*,"‡ (*sic*) which amounts to saying, that a man may assure large crowds of *sane* people that he is sitting on his own shoulders, and those "often respectable and highly cultured witnesses" believe him on his word.

As to the Theosophists and Occultists, recent developments have shown what they can be made to appear. The group being *sui generis*, a special notice is taken of them and an extra catalogue prepared. Thus we learn, that:

(1). A theosophist can be "a very honourable man, truthful and thoroughly reliable." Withal, he may help toward the pro-

* Nov. Organum, p. 29. See also Bacon by "Kuno Fischer."

† Pathological Essays—"On Mediums."

‡ Andrieu's Phenomena. See Dubois' History, etc., p. 340.

duction of bogus phenomena, remaining convinced himself of the reality of that he aids in performing by tricks. In this case, he is simply "acting under chronic or temporary psychological influence."

(2). An occultist, or a candidate for becoming one, "may be a deeply deluded maniac under every circumstance of his life." Nevertheless, this affliction "does not stand at all in his way of being a wonderfully clever man"—often a genius.

The following case will be found of paramount interest to all who would avoid falling victims to the epidemic of the age.

(3). An occultist of the modern type is an out and out *trickster*, a fraud in a clear crystal, suspected by all, known as such by the few. He is not even a *medium*—in short, has "no psychic powers whatever." Yet he may, upon entering unexpectedly and for the first time in his life a room full of strangers, and a stranger himself to all—*cause several persons in the assembly, who were unknown to him to that day, to see one and the same personality near him, a personality having no real existence and solely generated and bred in his own vicious brain.*"*

Such are the modern powers of "hallucination" and "psychology." If the learned gentlemen who have worked out the programme are asked: "But how can one with no psychic powers whatever, a suspected fraud, produce such remarkable psychological results?" The answer is ready: "The group of persons hallucinated into seeing simultaneously *that which was nowhere save in the brain of the trickster, have deliberately produced their own delusion*, perhaps—in a fit of *unmanifested hysteria*." "But the victims were unaware of the arrival of that remarkable impostor, nor had they been previously acquainted?" "Oh well...yes, quite so: Yes...but then even this can be very easily explained: They may have acted, you see, under the law of *suggestion*...Their seeing the apparition was put previously into their heads."... "By whom...? since they were mutually strangers to each other?" "Oh...well, well—*by themselves*, of course." (*sic*)

Quite so. The programme is offered to those who will accept it. Of course the *really* scientific men may be fathered only with a certain portion of it—namely, "hallucination" resulting from physiological causes. The several other paradoxical enunciations belong simply to their imitators—the smaller fry of science. But then one has not always to do with a Dubois-Raymond, a Huxley, or a Charcot.

Yet even these great men are not the inventors or the discoverers of the double action of the brain. Mysterious cases of *neuropathy*—as they now call it in France—have occurred in every age. Even during the relative infancy of Western exact science, Father Malebranche, a learned monk and physician, wrote that: "the nervous filaments may be moved in two ways, either by the *end* which is outside the brain, or by the extremity that plunges into the mass" (of the brain); and added: "If those filaments are moved by whatever influence, within the brain, *the soul perceives something outside the body*." Therefore, the mediæval physiologist

* Extracts from private Letters from an "Investigator."

knew as well as the modern that there was a difference between an optical phenomenon and a cerebral intuition.

The mediæval men of science knew something more, as also did their predecessors in the hoary antiquity. Unfortunately they had to keep it to themselves, unless they would consent to attribute the phenomena to satanic influence, when their testimony became a marketable commodity. The devil having been now discarded and discredited, the investigators have to fall back on *Diabolus Hallucination*, pure and simple—the effect of “malignant psychology.” This squirrel-like method of ever travelling around the same wheel when once set in motion by a physiological suggestion, is naturally calculated to make the heads of our investigators rather giddy and to haze their ideas. But if they sincerely believe that they are progressing thereby in the right direction and are instructing humanity, we have no quarrel with them, but rather wish them sincerely godspeed in their “collective hallucination.” Thanks, gentlemen, for that word!

X. X.

A TRIP TO KELANIE VIHARE.

BEING anxious to witness the celebration of the Singhalese and Hindu New Year at the ancient and well known temple at Kelanie,* we made up a pleasant party of friends and started from Colombo at 3 p. m. on Sunday the 11th Instant. The weather was perhaps not all that the pious pilgrims could have desired, for it rained in torrents, and the road consequently was in a condition simply indescribable; but in spite of these unpropitious circumstances the way was crowded with pilgrims in the gayest of costumes and apparently in the highest of spirits. We reached our destination about 5 p. m., and through the courtesy of the incumbent of the Temple whose name I believe is Dompe Terunanse, we were soon installed in comfortable quarters. After a pleasant conversation in the Pansala we sallied forth to look about. By this time night had fallen, but the Temple courts were all ablaze with the ruddy glow of the torches and lamps borne by a surging crowd of enthusiastic devotees,—so large a crowd, that in spite of the great extent of the premises every inch of room was occupied, and it was only with considerable difficulty that we could make our way from one shrine to another. Among those present we noticed, not only men of our own nation, but Europeans, Americans, Tamils and Cochins, and even to our surprise some Paravas and a solitary Turk—all of whom however made their offerings at the stainless shrine of our Lord Buddha. At the foot of the steps leading to the Vihare many stalls had been erected, at which the pilgrims, having performed their ablutions in the well close by, purchased flowers, incense and oil for the use in their ceremonies. At the top of the stairs we noticed a party of devoted Theosophists selling copies of Col. Olcott's *Buddhist Catechism*, which seemed to be

* Tradition has it that this ancient Temple at Kelanie was visited by our Lord, and that inside its Dagoba, there is a chair set with precious stones, the gift of the king of the Nagas.—P. de A.

in great demand. I was glad to see this, as I believe this admirable little work is doing more good to the cause of Buddhism than the Bana preaching of the majority of the priests.

Following the stream of pilgrims we enter the Vihare and pass through the outer hall, and find ourselves in the sanctum sanctorum bowing before a colossal recumbent figure of our Lord. (I wonder by the way, whether this custom of erecting such enormous images of our great Teacher may not sometimes lead the more ignorant of his followers to doubt. He was actually about the ordinary stature of mankind. Of course all educated Buddhists comprehend that the size of some of the ancient figures results from the fact, that the only way in which the untutored mind could express its conception of an intellectual giant was by depicting a physical one; but I cannot help fearing that such a representation has given rise to false notions among the illiterate.)

Round this huge image, as usual, we see the bands of color which are intended to represent the magnetic aura which the world has universally agreed in depicting, as emanating from its greatest saints. Another example of this may be observed in the aureole or halo drawn round the heads of the Blessed Virgin Mary and the Apostles in Christian pictures. The researches of the erudite Baron Reichenbach have proved there is more foundation for this world wide belief than our modern sceptics might be disposed to allow. But to return to our subject,—as the night wore on and the auspicious moment of the birth of the New Year approached, both the inner and outer circles of the Vihare were densely packed with an eager crowd of enthusiastic votaries, all awaiting with a strained expectancy the signal from without. Precisely at 3-18 A. M. the deep toned bell “rang out the old, rang in the new” and with one accord, the gaily clad worshippers raised the joyous shout of *Sadhu! Sadhu! Sadhu!* as, lifting their floral offerings high above their heads, they pressed forward to the ancient shrine. The scene at this moment was thrilling in the extreme. The graceful flowers of the arecanut waved high above our heads on every side, and the effect produced resembled exactly that of a gust of wind sweeping over a paddy field, while the lovely hues of the sacred lotus relieved the eye at frequent intervals. As in the dim religious light the wave of excited humanity surged round the feet of those gigantic and impassive statues, our minds were borne backwards along the tide of time to the days of Egyptian and Babylonian greatness, when just such crowds, bearing just such offerings, must have thronged the vestibules of Karnak and Luxor, or have trodden the courts of the Temples of Nineveh and Thebes in the palmy days of yore.

Cold and impressionless, indeed, must have been that Buddhist, whose heart did not swell with exultation at the thought that on this night millions of human beings were making this harmless and beautiful offering at the stainless shrine of

“The Saviour of the world
The Teacher of Nirvana and the Law—”

PETER DE ABREW, F. T. S.

DREAMS.

THE chronicles which I am about to present to the reader are not the result of any conscious effort of the imagination. They are, as the above heading indicates, records of dreams, occurring at intervals during the last ten years, and transcribed, pretty nearly in the order of their occurrence, from my private Diary, written down, in the first instance, as soon as possible after awaking from the slumber during which they presented themselves: these narratives, necessarily unstudied in style and wanting in elegance of diction, have at least the merit of fresh and vivid colour, for they were committed to paper at a moment when the effect and impress of each successive vision were strong and forceful in the mind, and before the illusion of reality conveyed by the scenes witnessed and the sounds heard in sleep had had time to pass away.

I do not know whether these experiences of mine are unique. So far, I have not yet met with any one in whom the dreaming faculty appears to be either so strongly or so strangely developed as in myself. Most dreams, even when of unusual vividness and lucidity, betray a want of coherence in their action, and an incongruity of detail and *dramatis personæ* that stamp them as the product of incomplete and disjointed cerebral function. But the most remarkable features of the experiences I am about to record are the methodical consecutiveness of their sequences, and the intelligent purpose disclosed alike in the events witnessed and in the speeches heard. Some of these last, indeed, resemble, for point and profundity, the apologues of Eastern scriptures; and, on more than one occasion, the scenery of the dream has accurately portrayed characteristics of remote regions, city, forest and mountain, which in this existence at least I have never beheld, nor, so far as I can remember, even heard described, and yet, every feature of these unfamiliar climes has revealed itself to my sleeping vision with a splendor of colouring and distinctness of outline which made the waking life seem duller and less real by contrast. I know of no parallel to this phenomenon unless in the pages of Bulwer Lytton's romance entitled—"The Pilgrims of the Rhine," in which is related the story of a German student endowed with so marvellous a faculty of dreaming, that for him the normal conditions of sleeping and waking became reversed, his true life was that which he lived in his slumbers, and his hours of wakefulness appeared to him as so many uneventful and inactive intervals of arrest occurring in an existence of intense and vivid interest which was wholly passed in the hypnotic state. Not that to me there is any such inversion of natural conditions. On the contrary, the priceless insights and illuminations I have acquired by means of my dreams have gone far to elucidate for me many difficulties and enigmas of life which might otherwise have remained dark to me, and to throw upon the events and vicissitudes of a career filled with bewildering situations, a light which, like sunshine, has penetrated to the very causes and springs of circumstance, and has given reality and

meaning to much in my life that would else have appeared to me futile and insignificant.*

I have no theory to offer the reader in explanation of my faculty—at least in so far as its physiological aspect is concerned. Of course, having received a medical education, I have speculated about the *modus operandi* of the phenomenon, but my speculations are not of such a character as to entitle them to presentation in the form even of an hypothesis. I am tolerably well acquainted with most of the propositions regarding unconscious cerebration, which have been put forward by our learned men of science, but none of these propositions can, by any process of reasonable expansion or modification, be made to fit my case. Hysteria, to the multiform and manifold categories of which, medical experts are wont to refer the majority of abnormal experiences they encounter, is plainly inadequate to explain or account for mine. The singular coherence and sustained dramatic unity observable in these dreams, as well as the poetic beauty and tender subtlety of the instructions and suggestions conveyed in them do not comport with the conditions characteristic of nervous disease. Moreover, during the whole period covered by these dreams, I have been busily and almost continuously engrossed with scientific and literary pursuits demanding accurate judgment and complete self-possession and rectitude of mind. At the time when many of the most vivid and remarkable visions occurred, I was following my course as a student at the Paris Faculty of Medicine, preparing for examinations, daily visiting hospital wards as dresser, and attending lectures. Later, when I had taken my degree, I was engaged in the duties of my profession and in writing for the press on scientific subjects. Neither have I ever taken opium, hashish or other dream-producing agent. A cup of coffee and a cigarette represent the fullest extent of my indulgences in this direction. I mention these details in order to guard against inferences which might possibly be drawn by superficial critics as to the genesis of my faculty.

With regard to the interpretation and application of particular dreams, I think it best to say nothing. The majority are obviously allegorical, and although obscure in parts, they are invariably harmonious, and tolerably clear in meaning to persons acquainted with the method of Greek and Oriental myth. I shall not, therefore, venture on any explanation of my own, but shall simply record the dreams as they passed before me, and the impressions left upon my mind when I awoke.

Unfortunately, in some instances, which are not, therefore, here transcribed, my waking memory failed to recall accurately, or completely, certain discourses heard or written words seen in the course of the vision, which in these cases left but a fragmentary impression on the brain and baffled all waking endeavour to recall their missing passages.

These imperfect experiences have not, however, been numerous; on the contrary, it is a perpetual marvel to me to find with what

* Many interesting and dramatic dreams are omitted from the series here given, on account of the many allusions contained in them to matters affecting the private circumstances of the dreamer or of other persons.

ease and certainty I can, as a rule, on recovering ordinary consciousness, recall the picture witnessed in my sleep, and reproduce the words I have heard spoken or seen written.

Interims of many months often occur during which none of these exceptional visions visit me, but only ordinary dreams, incongruous and insignificant after their kind. Observation, based on an experience of considerable length, justifies me, I think, in saying that climate, altitude and electrical conditions are not without their influence in the production of the cerebral state necessary to the exercise of the faculty I have described. Dry air, high levels, and a crisp, calm, exhilarating atmosphere favour its activity, while, on the other hand, moisture, proximity to rivers, cloudy skies and a depressing, heavy climate, will, for an indefinite period, suffice to repress it altogether. It is not, therefore, surprising that the greater number of these dreams, and, especially, the most vivid, detailed and idyllic, have occurred to me while on the continent. At my own residence on the banks of the Severn, in a humid, low lying tract of country, I very seldom experience such manifestations, and sometimes, after a prolonged sojourn at home, am tempted to fancy that the dreaming gift has left me never to return. But the results of a visit to Paris or to Switzerland always speedily reassure me, the necessary magnetic or psychic tension never fails to reassert itself, and before many weeks have elapsed my Diary is once more rich with the record of my nightly visions.

Some of these phantasmagoria have furnished me with the framework, and even details, of stories which from time to time I have contributed to various magazines. A ghost-story published some years ago in "London Society," and much commented on because of its peculiarly weird and startling character, had this origin; so had a fairy-tale which appeared in a Christmas Annual last year, and which has recently been reissued in German by the editor of a foreign periodical. Many of my more serious contributions to literature have been similarly initiated; and, more than once, fragments of poems, both in English and other languages, have been heard or read by me in dreams. I regret much that I have not yet been able to recover any one *entire* poem. My memory always failed before I could finish writing out the lines, no matter how luminous and recent the impression made by them on my mind. However, even in this direction, my experience has been richer and more successful than that of Coleridge,* and

* Samuel Taylor Coleridge, in the summer of 1797, had an experience—the only one in his life apparently,—which in manner and method seems identical with my own, so far, that is, as *verse* is concerned, for we have no evidence that he possessed any peculiar faculty of scenic *dreaming*. He relates his solitary experience in the following terms:—

"The author continued for about three hours in a profound sleep, at least of the external senses, during which time he has the most vivid confidence that he could not have composed less than from two to three hundred lines: if that indged can be called composition in which all the images rose up before him as things with a parallel production of the correspondent expressions, without any sensation or consciousness of effort. On awaking, he appeared to himself to have a distinct recollection of the whole, and taking his pen, ink and paper, instantly and eagerly wrote down the lines that are here preserved. At this moment he was unfortunately called out by a person on business, and detained by him above an hour, and on his

I am not without hope that at some future time, under more favorable conditions than those I now enjoy, the broken threads may be resumed and these chapters of dream verse perfected and made complete.

It may, perhaps, be worthy of remark that by far the larger number of the dreams set down in this volume, occurred towards dawn; sometimes even, after sunrise, during a "second sleep." A condition of fasting, united possibly, with some subtle magnetic or other atmospheric state, seems therefore to be that most open to impressions of the kind. And, in this connexion, I think it right to add that for the past fifteen years I have been an abstainer from flesh-meats; not a "Vegetarian," because during the whole of that period I have used freely at my meals such animal produce as butter, cheese, eggs and milk, and, occasionally, fish, though this last only when other food was not obtainable. That the influence of fasting and of sober fare upon the perspicacity of the sleeping brain was known to the ancients in times when dreams were far more highly esteemed than they now are, appears evident from various passages in the records of theurgy and mysticism. Philostratus, in his "Life of Apollonius Tyaneus," represents the latter as informing King Phraotes that "the interpreters of Visions or Oneiropolists, are never wont to interpret any vision till they have first enquired the time wherein it befell; for, if it were early, and of the morning sleep, they then thought that they might make a good interpretation thereof, in that the soul was then fitted for divination, and disincumbered. But if in the first sleep, or at midnight, while the soul was as yet clouded and drowned in libations, they, being wise, refused to give any interpretation thereof. Moreover, the gods themselves are of this opinion, and send their oracles only into abstinent minds... For the priests, taking him who doth so consult, keep him one day from meat and three days from wine, that he may in a clear soul receive the oracles." And again, Iamblichus, writing to Agathocles, says:—"There is nothing unworthy of belief in what you have been told concerning the sacred sleep, and seeing by means of dreams. I explain it thus:—

return to his room, found, to his no small surprise and mortification, that though he still retained some vague and dim recollection of the general purport of the vision, yet, with the exception of eight or ten scattered lines and images, all the rest had passed away like the images on the surface of a stream into which a stone had been cast, but, alas! without the after restoration of the latter.

'Then all the charm
Is broken—all that phantom world so fair
Vanishes, and a thousand circlets spread,
And each mis-shapes the other. Stay a while,
Poor youth! who scarcely dar'st lift up thine eyes—
The stream will soon renew its smoothness, soon
The visions will return! And lo! he stays,
And soon the fragments dim of lovely forms
Come trembling back, unite, and now once more
The pool becomes a mirror.'

Yet from the still surviving recollections in his mind, the author has frequently purposed to finish for himself, what had been originally, as it were, given to him, *αὐτίον ἔδιδον ἄνω*: but the tomorrow is yet to come."

Such was the genesis of the poetical fragment entitled *Kabla Khan*.

The soul has a twofold life, a lower and a higher. In sleep the soul is liberated from the constraint of the body, and enters, as an emancipated being, on its divine life of intelligence. Then, as the noble faculty which beholds objects that truly are—the objects in the world of intelligence—stirs within, and awakens to its power, who can be astonished that the mind which contains in itself the principles of all events, should, in this its state of liberation, discern the future in those antecedent principles which will constitute that future? The nobler part of the mind is thus united by abstraction to higher natures, and becomes a participant in the wisdom and foreknowledge of the Gods... The night-time of the body is the day-time of the soul."

But I have no desire to multiply citations, nor to vex the reader with hypotheses inappropriate to the design of this little work. Having, therefore, briefly recounted the facts and circumstances of my experience so far as they are known to myself, I proceed, without further commentary, to unroll my chart of dream-pictures, and leave them to tell their own tale.

THE DOOMED TRAIN.*

I was visited last night by a dream of so strange and vivid a kind that I feel impelled to communicate it to you, not only to relieve my own mind of the impression which the recollection of it causes me, but also to give you an opportunity of finding the meaning, which I am still far too much shaken and terrified to seek for myself.

It seemed to me that you and I were two of a vast company of men and women, upon all of whom, with the exception of myself—for I was there voluntarily—sentence of death had been passed. I was sensible of the knowledge—how obtained I know not—that this terrible doom had been pronounced by the official agents of some new reign of terror. Certain I was that none of the party had really been guilty of any crime deserving of death; but that the penalty had been incurred through their connection with some regime, political, social or religious, which was doomed to utter destruction. It became known among us that the sentence was about to be carried out on a colossal scale; but we remained in absolute ignorance as to the place and method of the intended execution. Thus far my dream gave me no intimation of the horrible scene which next burst on me,—a scene which strained to their utmost tension every sense of sight, hearing and touch, in a manner unprecedented in any dream I have previously had.

It was night, dark and starless, and I found myself, together with the whole company of doomed men and women who knew that they were soon to die, but not how or where—in a railway train hurrying through the darkness to some unknown destination. I sat in a carriage quite at the rear end of the train, in a corner

* This narrative was addressed to the friend particularly referred to in it. The dream occurred near the close of 1876, and was regarded by both recipient and friend as having relation to a national crisis, of a moral and spiritual character, their interest in which was so profound as to be destined to dominate all their subsequent lives and work.

seat, and was leaning out of the open window, peering into the darkness, when, suddenly, a voice, which seemed to speak out of the air, said to me in a low, distinct, intense tone, the mere recollection of which makes me shudder,—“The sentence is being carried out even now. You are all of you lost. Ahead of the train is a frightful precipice of monstrous height, and at its base beats a fathomless sea. The railway ends only with the abyss. Over that will the train hurl itself into annihilation. THERE IS NO ONE ON THE ENGINE!”

At this I sprang from my seat in horror, and looked round at the faces of the persons in the carriage with me. No one of them had spoken, or had heard those awful words. The lamp-light from the dome of the carriage flickered on the forms about me. I looked from one to the other, but saw no sign of alarm given by any of them. Then again the voice out of the air spoke to me,—“There is but one way to be saved. You must leap out of the train!”

In frantic haste I pushed open the carriage door and stepped out on the footboard. The train was going at a terrific pace, swaying to and fro as with the passion of its speed; and the mighty wind of its passage beat my hair about my face and tore at my garments.

Until this moment I had not thought of you, or even seemed conscious of your presence in the train. Holding tightly on to the rail by the carriage door, I began to creep along the footboard towards the engine, hoping to find a chance of dropping safely down on the line. Hand over hand I passed along in this way from one carriage to another; and as I did so I saw by the light within each carriage that the passengers had no idea of the fate upon which they were being hurried. At length, in one of the compartments, I saw *you*. “Come out!” I cried; “come out! Save yourself! In another minute we shall be dashed to pieces!”

You rose instantly, wrenched open the door, and stood beside me outside on the footboard. The rapidity at which we were going was now more fearful than ever. The train rocked as it fled onwards. The wind shrieked as we were carried through it. “Leap down,” I cried to you, “Save yourself! It is certain death to stay here. Before us is an abyss; and there is no one on the engine!”

At this you turned your face full upon me with a look of intense earnestness, and said, “No, we will not leap down, we will stop the train.”

With these words you left me, and crept along the footboard towards the front of the train. Full of half-angry anxiety at what seemed to me a Quixotic act, I followed. In one of the carriages we passed I saw my mother and eldest brother, unconscious as the rest. Presently we reached the last carriage, and saw by the lurid light of the furnace that the voice had spoken truly, and that there was no one on the engine.

You continued to move onwards. “Impossible! Impossible!” I cried; “it cannot be done. O, pray, come away!”

Then you knelt upon the footboard, and said—"You are right. It cannot be done in that way; but we can save the train. Help me to get these irons asunder."

The engine was connected with the train by two great iron hooks and staples. By a tremendous effort, in making which I almost lost my balance, we unhooked the irons and detached the train; when, with a mighty leap as of some mad supernatural monster, the engine sped on its way alone shooting back as it went a great flaming trail of sparks, and was lost in the darkness. We stood together on the footboard, watching in silence the gradual slackening of the speed. When at length the train had come to a standstill, we cried to the passengers,—“Saved! Saved!” and then amid the confusion of opening the doors and descending and eager talking, my dream ended, leaving me shattered and palpitating with the horror of it.

THE SPECTACLES.*

I was walking alone on the sea-shore. The day was singularly clear and sunny. Inland lay the most beautiful landscape ever seen; and far off were ranges of tall hills, the highest peaks of which were white with glittering snows. Along the sands by the sea came towards me a man accoutred as a postman. He gave me a letter. It was from you. It ran thus:—

“I have got hold of the earliest and most precious book extant. It was written before the world began. The text is easy enough to read; but the notes, which are very copious and numerous, are in such minute and obscure characters that I cannot make them out. I want you to get for me the spectacles which Swedenborg used to wear; not the smaller pair—those he gave to Hans Christian Andersen—but the large pair, and these seem to have got mislaid, I think they are Spinoza’s make, you know he was an optical-glass maker by profession, and the best we have ever had. See if you can get them for me.”

When I looked up after reading this letter, I saw the postman hastening away across the sands, and I cried out to him, “Stop! how am I to send the answer? Will you wait for it?”

He looked round, stopped, and came back to me.

“I have the answer here,” he said, tapping his letter-bag, “and I shall deliver it immediately.”

“How can you have the answer before I have written it?” I asked. “You are making a mistake.”

“No,” he said. “In the city from which I come, the replies are all written at the office, and sent out with the letters themselves. Your reply is in my bag.”

“Let me see it,” I said. He took another letter from his wallet and gave it to me. I opened it, and read, in my own handwriting, this answer, addressed to you:—

“The spectacles you want can be bought in London. But you will not be able to use them at once, for they have not been worn

* From another letter to the friend mentioned in the note appended to the “Doomed Train.” The dream of “The Spectacles” was assumed to refer to literary work connected with the subject already spoken of in this note.

for many years, and they sadly want cleaning. This you will not be able to do yourself in London, because it is too dark there to see well, and because your fingers are not small enough to clean them properly. Bring them here to me, and I will do it for you.”

I gave this letter back to the postman. He smiled and nodded at me; and I then perceived to my astonishment that he wore a camel’s-hair tunic round his waist. I had been on the point of addressing him—I know not why—as *Hermes*. But I now saw that he must be John the Baptist; and in my fright at having spoken with so great a saint, I awoke.

THE ENCHANTED WOMAN.

The first consciousness which broke my sleep was one of floating, of being carried swiftly by some invisible force through a vast space; then, of being gently lowered; then of light, until, gradually, I found myself on my feet in a broad noon-day brightness, and before me an open country, hills, hills, as far as the eye could reach,—hills with snow on their tops, and mists around their gorges. This was the first thing I saw distinctly. Then, casting my eyes towards the ground, I perceived that all about me lay huge masses of grey material which, at first, I took for blocks of stone, having the form of lions; but as I looked at them more intently, my sight grew clearer, and I saw, to my horror, that they were really alive. A panic seized me, and I tried to run away; but on turning, I became suddenly aware that the whole country was filled with these awful shapes, and the faces of those nearest to me were most dreadful, for their eyes, and something in the expression, though not in the form of their faces, were human. I was absolutely alone in a terrible world peopled with lions, too, of a monstrous kind. Recovering myself with an effort, I resumed my flight, but, as I passed through the midst of this concourse of monsters, it suddenly struck me that they were perfectly unconscious of my presence. I even laid my hands, in passing, on the heads and manes of several, but they gave no sign of seeing me or of knowing that I touched them. At last I gained the threshold of a great pavilion, not, apparently, built by hands, but formed by Nature. The walls were solid, yet they were composed of huge trees standing close together, like columns; and the roof of the pavilion was formed by their massive foliage, through which not a ray of outer light penetrated. Such light as there was seemed nebulous, and appeared to rise out of the ground. In the centre of this pavilion I stood alone, happy to have got clear away from those terrible beasts and the gaze of their steadfast eyes.

As I stood there, I became conscious of the fact that the nebulous light of the place was concentrating itself into a focus on the columned wall opposite to me. It grew there, became intenser, and then spread, revealing, as it spread, a series of moving pictures that appeared to be scenes actually enacted before me. For the figures in the pictures were living, and they moved before my eyes, though I heard neither word nor sound. And this is what I saw. First there came a writing on the wall of the pavilion:—“This

is the History of our World." These words, as I looked at them, appeared to sink into the wall as they had risen out of it, and to yield place to the pictures which then began to come out in succession, dimly at first, then strong and clear as actual scenes.

First I beheld a beautiful woman, with the sweetest and most perfect face conceivable. She was dwelling in a cave among the hills with her husband, and he, too, was beautiful, more like an angel than a man. They seemed perfectly happy together; and their dwelling was like Paradise. On every side was beauty, sunlight, and repose. This picture sank into the wall as the writing had done. And then came out another; the same man and woman driving together in a sleigh drawn by reindeer over fields of ice; with all about them glaciers and snow, and great mountains veiled in wreaths of slowly moving mist. The sleigh moved at a rapid pace, and its occupants talked gaily to each other, so far as I could judge by their smiles and the movement of their lips. But, what caused me much surprise was that they carried between them, and actually in their hands, a glowing flame, the fervor of which I felt reflected from the picture upon my own cheeks. The ice around shone with its brightness. The mists upon the snow mountains caught its gleam. Yet, strong as were its light and heat, neither the man nor the woman seemed to be burned or dazzled by it. This picture, too, the beauty and brilliancy of which greatly impressed me, sank and disappeared as the former.

Next, I saw a terrible looking man clad in an enchanter's robe, standing alone upon an ice-crag. In the air above him, poised like a dragon-fly, was an evil spirit, having a head and face like that of a human being. The rest of it resembled the tail of a comet, and seemed made of a green fire, which flickered in and out as though swayed by a wind. And as I looked, suddenly, through an opening among the hills, I saw passing the sleigh, carrying the beautiful woman and her husband, and in the same instant the enchanter also saw it, his face contracted, and the evil spirit lowered itself and came between me and him. Then this picture sank and vanished.

I next beheld the same cave in the mountains which I had before seen, and the beautiful couple together in it. Then a shadow darkened the door of the cave; and the enchanter was there, asking admittance; cheerfully they bade him enter, and, as he came forward with his snake-like eyes fixed on the fair woman, I understood that he wished to have her for his own, and was even then devising how to bear her away. And the spirit in the air beside him seemed busy suggesting schemes to this end. Then this picture melted and became confused, giving place for but a brief moment to another, in which I saw the enchanter carrying the woman away in his arms, she struggling and lamenting, her long bright hair streaming behind her. This scene passed from the wall as though a wind had swept over it, and there rose up in its place a picture, which impressed me with a more vivid sense of reality than all the rest.

It represented a market place, in the midst of which was a pile of faggots and a stake, such as were used formerly for the burning of heretics and witches. The market place, round which were rows of seats as though for a concourse of spectators, yet appeared quite deserted. I saw only three living beings present, the beautiful woman, the enchanter and the evil spirit. Nevertheless, I thought that the seats were really occupied by invisible tenants, for every now and then there seemed to be a stir in the atmosphere as of a great multitude; and I had, moreover, a strange sense of facing many witnesses. The enchanter led the woman to the stake, fastened her there with iron chains, lit the faggots about her feet and withdrew to a short distance, where he stood with his arms folded, looking on as the flames rose about her. I understood that she had refused his love, and that in his fury he had denounced her as a sorceress. Then in the fire, above the pile, I saw the evil spirit poisoning itself like a fly, and rising and sinking and fluttering in the thick smoke. While I wondered what this meant, the flames which had concealed the beautiful woman, parted in their midst, and disclosed a sight so horrible and unexpected as to thrill me from head to foot, and curdle my blood. Chained to the stake there stood, not the fair woman I had seen there a moment before, but a hideous monster,—a woman still, but a woman with three heads, and three bodies linked in one. Each of her long arms ended, not in a hand, but in a claw like that of a bird of rapine. Her hair resembled the locks of the classic Medusa, and her faces were inexpressibly loathsome, she seemed, with all her dreadful heads and limbs, to writhe in the flames and yet not to be consumed by them. She gathered them in to herself; her claws caught them and drew them down; her triple body appeared to suck the fire into itself, as though a blast drove it. The sight appalled me. I covered my face and dared look no more.

When at length I again turned my eyes upon the wall, the picture that had so terrified me was gone, and instead of it, I saw the enchanter flying through the world, pursued by the evil spirit and that dreadful woman. Through all the world they seemed to go. The scenes changed with marvellous rapidity. Now the picture glowed with the wealth and gorgeousness of the torrid zone; now the ice-fields of the North rose into view; anon a pine-forest; then a wild sea-shore; but always the same three flying figures; always the horrible three-formed harpy pursuing the enchanter, and beside her the evil spirit with the dragon-fly wings.

At last this succession of images ceased, and I beheld a desolate region, in the midst of which sat the woman with the enchanter beside her, his head reposing in her lap. Either the sight of her must have become familiar to him and so less horrible, or she had subjugated him by some spell. At all events, they were mated at last, and their offspring lay around them on the stony ground, or moved to and fro. These were lions—monsters with human faces, such as I had seen in the beginning of my dream. Their jaws dripped blood; they paced backwards and forwards, lashing

their tails. Then too, this picture faded and sank into the wall as the others had done. And through its melting outlines came out again the words I had first seen:—"This is the History of our World," only they seemed to me in some way changed, but how, I cannot tell. The horror of the whole thing was too strong upon me to let me dare look longer at the wall. And I awoke, repeating to myself the question, "How could one woman become three?"

ANNA KINGSFORD, M. D.

"THE DETERMINATION OF ATMA-GYANAM."

An English translation of *Atma-gyan-nirnaya* from the *Mahā-nirvāna-tantra*.

1. * UNTIL all the Karmas good and bad are run through, Moksha† is not obtained by men by (a lapse of) even hundreds of Kalpas.‡
2. Until then Jiva|| is bound by his Karmas, good and bad, as if with chains of iron or gold (he being fettered in either case).
3. The frequent performance of acts (rites) and the endurance of hardships over a hundred times, does not secure Moksha (to the Jiva) until the 'science of self-knowledge' (Gyanam) is learnt (*lit.* born).
4. By the wise and pure in heart this self-knowledge is obtained by spiritual discourses (solving the problem "Thou art It," by unselfish Karma and by the dispersion of Tamasam (delusion).¶
5. The knowledge that this world from Brahma to the herb is (illusively) formed of Maya, and that Para-Brahma (the Supreme Spirit) is the only One, the great Reality, confers happiness (to the Jiva).
6. He, who having abandoned the name and form (of every material object) has unmistakably found (ascertained) the Tatwa (Truth) in the eternal and permanent Brahma, is free from the bonds of Karma.
7. Salvation does not come from counting prayers with beads, and performing Homa§ and a hundred fasts. The embodied one is saved by the knowledge (realization) "I am he the Brahma."
8. He deserves salvation (mukti) who knows (directly cognizes) Atma as the witness (of the three conditions), the all-pervading, the perfect, the real, the non-dual of the supreme, and as though in this body (apparently) yet not in it.**
9. With no shadow of doubt he is saved, who has given up, as mere child's play, all thought about the appearances and names of objects (worldly),†† and has anchored firmly in Brahma.

* Cf. Bhagavad-gita, IV. 37 and 39.

† Salvation in Nirvana. [See 'Buddhist Catechism' by Col. Olcott. Question No. 66.]

‡ A cosmic period of 4,320,000,000 years. Vide Isis, Vol. I, page 32.

|| Individual Ego.

¶ Cf. Bhagavad-gita, II. 51: III. 19, 9 and 4: IV. 34: and V. 12.

§ A rite of pouring clarified butter over the flame.

** Cf. Utra-Gita. (Brahmanda Puranam) Chap. I. 27 verse.

†† On account of their mutability.

10. Idols of worship designed by mortals confer Moksha truly) as they become king, from the kingdoms obtained in dream.

11. The worship of statues of clay, stone, metal, and wood as Gods brings only miseries; for without Gyanam there is no salvation.

12. Alas! Cheered at the taste of the sweets (of senses), and florid with a well-nursed body from a sufficiency of food, how would they obtain emancipation if ignorant of Brahma-gyanam (knowledge of the divinity)?

13. If subsistence upon air, herbs, grain, and water alone entitles one to Moksha, then the serpents, the cattle and the aquatic birds are all saved. (The idea intended to be conveyed being that the dish absolutely has no special merit in itself).

14. The disposition of mind for Brahma ranks the highest; that for Dhyanam (contemplation) holds the middle place; that for Prayers and Supplications is low, and the lowest is the love for the non-essentials of religion (*lit.* external worship).

15. The union* of Jivatma (spirit) with the Paramatma (the Supreme Spirit) is Yoga, and the worship of Siva and Kesub is (the right one); but for him who has realized that every thing is Brahma, no Yoga, no (form of) worship (is binding).

16. Of what use are sacrifices, prayers, asceticism and rites to him in whose breast shines Brahma-gyan, which is, indeed, the highest of all wisdom?

17. What needs he of contemplation and continence, who has seen (cognized) Brahma—the non-dual and of the form of *Sat-Chit-Ananda* (existence, consciousness and bliss), and who has thus completely identified himself with Brahma?

18. For him who knows the whole universe to be (only filled with) Brahma, there is no virtue or vice, no heaven or rebirth, neither the contemplator nor the contemplable. [A complete identification with Brahma leaves no second self in existence, and as such the contemplator is non-existent, and for him too, there is none to be contemplated; the Brahma-gyana then, having shed every atom of *Ahankaram*, individual separation..., Karma cannot bind him longer to conditioned existence. He lives in the eternal.]

19. The Atma is always free, unaffected by (though in contact with) all things. What are its bonds? From what would the ignorant wish it to be set free?

20. It is the Maya (energy) of Paramatma (Supreme Spirit) that has produced the Universe; and he himself shines (resides) there as if contained in it.

21. † As the Akasa permeates everything both in and out, so does the eternally existing Atma shine (in everything) as witness (of the conditions).

22. ‡ The Atma is void of change, is not born, has no childhood, does not grow young or old, and is ever of the same form of *Sat-Chit-Ananda*.

* *Lit.* Realization of the Identity.

† Cf. Bhagavad-gita, XIII. 32 and 15.

‡ Cf. Bhagavad-gita, II. 20.

23. * Birth, youth and dotage happen of the body—not of Atma; the intellect overclouded by Maya cannot grasp it fully (*lit.* overlooks it).

24. As the one sun appears many when viewed in a cup of water, so, through Maya, Atma is thought to be many and different (in each body).

25. As the lunar rays reflected upon rippled waters impart inconstancy to the moon, the ignorant with partial knowledge from the untranquillity of Buddhi (intellect) attribute the restlessness to the Atma.

26. The Atma remains equally the same as in life, so after the dissolution of the body, as space in the jar is the same even after its dissolution.

27. Oh! Goddess! This Atma-Gyanam is the best means of obtaining Moksha, for (I speak unto you) truly the acquisition of this Gyanam gives immediate salvation undoubtedly.

28. Neither by acts (rites) nor by incantation of Mantras can one be liberated. The knowledge of Atma through Atma can save men.†

29. Oh! Benefactress! the Atma is the beloved of all objects, than which there is nothing dearer; that other (objects) become dear, it is only with respect to Atma (self).

30. Maya makes the distinctions (in objects), as the knowledge (Gyan), the knowable‡ of the Knower; but a right discrimination of them with respect to Atma melts the distinctions, and Atma alone remains (as being predicative of them).

31. Surely he has attained the Supreme Wisdom, who knows Atma of the form of and full of consciousness (chit) as the Knowledge, Knowable|| and Knower.

32. Oh! Goddess! to you I have revealed this Wisdom—the certain means of (attaining) Nirvana—the richest treasure of the four classes of religious devotees (Abadhaubs).

A. G.

SOWING AND REAPING.

(Continued from page 517.)

CHAPTER III.

A Spectral Visitor.

“HULLO St. Clair! so there you are. The world we live in is small enough after all.” Startled, I turned round at the familiar voice of the speaker; but before I could distinguish the expected face of my old friend Ravenshawe I felt the grasp of his hand on my shoulder. We could hardly move amidst the crowd of visitors who were thronging into the verandah of the pleasant little Bellevue Hotel at one of the less frequented hill stations of India,

* Cf. Bhagavad-gita, II. 13 and 20.

† Cf. Bhagavad-gita, XIII. 24 and 25.

‡ Or the known.

|| Viz. (1) Hansa, (2) Param-hansa, (3) Bahudac, (4) Cutchac.

which for many reasons shall be nameless in this narrative. The greeting though silent seemed to annihilate in a moment the long years during which we had not met and bring back the day when armed with hope we came together to join a well-known mercantile house in the commercial capital of India. But the ceaseless flow of visitors and the deafening rattle of dak-gharries left us no time for reflection or conversation. The station was not usually such a busy centre of activity. The unusual rush of visitors was due to a big hunting party, which a neighbouring Rajah had organized not far off. As it was, however, the little hotel was filled to overflowing, and not having each engaged a room beforehand, Ravenshawe and myself were obliged to occupy the only one available together. But sleep was not very certain in the din and bustle of the next day's *Shikar*, and we had met after a long time, so this arrangement suited us as well as any other.

Ralph Ravenshawe was my old chum, and we had been together a great deal until about five years before, when the death of a rich Australian uncle left him heir to a large fortune, and he sailed for Queensland to take possession of the estate which he thus inherited in Toowoomba. We had corresponded fitfully, but our friendship was of that sturdy kind which silence and distance never wither.

After dinner quiet was comparatively restored, and we sat chatting and smoking in our room, which, much to our good fortune, was large and comfortable.

“Well, Ralph,” I said, resuming our interrupted conversation, “to what strange freak of fortune is due your sudden appearance here? We all thought you were safely settled in some outlandish Bush, growing fatter and richer every day. But you don't look at all well, and the years seem to have passed over you with heavy steps. I hope it has not altogether killed your affection for S. and B: you have hardly touched your glass.”

“Your example has corrupted me, and I have become all but a teetotaller.”

“Now for your story Ralph: tell us how the world has treated you, and what wave has cast you ashore amongst us again. Fire away!” said I, replenishing my pipe. “There is not much to say” Ralph replied. “It is the ordinary humdrum story. I am engaged to be married to Grace Stanley you know, the daughter of Richard Stanley. You must remember the old man and the exciting pigsticking we once had on his tea plantation. Grace was away at the time. Those days are gone. It was before you became a philosopher and took to studying Sanskrit with that strange Brahman you picked up at Benares.”

“Oh, yes. I remember the old man very well, and I think I saw the young lady too at one of the Vice-Regal balls. But tell me, is not the old man dead?”

“Yes, he came to Toowoomba with Grace, and there he died more than a year ago. It was a short time before his death that we became engaged. After that Grace went to some relations at home, and has been back about three months at her father's old

place not far from here. Our wedding is fixed for the next month, and after we are married and all her Indian affairs are put straight we intend to go home and settle down at some quiet country place. Are you as keen on the subject of celibacy as you were under the old Brahman's tuition? I see you are still sticking to your Vegetarianism. The wonder is you don't become a fakir outright, and give up the world and civilization all at once. Have your studies gone deeper and revealed to you the secrets of the other shore of death?"

I was startled by a deep note of serious and almost melancholy earnestness in Ravenshawe's voice, so different from the good-natured humour with which he was accustomed to refer to my "eccentric studies in Brahmanical superstition."

"My dear Ralph," I said, "that is one subject which you never understood, and it is right and proper that you should not trouble yourself about the mysterious side of existence. Yours has been a happy, free life, and you have nobly filled the measure of manhood as you understood it. But there are problems of life and death, which possess a fascination for those who study them, which cannot be explained to others. Your robust common-sense life has kept all such mysteries from your path."

There seemed to be momentary agitation in Ralph's breast, as if he suppressed a rising sigh. For a while he remained silent; then, turning his face a little away, said with a smile:—

"I am not so sure of that. This time when I was passing through Bombay I went to see the Karli caves. I was going to return when I was overtaken by a severe thunderstorm, got wet to the skin, and was in a very wretched plight altogether. I was alone, and did not exactly know what to do. Fortunately I met a Brahman youth, who took me back into the cave where he was living, and made me quite comfortable. He seemed to have every thing ready for me in that strange place, and said his Master had told him to expect me. Of course in spite of my gratitude for his hospitality I did not exactly believe in the supernatural. But any way what he said to me about my own past life was strangely true—things which no body could have known by any normal means. He told me of my engagement to Grace, and warned me of an impending catastrophe. When I came back to the station at Tarma a boy gave me a letter in English. Before I could ask him any question he was gone. The letter I have with me now and will read to you."

He took out a letter from his pocket and read:—

"Nothing happens by accident. Let the Saheb remember the interview with the Brahman youth. The future will explain more."

"How is it signed?" I inquired.

"Only 'The Brahman Stranger'," said Ralph. "Supernaturalism apart," he went on, "the young Brahman showed a wonderful knowledge of life, which for a person in his position was simply marvellous. I shall remember the interview for this reason if for nothing else."

I asked him for a description of his strange host of the cave. For aught I knew it might have been the young mystic, my guide to the subterranean temple. But on this point I thought it pru-

dent to be silent. And as it was Ralph gave me no opportunity to act otherwise.

"Of course, old chap," he said abruptly, "you are coming to see Grace with me to-morrow. She won't forgive me if I don't bring you to her as you are so near. You are in no hurry during these holidays. No excuses, old boy."

Ralph was his old self then, and with his usual decision of character made up the programme for the next day.

Grace Stanley had come back to the old tea plantation principally on account of her health, which had suffered much from the worry and fatigue of nursing her father through his last illness. She intended also to take that opportunity of arranging all matters of business with Mr. Barlowe, who managed her father's affairs during his life-time and continued to do so after his death. I knew Barlowe very well, as he had several times come down to Bombay to transact his principal's business with our firm. In Mrs. Barlowe Grace had found a mother, ever since she had lost her own. So Grace in her home was not entirely desolate, although hardly any other European family lived within visiting distance. But she was in no need of society, her time being almost entirely taken up with painting, of which she was passionately fond. Every thing weird and strange had a great fascination for her, and she was in no want of subjects among the sylvan enchantments embodied by the venerable banyans on the estate and in the romantic forest of stately deodars. Her imagination was quick and strong, and the life-like representation of Indian legends on her canvas were worthy of all the admiration they received. She carried off the first prize at the Simla Fine Arts Exhibition by her works in oils. This was the information about his *fiancée*, which I gleaned from Ralph before we went to bed that night. Contrary to our expectations the preparations for the *shikar* did not begin till early morning; so the quietness of the first part of the night was not disturbed and our wearied frames did not require much provocation to sink into sleep.

I did not know how long I had slept when I awoke to see a broad band of light which seemed to grow on the wall facing me. My first impression was that some of the sons of Nimrod were moving about with their torches, but it had to be given up as the light was much paler and steadier than what it ought to have been upon this supposition. The strangest feature of it all was that the light seemed to grow and expand in area. My knowledge of the occult side of nature, which I had gained from my venerated Brahman teacher, prevented any alarm being felt at this unexpected sight, but was not extensive enough to explain the mystery. Suddenly the wall seemed to vanish from view, and its place was occupied by a house, the general appearance of which showed that it did not belong to India. A female form slowly emerged from the house and glided into our room. She stopped at the head of Ravenshawe's bed, and bent over the sleeping man. Then, with a look of intense agony and horror, melted away. Ravenshawe groaned in his sleep.

The vision seemed to harrow my soul, and left an indelible impression upon my mind, which starts into life at the slightest touch of thought. Even as I write I see the sleeping form of

Ravenshawe and the spectral visitor holding up her babe as if she would place it in his unwilling arms. Further sleep that night was naturally out of the question. The face of the phantasm held my imagination in an iron grip. A thousand nameless thoughts and formless fancies spread their cloudy wings around me. Ah! Ralph, Ralph! A cruel suspicion began to writhe like a serpent in my breast. I tried to crush it, but could not. Was it the picture of some deed of Ralph's, my more than friend and brother, that the memory of the earth yielded to me by night? Or was it but the phantasy of a night-mare, transferred from his brain to mine and objectified by my peculiarly sensitive constitution? It was too strongly printed on the astral atmosphere to be the mere phantasy of a dreadful dream. I cannot, I will not see the truth. Ralph, I loved thee as a brother, and so I shall in spite of earth and hell and thee. But Ralph, why didst thou not die, with thy soul as pure and spotless as the bright moonlight streaming in through that window? Why didst not thou die at the moment when I saw thy vessel devoured by distance, as I stood on the beach at Bombay? Now the iron wheels of retribution must move on.

The next morning as the *dák ghári* (Indian Mail Cart) rattled along the uneven road which led to the bungalow of Ravenshawe's friends, neither Ralph nor I spoke much. After a few sporadic attempts at conversation, provoked by the superb loveliness of the scenery which surrounded us, Ravenshawe fell into a kind of reverie, in which I did not seek to disturb him. I was too full of the night's events to think of anything else. We proceeded in silence. Towards dusk Miss Stanley and Mr. and Mrs. Barlowe joined us some distance from the plantation. As the twilight was most delightful we decided upon walking there, leaving the servants who accompanied the party from the plantation to bring up our luggage.

The very sight of Grace seemed completely to transform Ralph. Like the autumnal cloud in the Indian sky the gloom disappeared from his face almost instantaneously, leaving it radiant with the pride of manhood and the pure affection of a virgin heart. All pain and misgiving were swept out of my mind by the strong current of affection that seemed to flow between Grace and Ralph. I could not believe such a beautiful flower of love could grow on unclean ground. I was relieved; and the happy scene before my eyes obliterated the haunting shadows of the nightly vision.

Grace Stanley was a tall, thin girl with that kind of clear, transparent complexion which is such a rare sight under the Indian sun. A mass of silken auburn hair of the finest texture shaded but did not darken the exquisitely chiselled face, which instantly reflected every thought as it rippled in her breast. Bright forms, born of the spirit within, mirrored themselves in her large brown eyes and illuminated her countenance. Her features housed a thousand airy expressions whose timorous steps defy alike the painter's brush and the poet's pen. Such was Grace Stanley, more fitted by her weird, ethereal beauty to be a sybil of the inner sanctuary than to deserve a more common-place lot.

A breath of involuntary regret came through me at the thought of the bonds of matrimony that she was going to impose upon herself, and the fate that might have been hers if times had been different.

Ravenshawe seemed to inhale a strange exuberance of spirits with the air of the plantation. Brilliant as Ralph usually was, his brilliancy at dinner was a surprise to me, even after years of intimate friendship. The unexpectedness of his impassioned rhapsodies on Grace's really fairy-like paintings and his criticisms on art in general disclosed a keen philosophical insight and a power of poetical expression which simply amazed us.

As soon as there was a lull in the sparkling observations that Ravenshawe showered upon us, Mr. Barlowe excused himself as the homeward mail started the following morning, and went to his bungalow to write his letters. Mrs. Barlowe, upon whose matronly constitution Ralph's conversation had a remarkably tranquillizing effect, was reclining in a huge arm chair, silent, perhaps half asleep. Grace began to play upon her favourite instrument, the Indian *Setar*, and the depth of mystic melody that she evoked from its strings stole over us with its tuneful foot-falls, disclosing glimpses of a life which the mystic feels and the poet fancies. A low breeze was moaning over the rows of tall casurena trees, that surrounded the house casting fitful shadows in the uncertain moon-light upon the verandah which opened out of the drawing-room where we sat. As the music ceased the breeze gave a long wail among the casurenas; the sound was weird, uncanny and full of meaning. Grace was much startled. On looking up I noticed a change in Ravenshawe, a pallor spread over his countenance, and he looked as if he was suppressing some powerful mental perturbation. The weird wail came again, this time more piercing though not so loud; and the strangest feature in it was that it began to assume a certain resemblance to a half-suppressed human cry of agony. Grace drew nearer to Ralph, and put her hands on his shoulder. To break the mysterious spell that seemed to cast its net upon us, I said to her:—

"Miss Stanley do those weird forms you endow with life on your canvas often join in a chorus to your music? The moanings of the wind have become uncommonly humanized in this enchanted bower."

"You are not far from the truth, old boy, enchanted castle indeed. What with the embodied witcheries named Grace, the paintings, the music, the surroundings in general and the incidents of the day, I am fit only to play the part of the captive knight," struck in Ralph with a visible effort.

"You two seem very much amused," said Grace, "but I feel oppressed with a vague, indistinct sense of some terrible calamity. Never has the wind spoken to me with so much purpose and meaning. It brings back to mind a strange prophecy made about me as a child by a fakir, to whom my nurse used to go for instruction. I was only seven at the time of the occurrence, but it made such a deep impression on me that it has returned time after time."

"Has the prophecy any connection with the mysterious airy tongue speaking among the trees?"

"Yes, it has. You know what importance an Indian woman attaches to the marriage of her daughter, and how early they begin to think of it. Well, Motee was more than a mother to me, even while my mother lived. My mother's delicate health prevented my being very much with her. Mrs. Barlowe," she said, turning to the amiable lady who lay back on her chair in a profound slumber, "was my governess before she married. She and Motee were the only mothers my childhood knew. Well, Motee consulted the holy man about my marriage, as she told me afterwards, but the father wanted to see me once before he would give an opinion. Motee took me out for a walk one morning, and we passed the fakir's hut under the great banyan tree by the side of the brook at the eastern extremity of our plantation. The fakir looked at me hard with his glistening small eyes and said: 'The Missy-baba (European girl) will be happily married unless the *devas* (gods) give her three warnings before her wedding comes off. But, when the *devas* do give the warning, some terrible catastrophe will come to pass—'"

"It has come to pass!"—a hollow unearthly voice repeated from the corner of the room beyond the piano. And a strange cry of anguish vibrated into our very souls."

"The warning has come!" almost shrieked out Grace, and covered her face with her semi-transparent hands. At that very instant Ralph cried out

"What is that infernal voice?" and nearly jumped out of his chair, but seemed to be mysteriously struck down and to become nailed to his seat.

A column of ethereal vapour, like a spray of moonlight, began to collect in the corner where the mysterious voice was heard. Slowly it began to draw near us and gather shape and consistency, till at last, within a few feet of Grace and Ralph, there stood the strange phantasm of my nocturnal vision. She cast a look of fiendish triumph on the lovely form of the girl who had clung in terror to the palpitating breast of Ralph.

Slowly the apparition stretched out her arms towards Ralph and seemed to touch him. But, though motionless, he appeared to elude the contact like an image in the looking glass. For a moment I saw Grace Stanley enfolded in the spectral embrace, and then her slight frame fell upon the floor, and the spectre vanished. Bursting the awful spell I hastened to raise her and found her senseless. Ralph was stupefied, though not unconscious.

CHAPTER IV.

The Memory of the Earth.

IN the confusion of awakening from her deep torpor Mrs. Barlowe was ready to scream with the vague feeling that something crushing and awful had occurred. But the sight of the reality tied her tongue. A strange and unaccountable feeling of strength held me up, and I felt as though I were the master of

the situation. I impressed upon Mrs. Barlowe the necessity of coolness, and she seemed to obey me like a docile child. I called the servants in, and Grace was carried to her room, followed by Mrs. Barlowe weeping. I placed Ravenshawe on a sofa, loosened his collar, bathed his head with cold water, and then leaving his Indian servant to fan him, I went in search of Mr. Barlowe.

Mr. Barlowe's bungalow, as mentioned before, was not very far off, and, as the bright moon had not yet gone down, I went alone to prevent all needless alarm. My way lay among rows of tall pines, whose leafy ranks were pierced through and through by the silver darts of slanting moonlight. But my mind was too much dominated by the oppressive incidents of the evening to cast more than a passing glance at the silent communion of earth and heaven, which at other times would have inspired other thoughts. All thought was now annihilated by the unearthly image, the horror-struck face of Ralph, and the sweet, drooping countenance of Grace. Oblivious to all else I plunged into the living mass of pines. Some distance before me stood the tall figure of a man, robed in white. The figure looked as though the restful light of the moon had crystallized into the form of a human being. I approached the spot and was startled when I recognized my Brahman preceptor.

"Well, Punditji," I said after the first greeting was over, "to what good fortune do we owe your visit here?"

"By this time, you ought to know better than ask such questions. Do you remember when your steam launch was devoured by the angry waters of the Krishna, and you jumped into what you thought the jaws of certain death with the *Bhagavadgita* in your hand? Do you remember what you said when your manly lifeless body revived on a bed of reeds and rushes on the bank? Have you forgotten your promise?"

"No," I said almost ashamed of myself. "I promised never to be surprised, and never to ask questions. But if your Lordship will remember, my question was one in form but not in substance."

"Ah, my good friend," replied the venerable Brahman in good English, "I have always said the son of the Englishman is a great logician and will argue with King Yama on his death-bed. But enough of that. You have felt the first turn of the wheel of karma. Your Ralph Ravenshawe, though living, is more than dead. In him insanity has usurped the throne of reason. But leave him alone to his karma. Now, listen. The English girl is a strange creature: not many such are born every day. You must watch at her bed side, and expect me there at the third watch of the night."

After giving me a few hurried directions, the form melted away into the sleeping moonlight. Strange as the incident may seem to the reader, it was not so to me. During the course of my instruction under my venerated teacher I had learned enough of practical psychology to understand the nature of the mysterious power which some abnormally constituted persons naturally possess and others acquire by a long and laborious course of training, and which enables them to temporarily separate the soul from the body and project it at will to any part of the globe. The incident on the

river Krishna, to which the Mystic referred, was the first time that I had received a practical demonstration of what I had before but theoretically studied in Sanskrit writings, the names of which are too strange and outlandish for English ears.

I found Mr. Barlowe sitting at his writing table with a whole heap of books and papers before him. I told him briefly what had occurred. He jumped up from his chair with a vigour which his burly frame hardly warranted, and came to the side of the table where I was standing.

"What!" he said, "further complications! Here, Madhu,—I will send him off at once for the doctor. But you know enough of medicine, St. Clair, to be useful now. Is Ravenshawe dead? Oh, Grace, my poor girl!"

"No, but his life will be a death. His will be the maniac's life of horrors. May his soul be in peace! Miss Stanley is in a very critical condition."

"And you have come to tell me that. For Heaven's sake go and attend to her. You seemed to be more attentive to the miserable beast of a cooly who had the cholera, you remember. You put off the pig-sticking to look after him, and you don't move your little finger for Grace. You know a double murder will be on your head. For I tell you Mrs. Barlowe will never survive the loss of her Grace. Go, run to her and do something."

"The best thing to be done for Miss Stanley now is to let her alone for a little while. Later on I shall see her. The ayah and I between us will watch her through the night until Dr. Christopher arrives. If you send for him now I dare say he will be here by day-break. But where is the doctor of the plantation?"

"He is gone on seven days' leave. We must telegraph for him. But, you know, he is good enough for the coolies, but not for Grace."

"Be cool Barlowe," I said, "I shall do all that has to be done. But you must exercise your influence with Mrs. Barlowe to keep her away. She will only make herself ill with excitement. With the ayah's help I shall do all that is necessary."

Half an hour after I was in Grace Stanley's room, from which Mrs. Barlowe had to be literally torn away. The ayah lay on an improvised bed outside the room, so as to be in readiness when I called. I stood by the side of Grace's bed, feeling her pulse, which was feeble and fitful. I thought of Ralph in the drawing-room, worse than dead, and I thought of the past and the strangeness of the occurrences, which had followed each other with breathless rapidity bringing desolation on every side. I looked at the unconscious form of Grace Stanley. The plucked flower seemed to be already withering. The moonlight fell on her colourless face, her lips like two crushed leaflets, her arms intertwined one with the other, and her bright white teeth. In the moonlight she looked like a denizen of the world of dreams. Ah! Master, you have conquered: life is but a dream. The dream of Brahma is the day of man. Grace breathed a deep sigh and opened her large brown eyes in bewilderment; she did not seem to recognize anything, and, as if oppressed by the

struggles of the mind to adjust itself to the surroundings, closed them again with a feeble groan; a few tear-drops ran down her cheeks. I was relieved at the signs of approaching consciousness, and hastened to give her some medicine. As I touched the medicine bottle which stood on a small table by the bed-side, I received a strong shock as if from a powerful electric battery, and at the same moment saw the astral body of the Punditji standing in the middle of the room. I kept quite still while he looked towards the door in silence. He approached me slowly and pointing to Grace said:—

"She is awake, but not strong enough to speak. Put your hands on her forehead."

I did as I was told, and Grace heaved a sigh, deep and long. Then with a sudden impulse she sat up in bed, with her hair streaming down and her eyes fixed as if on some invisible object. Punditji warned me in a whisper not to move or speak unless at his direction. I sat spell-bound in my chair.

"There, I see Ralph," exclaimed Grace. "He sees me not. It is a splendid ball room, and he stands amidst a throng of brilliant men and women. Ralph is the handsomest man in a company of handsome men. He meets a beautiful brunette, the queen among the women there. The music bursts into waves of dance-provoking enchantment. Ralph and the brunette are borne along the waves. I cannot see the face of his companion. A thick cloud enfolds it. Ah! what unspoken thoughts radiate from her, assuming the shape of transparent luminous snakes that wriggle and wriggle round him. Now they dart into his eyes and twine round his brain and heart, fold after fold. Ha! there is another which strikes his lips, and like a slender thread of smoke penetrates into those bright spots in his heart and obscures them. There's yet another, that like the vapour of some subtle poison sinks into the bones of his fingers and with lightning speed courses through every fibre in his body. With impotent violence the blood rushes in tumult through his veins and arteries. Alas! they cannot quench the fire that burns with greyish smoke all through his body. The silver thread of will that holds him to his beautiful soul hangs loose. He trembles. Would that I were with you to pour out my heart and soul in tears to save you from that conflagration! His strong frame trembles at the violent earthquake which convulses his whole nature. He is gone. I see him no more."

Punditji silently directed me to put my hands on her head.

"Thank you," said Grace as I took off my hands. "Yes, he is there, the woman sits by his side in all the voluptuous langour of fatigue. She speaks to him but I cannot hear, though I see the psychic maelstrom of passion. I feel its area of suction spreading. I see many who innocently and unconsciously stand on the shore drawn more and more strongly into smaller whirlpools which proceed from the parent source in Ralph and the brunette. She turns her face; the thick cloud which surrounded it becomes thinner and more transparent. It disappears. Good heavens! it is she."

Grace Stanley fell back upon the pillows of her bed as if shot. At the Master's direction I put my hands upon her again. She revived and tried to raise her head, but did not succeed. I removed the pillows in obedience to the silently expressed command of the Brahman mystic, and she lay flat on the bed.

"A neat little cottage it is. The moon, like hope in a heart of despair, breaks into a thousand fragments on the tremulous surface of the lake. What beautiful trees bend over the cottage as if in affection. Ralph leans against a tree, tracing figures on the earth with his stick. A gentle movement of the creepers and the jessamine bushes, and a shadowy form appears at a distance. It is she. Ralph embraces her. They sit on a garden seat on the verandah, her one hand in Ralph's and the other round his neck. Her head droops until it rests on Ralph's shoulder. Oh, again those serpents; they wriggle and flash from the lips, eyes, nostrils and finger-tips of the two lovers.

"Who is that old man, standing before them with a revolver in his hand? She starts up. Ralph moves aside. There is smoke issuing from the tube of the murderous weapon. Ralph seizes the old man by the throat. She hides her face in her hands. They scuffle. The old man falls down—dead. Ralph takes the lifeless body in his arms. How cool the water of the lake. Many would like to sleep in it, but he who goes there did not wish it so. His eyes, though age had stolen their fire, had not yet seen enough of that beauteous form that stood by his side as his spirit took flight in hatred and agony. But she saw the smile in the old man's soul, which none other saw, as it rested in pity and sadness on her soul when the last struggle of life rested in the peace of death." Grace stopped, apparently lifeless. I put my hands upon her, she groaned feebly. I breathed upon her; she opened her eyes and said:—

"Her baby is born. The same cottage. Ralph and she again, her baby in her arms. Ralph remorseful, hard and silent. The Medusan look on her face petrifies him. She presses the baby to his bosom. He turns away at the unearthly look on her face. Hastily snatching the baby from his arms she flings it into the lake, and drops down dead at Ralph's feet.

"The Nemesis is formed by the love of that woman turned to hate, murder, treachery, lust and remorse mingle to give it birth. It feeds and grows upon the unexhausted life-force of the miserable woman. Where he put his foot, there is its foot also. With cool, passionless pertinacity Ralph Ravenshawe's karma dogs his steps. It eats with him, plays with him and watches while he sleeps. Never, never for a single moment does the eye of that karma close—karma to which a form has been given by the fallen soul of her, who broke the bond of wedlock for his sake, whose maniac hand crushed the innocent blossom of the tree of guilt, and whose surcharged heart was shattered by the bursting of its pent up forces."

Grace Stanley strained her large brown eyes as if bent upon the recognition of some object in perfect darkness. The effort was too great and her vital energies, well nigh exhausted, had to be frequent-

ly replenished by an artificial process before she could go on any further. In a few seconds an inexpressible calm lighted upon her. She closed her eyes in the perfect repose of a month-old babe. Her voice seemed to vibrate with a strange music, and soon became so changed and etherialized as to be but the memory of its old self. As she spoke the words seemed to come out with the clear, deep-cut ring which belongs to the purest crystal.

"The threads of the two lives," she continued, "are too much entangled to be easily separated. Ralph was too swiftly moving to a part of his life's orbit which would have destroyed the power of the miserable half-dead creature, the executioner of the Law of Karma by the influence of other forces which had lain dormant in him. But the strain was too great. Ralph's life was not strong enough to bear the backward pull. His love for me did not succeed in breaking the ties of remorse, which held him bound to his guilt and crime.

Reason, the milky-way for the soul's communion with outer life, is completely shattered. But my love is strong enough to build it again. I know it is and the Law of Karma will order it so. I see it now. I see how the past changes into the present, but I may not utter it. My last life was lost for love, this one will be sacrificed for it. It is well that it should be so. I see the golden flight of my soul."

With a smile whose silvery radiance transformed the whole being of the strange girl she sank into a state of peaceful calm which defied all description. The early glow of the approaching sunrise was playing among the softer gloom of the nocturnal sky from which the moon had disappeared, and the chorus of birds, heralding the awakening life of the day, poured in through the window which I threw open for the freshness of the morning air.

"Rise," said the venerated preceptor, "the doctor is coming," and with a few words of direction, as I was gazing at the transformed features of the beautiful Grace Stanley, he dismissed me from the chamber of the sick.

M. M. C.

(To be continued.)

DESTINY OF MAN AFTER DEATH (ZOROASTRIANISM).

ACCORDING to the Platonic, the Kabalistic, the Hermetic, and the Hindoo philosophies and doctrines, the destiny of the human soul after death, is guided by the character or tendency she has evolved during her preceding life on earth. This character or tendency is what is known by the well known epithet of Karma, and for a lucid and philosophical exposition of it, the reader is referred to the exhaustive and able annotations to "Light on the Path." by P. Sreenivas Row. It is not held by the said doctrines that, as erroneously propounded by some Western religionists, a human soul is consigned to any good or bad state or region for eternity, for the sake of actions committed within a life time of at the most a hundred years. Such absurd views, revolting to the human mind as well as to the laws of nature, are not entertained by the said

doctrines. They mostly hold that, after death, every human soul passes into a spiritual region, where, for a length of time, many times longer than the time passed upon earth, she enjoys the fruits of her spiritual tendencies, and when these are exhausted, her death in that region takes place. This is equivalent to saying that her material tendencies then assert themselves and draw her down to the material plane. Controlled by the influences of her Karma, she is attracted, by the law of gravitation, as it were, to that conjunction which is likely to prove agreeable to the proclivities of her nature. The soul, generating good Karma, takes birth on higher and higher planes until after a series of rebirths, she arrives at that stage when her material tendency perishes and she generates no Karma, and thus becomes freed from being drawn down to the material body and material plane, and then she is pure spirit, a being of a very transcendent order. The souls that do not generate Karma appropriate for higher planes, must necessarily undergo rebirths on either their preceding material planes or lower ones until they generate such Karma. But some souls degenerate to such a depth that they lose the divine principle in them; in other words, they so utterly neglect their spiritual tendency and become so far immersed in the mire of matter that, after a series of rebirths on lower and lower planes, they lose the power of generating spiritual affinities, the spark of divine life is quenched in them, or rather the divine principles leave them and return to their original source. These souls, which have become devoid of the divine principles and therefore of the faculty of comprehending the true state of things (just as in the case of lunatics while on earth), are generally called evil spirits of the astral plane or region (a region betwixt the spiritual and the material regions). These evil spirits remain there until they are, in the course of time, disintegrated just as a human body or a material thing, subject to physical laws, disintegrates and resolves itself into its component elements. But though devoid of the divine principles, these spirits retain their material vitality for hundreds of years, and during this period they have to undergo considerable suffering just as a human body does, when attacked by a painful disease, destined ultimately to prove fatal. Their very essence being of matter, and being the result of their never-ceasing and never-restrained love of material objects and passions, their craving for material subjects is intense, and it is said to be their principal tendency to be attracted to evil thinkers and evil doers and to impure abodes. Just as good spirits and beings of transcendent orders are said to love and to abide in the pure and god-loving, evil spirits are said to love and abide in the impure and god-hating, and they always tempt man to be evil. Besides this order of the evil spirits of the lower part of the astral plane, there are many others, and a more extensive account of them all is to be found in the "Perfect Way," in Mr. Sinnett's "Esoteric Buddhism," and in the writings of some of the Platonists.

Opinions, more or less similar to those we have above described, underlie almost all the doctrines prevalent in the world. Even

amongst barbarians, in places most widely apart, such as the aborigines of Australia and the aborigines of America, similar views have prevailed from time immemorial. The same is true of the populations of the vast countries of India, Japan, China and many others. Surely no one would go to the extent of saying that human kind could be imposed upon to all this extent; why should the philosophers of all countries as well as the most ignorant barbarians instinctively entertain similar views? Says Professor Draper, "That the spirits of the dead occasionally revisit the living, or haunt their former abodes, has been in all ages, in all European countries, a fixed belief, not confined to rustics but participated in by the intelligent..... If human testimony on such subjects can be of any value, there is a body of evidence reaching from the remotest age to the present time, as extensive and unimpeachable as is to be found in support of anything whatever."

Philosophers of all capacities, from the highest to the lowest, of all countries and all ages, of characters most pure and unimpeachable, of intellects the brightest imaginable, as well as prophets of all ages and countries, have more or less testified to the above views, and who can doubt their veracity? These were the personages who have solved the mightiest problems; what God is, what the universe is, how it came into existence, and where is its end, what man is, whence he came, and whither he is bound, and what guides his destiny; these mighty problems were solved by them and they intuitively knew the truth of what they said. These are the personages who have, by their influences, guided the moral and spiritual tendencies of all the nations of the world, of the most wise as well as the most ignorant. Their influences have guided the destiny of nations from time immemorial and will so guide for ages to come, despite what the wisacres may say. Can we doubt the testimony of such personages? Yet, even in this degenerate age, there still exist persons who intuitively know *the Truth*. They know it because they see it with their highly developed intuitive powers, and for an ordinary man, to see it, he must be what they are.

To return to Zoroastrianism. The only book of the Zoroastrians, from which principles of the doctrine can be inferred, is what is called the Zend Avesta. This book is a small volume in itself, and appears to have been subjected to fearful interpolations by the sacerdotal orders. There are a few other books written in the Pehelvec and the Pazand dialects, but they most deplorably betray their author's ignorance of the very spirit of Zoroastrianism. There are two other books named the Desatir and the Dabistan, the doctrines contained in which seem to accord more or less with the views above expressed, but they are said to be the doctrines of some sects of the Zoroastrians, such as Yazdians, Abadians, &c. The wonder of wonders is that there is not the least indication or trace of there having ever existed a Zoroastrian philosopher since the editing of the Zend Avesta, which is itself a very disappointing specimen of Zoroastrian literature. The Avesta is too unintelligible, and can be comprehended correctly by those alone who read it in the light of esoteric philosophy. Though Hindoo

philosophies have now been generally admitted by esoteric thinkers to be the source of all other advanced philosophies, the Chaldean school is the channel through which the western philosophies, such as the Platonic, the Hermetic, the Kabalistic, &c., appear to have drawn their knowledge. Read the Chaldean doctrine by Thomas Stanley, read the Zoroastrian Oracles and the commentaries thereupon,* read the works of the Platonists, and you will find the name of Zoroaster constantly recurring in them. Whether this Zoroaster was or was not the original propounder of the Zoroastrian doctrine, we need not discuss, but there are ample proofs to show that the philosophy of the (Persians) Zoroastrians cannot be materially different from the said philosophies. Often we read that Plato and Pythagoras derived their knowledge from the writings of Zoroaster. Under all these circumstances, despite what outsiders may say, we consider ourselves fully justified in interpreting (for our own use at least, and for the use of those who may choose to accept our interpretations) the Zoroastrian doctrine, by the light of the various esoteric philosophies above named. It is from this standpoint that my preceding papers as well as the present one have been written. That Zoroastrian doctrine is mostly clothed in metaphor and enigma, is, to esoteric thinkers, unmistakably plain, yet it will be worth while to quote a similar opinion expressed by Moshan Fani in his *Dabistan*.

"The substance of the venerable Zardusht's precepts is contained in enigmas and parables, because with the mass of society, fabulous narrations, though revolting to reason, excite stronger impressions. In the next place, if it were proposed to communicate to an ignorant person the idea of the existence of the necessarily existing God, independent of cause, he could not understand the proposition; and if we speak to him concerning the uncompoundedness of intelligences, the immateriality of souls, the excellence of the sphere and stars, he becomes overwhelmed in perplexity and amazement, being utterly unable to comprehend spiritual delights or tortures, or discover the exact truth; whilst the precepts enforced by the figurative expressions of the law come within the understanding of high and low, so that they are profited thereby, and the explanation of the law is attended with a good reputation both in this world and the next. The select few undoubtedly comprehend the nature of certainty, religious abstraction and philosophy, although the vulgar, in general, hold these in abhorrence: it therefore becomes necessary to clothe the maxims of philosophy in the vestments of law, in order that all classes of society may derive their appropriate advantages from that source."

That portion of the writings of the Avesta which can give one some idea of the destiny of man after death is the following fragment from the Avesta:

1. Zarathustra asked Ahura-Mazda: Ahura-Mazda, Heavenly, Holiest, Creator of the corporeal world, Pure! When a pure man dies, where does his soul dwell during this night?

2. Then answered Ahura-Mazda: near his head it sits itself down, reciting the Gatha Ustavaiti, praying happiness for itself: Happiness be to the man who conduces to the happiness of each. May Ahura-Mazda create, ruling after his wish. On this night the soul sees as much joyfulness as the whole living world possesses.

3. Where does the soul dwell throughout the second night?

4. Then answered Ahura-Mazda: near its head it sits itself, &c. (as in verse 2.)

5. Where does his soul stay throughout the third night?

6. Then answered Ahura-Mazda: near its head it sits itself, &c. (as in verse 2). Also in this night this soul sees as much joyfulness as the whole living world (possesses).

7. When the lapse of the third night turns itself to light, then the soul of the pure man goes forward, recollecting itself at the perfume of plants. A wind blows to meet it from the midday region, from the midday regions, a sweet scented one, more sweet-scented than the other winds.

8. Then it goes forward, the soul of the pure man, receiving the wind in the nose (saying): Whence blows this wind, the sweetest-scented which I ever have smelt with the nose?

9. In that wind (?) there comes to meet him his own law in the figure of a maiden, one beautiful, shining, with shining arms; one powerful, well grown, slender, with large breasts, praise-worthy body; one noble, with brilliant face, one of fifteen years, as fair in her growth as the fairest creatures.

10. Then to her (the maiden) speaks the soul of the pure man, asking: What maiden art thou whom I have seen here as the fairest of maidens in body?

11. Then replies to him his own law: I am, O youth, thy good thoughts, words, and works, thy good law, thy own law of thy own body. Which would be in reference to thee (like) in greatness, goodness, and beauty, sweet-smelling, victorious, harmless, as thou appearest to me.

12. Thou art like me, O well-speaking, well-thinking, well-acting youth, devoted to the good law, so in greatness, goodness, and beauty as I appear to thee.

13. If thou hast seen one there practise witchcraft, practise unlawfulness and bribery, fell trees, then thou didst set thyself down whilst thou recitedst the Gathas, offeredst to the good waters and to the fire of Ahura-Mazda, whilst thou didst seek to satisfy the pure man who came near and from far.

14. Thou hast (made) the pleasant yet more pleasant to me, the fair yet fairer, the desirable yet more desirable, that sitting in a high place, sitting in a yet higher place, in these (Paradises) Humata, Hukhta, Hvarst.* Afterwards men praise me, and ask Ahura-Mazda, praised long ago.

15. The soul of the pure man goes the first step and arrives in (the Paradise) Humata; the soul of the pure man takes the second step and arrives at (the Paradise) Hukhta; it goes the

* The respective literal meanings of the three terms are purity in thought, purity in word, and purity in deed.

* All these are being reprinted by me.—D. J. M.

third step and arrives at (the Paradise) Hvarst; the soul of the pure man takes the fourth step and arrives at the Eternal Lights.

16. To it speaks a pure one deceased before, asking it: How art thou, O pure deceased, come away from the fleshly dwellings, from the earthly possessions (?), from the corporeal world, hither to the invisible, from the perishable world hitherto the imperishable, as it happened to thee—to whom (be) Hail!

17. Then speaks Ahura-Mazda: Ask not him whom thou askest, (for) he is come on the fearful, terrible, trembling way, the separation of body and soul.

18. Bring him hither of the food, of the full fatness, that is the food for a youth who thinks, speaks, and does good, who is devoted to the good law after death, that is the food for the woman who especially thinks good, speaks good, does good, the following, obedient, pure, after death.

19. Zarathustra asked Ahura-Mazda: Ahura-Mazda, Heavenly, Holiest, Creator of the corporeal world, Pure! when a wicked one dies where does the soul dwell throughout this night?

20. Then answered Ahura-Mazda: There, O pure Zarathustra, near the head it runs about whilst it utters the prayer Ke-manm,* &c. Which land shall I praise, whither shall I go praying, O Ahura-Mazda? In this night the soul sees as much displeasing as the whole living world.

21. Where does this soul then keep itself the second night through?

22. Throughout the second night it runs about near the head, &c. (as in verse 20).

23. Where does this soul keep itself the third night?

24. Throughout the third night it runs, &c. (as in verse 20).

25. When the lapse of the third night approaches towards light, O pure Zarathustra, then goes the soul of the wicked man to the impure place, recollecting itself continually by the stench. To it comes a wind[†] blowing from the region, an evil smelling one, more evil smelling than other winds.

When the work[‡] of the wicked man receives this wind into the nose, it goes (saying) whence comes this wind which I smell with the nose as the most evil-smelling wind?

33.† The fourth step takes the soul of the wicked man and arrives at the darknesses without beginning.

34. To it speaks a formerly deceased wicked one, asking it: How, O deceased wicked one, art thou come away from the Drukhs from the fleshly abode, from the earthly possessions, from the corporeal world to the spiritual, from the perishable to the imperishable, how long—woe to thee!—was it?

* Yasna 45.

† The M.S.S. omit verses, 27–32 which must, however, of course, have contained a description exactly the converse of verses 9–15. In the Minokhired the verses corresponding to this passage say that the soul of the wicked meets the ugliest and most hateful maiden that can be conceived, and on asking her who she is he is told that she is his own wicked deeds, &c.

35. Then speaks Aura-mainyu: Ask it nothing, it whom thou askest, which has wandered on the fearful, terrible, trembling way, the separation of body and soul.

36. Bring hither food, poison and mixed with poison, for that is the food for a youth who thinks, speaks, and does evil, belongs to the wicked law, after his death. This is the food for a harlot who most thinks, speaks and does evil, is indocile and disobedient, the wicked after her death.

In the above fragment, much is allegorical and metaphorical, but the fact is plain as daylight that, like many other ancient philosophies and doctrines, Zoroastrianism declares that the destiny of man after death, is guided solely by the karma he has generated during his existence in the material world. To a superficial reader, the fragment might seem to imply that the actions of a single life-time would carry one, according to his deserts, to either of the two extreme ends, the Eternal Lights or the Eternal Darkness. That the actions of a single life-time would consign one either to eternal bliss or to eternal condemnation, is an absurdity, not entertained by the above named doctrines, nor by the laws of nature, and no one would suppose that Zoroastrianism could have ever entertained it. What the fragment indicates, is the *ultimate destiny* of any one soul, that is, a soul *ultimately* attains to the Eternal Lights, or, to the reverse of it, the Eternal Darkness. In the former case, the soul, as we have explained already, becomes a transcendent being, and unites herself with the Deity; while, in the latter case, becomes a spirit of the astral plane, condemned to disintegrate ultimately.

Probably the following views described by Moshan Fani in his Dabistan, as held by some sects of the Parsees, called the Yazdians, the Abadians, &c., will be a fit complement to this article:

“They also say, when this immortal spirit attains to eminence in praiseworthy knowledge and belief, that is, pure faith and good works, that on leaving this lower body, it succeeds in uniting itself to the sublime uncompounded spirits: but should it not attain to this high emancipation—bestowing degree, it is united to that sphere, in relation to which its acts were upright. If the habitual language were praiseworthy and the works performed meritorious, but it should not have attained to the rank of union with a sphere, it being then divested of corporeal elements, remains in the lower world with the similitude of a bodily form, and in consequence of its praiseworthy qualities, it enjoys in appearance the view of the nymphs, palaces, and bright rose bowers of paradise, and becomes a terrestrial Angel. But if its words have been reprehensible, and also accompanied with evil deeds, on deserting this material body, it obtains not another similarly constituted, and is unable to reach the region of Light. Being thus separated from the primitive source, it remains in the abode of elements, in the Hell of concupiscence and passion and the flames of remorse: ultimately it becomes the prey of malady, but does not obtain a higher mansion: the soul of such a description finally becomes an

Ahriman, or evil Demon. If in a spirit destitute of praiseworthy conversation, the good actions preponderate, but in consequence of the attachment of the heart to matter, or through ignorance, such a spirit attains not to the dignity of liberation, it removes from one body to another, until by the efficacy of good words and deeds, it is finally emancipated from body and gains a high rank. Sarabi thus says :

"The truly free, as soon as possible, disengages himself from body :

"If he cannot extricate himself from skin, let him resign his doublet.

"But if the spirit be prone to error, it descends successively from the human frame to the animal body : such are the doctrines of their distinguished men. Some, however, of this sect, in whose language all is metaphorical and figurative, assert, that sometimes the spirit, through excessive wickedness, becomes by insensible degrees connected with plants and vegetables ; and frequently by progressive gradations, becomes joined to mineral or metallic substances. According to this class of believer, there is an uncompound soul in each of the three kingdoms of nature : and they acknowledge that every thing possesses a ray of existence from *Shid Shidan* or 'Effulgence of Light.' One of the eminent men, agreeably to this view, has said,

"The soul is the marrow of certainty, the body its envelope :

"In the robes of spirit contemplate the form of a friend (the Creator.)

"Whatever object bears the impress of existence,

"Regard it as the reflection of light or his very self."

DUNJIBHOY JAMSETJEE MEDHORA.

THE RULES OF PRACTICE FOR THE STUDENTS OF RAJ YOG ;

OR

SARTHANTHIKAVIDHI SLOKAMS.

PART IV.

18. IF one knows that one became the other, then that one is the man.

[To *know* is to realize, to feel, to regard. The true and worthy man is he who looks upon and loves his neighbour as himself. The Christian Decalogue and the Aryan Ethics teach the same principle. "Love thy neighbour as thyself," &c. "आत्मवत्सर्वभूतानि," This short saying conveys much meaning. Neighbourhood exists between two men, two houses, two towns, two countries, two continents, and two worlds. A selfish miser first loves himself ; for his self's sake he may love his family members. This love first beginning at home may extend to the neighbour. When the first neighbour is identified in love with self, the love may extend to the second next neighbour, and so on. The psychological fact is that "Emotions spread themselves over the collaterals." Thus

the selfish man may grow so philanthropic as to love all in the town he lives in. This love in a good man in course of time spreads to the whole country, continent, and world. He becomes a true philanthropist at last. This one touch of Love makes the whole world kin. This is the spirit of *Universal Brotherhood*. And he who realizes and practises this principle of Universal Brotherhood deserves to be called by the name of *man*. His life is so gentle, and "the elements so mixed in him, that Nature might stand up, and say to all the world 'This was (rather is) a man!'" *Julius Cæsar*. Act V, Sec. 5.]

19. Desiring what, and for what end, should the body be tortured ?

[Since all the effects of such tortures—for instance, the Hata-yogic tortures, postures, and disciplines—are terrestrial, transient and ephemeral, and since the *one*, *permanent*, and *eternal* and *incomparable* bliss is that of *Nirvana* or *Moksha* or *Mukthi*, tortures are abortive. To attain the bliss of *Mukthi* no tortures are necessary, but knowledge or *Gnyanam* or the perception of the one Truth is the *sine qua non*.

This is what Sri Sankara Charya inculcates in the following verse :

ज्ञानविहो नस्सर्वमतेन मूर्किनभजति जन्मशतेन

"In no way will he who has no (divine) knowledge ever attain *Mukthi* even by *several* or *hundreds* of births." This is the Raja Yogi's guide.]

20. An intelligent Brahmin knowing *Athma* contemplates Him.

[Sri Sankara Charya's disciple Anandagiri says :—

योगरतविभोगरतो वासंगरतो वासंगविहो नः ॥

यस्य ब्रह्मणि रमति चित्तं नंदति नंदति नंदत्येव ॥—॥

which means "When one is either practising *Yoga* or enjoying happiness, or rejoicing in company or living in solitude, one,—whose mind is rooted and revelling in *Brahma*,—that one alone is truly rejoicing, rejoicing, and rejoicing." Sri Krishna, in *Bhagavad Gita* in verse 22, Chap. IX "beginning with "अनंयाश्चिन्तयतीनां," &c., teaches that, him I shall take care of whoever and anon contemplates nothing else than myself—*Paramathma*."]

21. What is the good of talk or much talk ? Is it not simply causing pain to the mouth, jaws, and vocal organs ? (Therefore giving up much and useless talk, practise silence and calmly and contemplatively climb to *Paramathma*.)

22—23. What propels us to desire *Mukthi* for the unfettered and intact mind, that alone also propels those of us that desire *moksham* to ever secure our minds free from external bonds and intact from external objects.

24. Mind is itself *Sansara*, itself (the world) ; therefore one should study mind with all efforts.

[Mind is a mighty subject than which there is nothing both *more* and *less* familiar either to a savage or a savant. The subject of Psychology tantalizes a school-boy and rebuffs a scholar. The subject has been, or is, never completely studied and learned. The psychical forces are buried deeper down in the mental mines than the golden ore in the bowels of the earth. The deeper he digs, the more he finds. To enumerate the effects of psychical forces, let me merely mention the eight familiar Sanskrit names:—(1) *Anima*, (2) *Mahima*, (3) *Garima*, (4) *Laghima*, (5) *Prapthi*, (6) *Prakamya*, (7) *Isathwa*, and (8) *Vasithwa*—this group known as *Ashta-siddhies*. The *Second Creation* by Viswamithra (mentioned in the Puranas) is the result of these eight siddhies. Unveil the covers of impurity and uncleanness—in brief, destroy the six enemies of man, viz., Lustful love, Anger, Miserliness, Irrationality, Pride or Vanity, and Jealousy or Hatred—these are the chief mental impurities—and the mental mirror will be all the brighter. The face of man in it looks more divine, while water and washing may cleanse the physical impurities, no amount of words or water and washing can cleanse the *mental* impurities,—but *work, good work* alone, with a good *desire*. That good desire in the true sense is the one based on *unselfish* motive. Mind is the originator of all *karma* whose sweet nectar or bitter poison we drink throughout our lives according to our unselfish or selfish aims. The readers of the chapters on “Devachan” and “Kama Loka” in the “Esoteric Buddhism” of Mr. A. P. Sinnett, need no more to be told of the wonderful power of mind, both for good and for evil, in the septenary constitution of man, than to be asked to note how vast and wonderful are the effects that await the results of the formidable strife between the higher and lower principles in man, and how a man is saved or lost for a *Manvantara* according to the success or failure in the strife. Sri Bhagavad Gita, the introductory portion of which treatise is so ably commented upon by Mr. T. Subba Rao in the February *Theosophist*, is from the beginning to the end one beautifully continuous picture of the struggle between the good and the bad, higher and lower principles. The mind’s attachment and affinity to the former or the latter set of principles make a man happy or miserable. The purity of the fountain-head of mind is therefore insisted upon. Thus, though lowest in order, yet highest in importance, becomes the third object of the Theosophical Society—“to investigate and study the latent psychical powers in man.” This object being very difficult is prescribed to be followed by but a few competent members.

To examine mind and to know where its mighty forces for good and bad are stored up, and then to expel the bad forces from the store room—to do all this no amount of effort will ever suffice.]

25. Identifying everything which you perceive by your five senses with the one Life—Brahma—think of all things as Brahma Himself.

26. So long as the *Maya* screens the true nature of things—in short, so long as the fairy Truth is in the *Avidyaic* (=of Ignorance) *purda*—so long we have to assume the existence of the permanent

basic Truth, Brahma, in the heart of the transient, apparent and nominal realities.

27. Rather than suffering from the thought of self as the physical body, think of self as Brahma himself.

[While the former kind of thought is a source of all woes and sorrows, the latter kind of thought is a fountain of joy and happiness. The “I” of the physical body which is the means of suffering good and bad influences of the surrounding externals, suffers. This “I” is *Jivathma*. That “I” which gives life to *Jivathma*, and which merely witnesses actions and things, remaining always unaffected, and which overshadows the physical “I”, is the *Paramathma*—who has no mind, therefore no sorrow, no disease, no desires, &c. (*Vide* Sri Sankaracharya’s *Athma Bodh*, *Eng. Tran.* by the writer, verses 32—34.) Since everything (including himself) is Brahma; there is nobody to offend one but oneself. Nobody is offended much with the wrong done *by* himself to himself. Again, he—who is also Brahma—cannot and therefore does not feel pain or agony, for Brahma is free from all feelings. Therefore it is inconsistent for one to feel or suffer after he has realized the fact that he as well as every thing else is Brahma; and his absence of suffering is self-happiness.]

28. The disc of Brahmic thought in the mind or heart cuts asunder the strong knot of mind and lower principles. When this Gordian knot is cut the selfishness dies, and with it die also, hatred, anger, &c., which can only be measured from the standpoint of self or selfishness. Every thing being Brahma, there neither is, nor appears to be, any distinction of self and not-self. Then one sees *everything as himself or as Athma*. आत्मवत्सर्वभूतानि

[This passage also inculcates the lesson of Universal Brotherhood. The *mayic* differences cease and knowledge begets unity or oneness.]

30. Know that the existence of finite objects of desire is only very changing and transient.

[As good and bad are blended together, so also are happiness and misery. Joy in extreme is sorrow, and *vice versa*.*]

31. Reject the multitudinous sastras, and adore and pursue the Truth in everything.

[Sastras are too voluminous for the study of a lifetime. One century, nay, several centuries are not enough to study the Vedas. Therefore reading alone without practising is both foolish and futile. Much reading will insure *fame*, while good work and patient persevering practice will insure *merit*. Fame and name shed their dim light on a man’s career only on this earth. They are purely earthly, whereas merit enlightens a man’s course both above and below. Merit springing from below spirally soars to the sublime spheres. It makes a man *deserve to desire*.]

* “The violence of either grief or joy
Their own enactures with themselves destroy,
Where joy most revels, grief doth most lament;
Grief joys, joy grieves, on slender accident.” *Shak : Hamlet, Act III. Sec. II.*

32. He who has a wife wishes to enjoy her ; and he who has no wife wishes no such enjoyment.

[This is a general truth. Possession—at least for the time being even—is necessary for enjoyment. There is no enjoyment with the *nothing*. This ideal or false enjoyment exists only in dreams and in the Utopian regions of Fancy and Imagination. As for the time being the dreamy enjoyments seem to be real ones—while they (as all of us know) *are not*,—so also do these earthly ephemeral and false enjoyments appear, while in fact they are but as moonshine.

Thus the true object of enjoyment is that which is true and eternal. But man's ignorance persuades him to believe the unreal to be real and makes him enjoy that unreality as a reality. And he who has no ignorance—*i. e.*, wife—cannot find any enjoyable thing under the sun ; and therefore he does not, nay, cannot, wish to enjoy anything that is unreal. Moreover possession creates association ; association, action ; and action, effects. Association is bad. Its absence is good. *निसांगत्वेनिर्माह्वं* says Sankaracharya. Also compare what Sri Krishna says on this point to Arjuna in *Sankhya yōga* Bhagavad Gita—Ch. II, verses 62-3. Therefore we have to eradicate bad association which leads to bad action and hence to bad effects. Much more therefore is it necessary to destroy or lose *possession*.]

33. He who gives up women gives up the world ; and he who gives up the world, becomes happy.

[The evils resulting from the possession and enjoyment of women by men are sufficiently told in several works of Sankaracharya and other authoritative books. It is through her the children, family, house, lands, professions, cares and anxieties, the *meum* and *tuum* of this world,—all become prominent. It is with her a man becomes a *Grihastha* (a householder) and a *sansari*, a family man. The more one loves her the more she fetters him, and the longer becomes the term of his confinement, harder the stripe for liberation, and more uncertain the success. The man is thus stifled in his own web. With much disgust and abhorrence, with a great and firm resolution and reasoning, and with a truly philosophical spirit she and her company must be abandoned by the earnest student and seeker of Truth—Athma.]

B. P. NARASIMMAH.

(To be continued.)

CONDUCT.

CONDUCT, it has been said by one of the ablest of living English writers, makes up at least three-fourths of life. Hence it is supremely important that we should find some criterion by which our conduct may be ordered to the best advantage. Though in different parts of the globe there are considerable differences of opinion in the estimation of the heinousness of similar crimes, we find on the whole a universal prevalence of similar ideas of right and wrong. The difference is not so much

in the ideas themselves or in their nature as in the reasons on which those ideas are founded. A large portion of mankind consider that they are bound to act in certain ways, because they would otherwise displease their deity and in that case would be visited with punishment. Others uphold a system of morality and abide by it on the ground that all are bound to act in such a manner as to promote the greatest good of the greatest number. There is, however, a third way of arriving at the foundation of a sound system of morality which seems to possess the further recommendation that it is contained in the very nature of things. For if we admit the action of one life governed by one law, working throughout the universe, then what we call right must be simply action in accordance with that law, and what we call wrong must be action in opposition to it.

The main characteristic of the universal law is that under its operation all things tend to reach out towards a higher development, as does also the universe itself. Hence action in accordance with that law will be action that will serve to promote our higher development, and not such as will tend to hinder it by the indulgence of the lower or animal nature.

Again, by treating others with brotherly kindness, we shall help on their development also, and it is our plain duty to do this if we are to follow the dictates of the universal law, for if we act in a different manner, if by considering our own interests alone and endeavouring to promote them at the expense of others, by selfish action, then we act against the law which makes for the development of the whole as well as of every part, and we shall infallibly be crushed by the forces of nature. Once admit the real intrinsic unity of the universe, and what has just been said must follow as a natural corollary.

Thought governs action and to arrive at right conduct, right thought must be cultivated. The mind must be restrained and its workings must be made to proceed in the most spiritual direction that we are capable of conceiving. We must act not from intellectual impulse merely, but in accordance with our highest intellectual conceptions of the truth. It is here that an acquaintance with the esoteric doctrine or wisdom-religion is seen to have a definite practical value. Its great practical recommendation is that it furnishes us with a comprehensive theory of life as a whole and so gives us a rational ground on which to order our conduct. Moreover it gives a unity to the whole course of our life, so that we are able to live for a definite end and to make progress that is real and lasting.

The two main passions by which man is governed are those of love and hatred. The former makes for unity, the latter for separation and destruction.

The doctrine of reincarnation follows the acceptance of the doctrine of human perfectibility, for if this perfectibility is a fact, and it is also a fact that it has to be worked out by evolutionary development, then we can conceive no other way in which this result can be brought about. Higher development in some state of existence other than that of our present earth life, cannot produce the same effects, and if we know that a portion at least of

our development must inevitably be worked out on earth, then, unless we admit that there is such a thing as partial development only, the whole remaining portion must in like manner be worked out on earth. Unless this be so, one of two things must happen. Either this life must be final, in which case our best course would be surely to please ourselves only at whatever cost, or else in the higher spheres, if their existence be admitted, there will be nothing but confusion.

There are some who consider that human immortality is confined to the succession of life on earth and that we shall live again in our descendants and thus only. If death immediately followed the production of offspring, there would be some show of reason in this hypothesis, for it might be argued that the parents dying, left their essential selves in their children, endowing them by the law of heredity, with the result of their experience and so on. But as a matter of fact this is not what actually does happen. For the most part men and women live some years after they have given birth to children. Hence the question arises, what becomes of the experience gained by a man after his paternity, are we to suppose that it all perishes with the physical body? Has all the energy generated by unfulfilled aspirations, and that was latent in faculties that never had a chance of full fruition, no further existence? Unless we accept the hypothesis of reincarnation there does not seem to be any satisfactory answer to this question.

The accumulation of experience, the formation of the real man, goes on until the day of his death or at least as long as his faculties remain unimpaired. If it is true that any further development is to take place, that development must start from the stage attained during the whole life and not merely from a point reached some years before death.

Again if this development is to take place it is evident that the starting point must be as it were a quintessence of the whole life of the man, further progress can only be possible as an addition to what has been *completely* accomplished, hence it is that a state of rest becomes in the majority of cases a necessary part of human development, in order to get rid of the energy set up by unfulfilled desire and the like.

MAURICE FREDAL.

ESOTERICISM IN HARDWAR.

OF the seven places of pilgrimage mentioned in the article on "Places of Pilgrimage in India" (*Theosophist*, Oct. 1885) Máyá is the third. The general reader will perhaps find some difficulty in identifying the place under the modern designation of Haridvára or Haradvára. But the archaeological researches made at the instance of the Indian Government leave no doubt on the subject. Dr. Hunter in his *Imperial Gazetteer* (Vol. IV, p. 2) says:—"Hiouen Thsang, 7th Century A. D., speaks of Mo-yu-lo identified with Máyura, remains of which still exist at Máyápura, a little to the south of the modern town. Abul Fazl, in the time of Akbar, speaks of Máyá, vulgarly Haridwara on the

Ganges...In the next reign Tom Coryat who visited the place describes it as Haridwara." This renders the identification complete and marks the time, the 16th Century, when the old name was abandoned in behalf of the present designation.

The principal statue at Hardwar is Máyá Devi, and is thus described by General Cunningham:—"It is a three-headed and four-armed female in the act of killing a prostrate figure. In one of the hands I recognized a *chakra*, or discus; in the other there was an object like a human head, and in the third hand a *trisula* (trident). This is certainly not the figure of Máyá Devi the mother of Buddha, nor is it exactly that of any goddess with which I am acquainted. It corresponds best with the figures of Durga; but if the name assigned to it is correct, the figure must be that of the Puranika Máyá Devi, who, according to the Bhágavata, was the energy of the supreme, and by her, whose name is Máyá, the Lord made the universe."—*Archæological Survey*, Vol. II, p. 233.

Dr. Hunter dissenting from General Cunningham proceeds:—"But the action of the figure is most decidedly opposed to this identification; and I am therefore inclined to assign the statue to Durga, the consort of Siva, to whom Vishnu gave his discus and Siva his trident. This attribution is the more probable, as there is close beside it a squatted male figure with eight arms, which can only be Siva; and on the outside of the temple there is a Lingam and a statue of the bull Nandi."—*Imp. Gaz.* Vol. IV, p. 2.

It is necessary only to say that both these writers are correct in their identification, for Durga and Máyá are one and the same. In the Brahma Vaivarta Purana it is stated that Durga is the primeval energy of Narayana (Vishnu) and the efficient cause of emanation, conservation and destruction. "By her I (Vishnu) emanate, through her exist Brahma and the gods, through her the universe remains victorious (*i. e.* undestroyed), by her emanation exists, without whom the manifested universe is not.... This is the liberating energy of the emancipated and the Máyá of those who are in the bondage of changing conditioned existence." The difficulty of the writers cited above is entirely due to their failure to apprehend the nature of Máyá. The generally prevalent conception of Durga is connected with that aspect of her in which she is the tutelary goddess of Bengal, and the gladdener of every Bengali heart like the autumnal moonlight with which she appears to bring restful leisure and festive rejoicing. The ten-handed goddess on her lion, conquering the buffalo-born *asura* and having Siva on the top of her image, embodies an awful mystery. Durga here represents spiritual wisdom, the pure Máyá or Vidyá, the totality of the energy in man and nature, or more correctly in man. For there is no energy in nature which is not in man, while there are energies in man with which nature has no connection except through him. Man can attain to *mukti* which nature cannot. Durga is the dynamic energy as well as the eternally static energy. She is the liberating energy of the emancipated as well as the dynamic energy of those in bondage. As the first she is called the Sta-

tantra or *Turiya Sakti*, an aspect of Siva the Pratyagatma and one with him, as in the other she is the *Kriya Sakti* or Rudrani. The gods and goddesses by her side are the energies of perception and volition. Lakshmi, who is to her right, is *Ichha Sakti* or power of volition in its feminine aspect, while *Saraswati* is the similar aspect of *Gnana Sakti* or power of perception. The male aspects of these energies are represented by Karti Keya and Ganesha respectively. It is not within the scope of the present paper to enter into details, but any Sanskrit scholar can do so for himself, following the line of inquiry here indicated. Siva on the top is the Pratyagatma or Turiya consciousness, which is the same as Paramatma. The ten arms of the goddess are the ten Mahavidyas or rays of spiritual wisdom spoken of in the Tantras, the same as the ten forms or murtis of Krishna mentioned in the Gopala Tapani Upanishad, Pt. II. The eleventh is Turiya whom none can worship. For it is the union of the worshipper and the worshipped. The Asura is the whole power of illusion born of buffalo, the vehicle of Yama the Law, and thus the symbol of the evolutionary energy, *avidya*, which perpetuates bondage. The lion is the same as Brahma Vidya. The Sanskrit word for a lion is *simha*. As Sri Sankaracharya explains in his commentaries on the Nrisimhapani Upanishad, *sim* means bondage and *ha* the destroyer. Although the present paper is meant to be suggestive and by no means exhaustive, there is a deep lesson taught by our tutelary goddess which cannot be overlooked. After fighting for ages with the *asura*, the goddess was told by him that any boon she might ask him would be granted. She consented to do so on condition that he should accept a boon from her. As a result the goddess placed her left foot on his shoulder and he became her vehicle; and she ordained that whoever worshipped her as she then was would attain liberation. Plainly stated it means there is no wisdom but the right perception of illusion, and when that is developed both disappear, and Nirvana is—what it is. It is like the multiplication of a fraction by its reciprocal which leaves unity. Vidya and Avidya are but the positive and negative aspects of the Brahma Vidya or *Maya* in its highest aspect of *Maya*, which from a different point of view is the same as *atma*. The character of the Asura's aspect is shown by the negative foot being placed upon him.

The *Maya* that is seen at Hardwar is the *Maya* as operating in the third of the seven lotuses in man—the *swadhisthava padma*, corresponding to the *svarloka* of our Brahmanda, and to the element of fire or astral light. It represents the state of a yogi who has realized his true personality, the *jiva* that goes from birth to birth; outside the temple is Siva which dwells in the region of the heart, the next higher *Padma*. He is the same as the Purusha of the Katha Upanishad,—he who sleeps in the “hollow of the heart,” as Mr. Edwin Arnold renders it—the individualized consciousness of the plane of *sushupti*. To this point we shall presently revert. *Maya* being thus the Vaishnavi *Maya* has three heads, representing the three *gunas* or qualities, *satva*, *rajas* and *tamas*, by the conjoint operation of which the *jiva* exists. Her

four hands symbolize the four aspects of *ahankara* or egotism, according as the influence of one of three *gunas* predominate. The hand holding the discus, which stands for the *manas*, is *vaikrita* or *ahankara* under dominated by *satva guna*; that holding the human skull is *shutadi* or *ahankara* under the overpowering influence of *tamas*, producing the five subtle elements, the third hand, the content of which General Cunningham omits to tell us, is *tajasa* or *ahankara*, mainly affected by *rajas*, and producing the ten faculties—five of sensation and five of action. We should expect this hand to hold some weapon of offence or the noose (*pasa*), as *rajas* is mainly instrumental in perpetuating bondage as well as the destroyer of the prostrate figure which represents the gross elements. The hand holding the *trisula* is *ahankara* in the state of the equipoise of the three qualities on the psychic or astral plane. The Siva outside is the man who, in his absolute state, not condition, is the rider on the bull, which is the *Pranava* and therefore the four states of consciousness. As the man Siva has eight hands or forms, viz., the five elements, *manas* presided over by the moon, *ahankara*, the actor or sacrificer, and *buddhi* which is the emblem of the sun. These constitute the eightfold nature mentioned in the *Bhagavad-gita*, p. VI st. 4. The ninth is the *mula prakriti*. Remembering this the Srichakra becomes intelligible.

The energy of *Maya* as represented at Hardwar is the third chakra seated in the umbilical region. This is the centre from which all the lower energies in man proceed and thus the world is kept in its present condition. Hence this is the spot from which the *marta* (worldly) Ganges flows. But we shall reserve the subject of the sacred Ganges for a future paper. It will suffice for the present to draw attention to a group of five places which form a kind of appendage to Hardwar. These are the Pancha Kedaras. The word Kedar means a field and the five Kedaras are the five sheaths of Vedanta Philosophy, the five *lingams* in Benares. Beyond the five sheaths is the true individuality, the Siva, who is indicated by the five *lingams* or characteristics. This is the real significance of *lingam*. It also symbolizes Priapus, for that is the characteristic of manhood.

MOHINI M. CHATTERJI.

INITIATION.

AS every one knows, in all the great religions of old time, there were certain grades among the devotees, and the successive steps by which these grades were attained were marked off by initiation into the mysteries.

Such initiations still exist among the votaries of the Wisdom-Religion and, being by their very nature involved in the most profound mystery, much curiosity has been awakened as to the their precise character. There are many who seem to look upon initiation as a purely mechanical process which depends solely upon the will of the initiator, and some seem inclined to blame the stewards of the mysteries for not publishing whatever knowledge

they may possess as widely as possible, so that it may be within the reach of any individual of an enquiring turn of mind.

The really important part of initiation is however the fitness of the candidate himself. Just as it is said in the Bible that new wine put into old bottles is liable to burst those bottles, so, in like manner, if esoteric knowledge is imparted too far in advance of the progress already made, the mental balance of the candidate will be upset and madness is liable to supervene.

Hence the attitude we should adopt is not so much one of an intense desire for initiation—often but a form of ambition, the wish to be wiser than our fellows—as an intense determination to do everything in our power to fit ourselves for reception as initiates.

If it is true that “the whole universe is an aggregate of states of consciousness,” it would seem to follow that the real difference between one who is an initiate and one who is not lies in the fact that the former looks at all things from a totally different standpoint to the majority of men. It is not that he has acquired certain items of knowledge that others do not possess, such as the way to manipulate the hidden forces of nature, but that he is on a higher plane of consciousness altogether. If such a higher plane has been attained, it will follow that his whole range of ideas will differ from that of others and he will be sensible of the operation of causes of a more far-reaching character than those cognised by others. He will be as it were in the possession of higher and superior information and so will be able to form juster conclusions and this fact alone will give him enormous power.

The action of the entire universe is but a detailed manifestation and example of the action of mind on matter, governed at the highest point by the action of the universal mind. Between the finite human mind of the ordinary uninitiated individual and this universal mind lie an infinite number of gradually ascending degrees, and the higher the plane of consciousness the nearer is the approach to the universal mind which is, as it were, the mainspring of the whole. Although there are no hard and fast lines in nature yet these various grades may be marked off into great main divisions; and it is the successive attainment of these, one after the other that is represented by the degrees of initiation. When one plane of experience has been exhausted, there is needed, as it were, a fresh impulse to enable us to go on higher and this it is that is supplied at the time of initiation.

ALPHA.

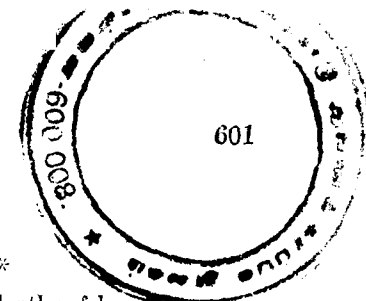
THE ALLEGED PHOTOGRAPH OF A MASTER.

A copy of a photograph now selling at Mussoorie as a portrait of the Mahatma “K. H.” having been shown me, I hereby declare that it is not a likeness of that personage, but of, apparently, a Sikkim or Bhootan lama of the Dug-pa sect.

H. S. OLCOTT.

IF our modern authorities had sounded the depths of human nature and calculated the orbital paths of human passions, one might compile a moral calendar in which the varying phases of national literature would be predicted. But all they can tell us at present is that the predominant spirit of an age mirrors itself faithfully in every department of its mental activity; and that the future historian of our present epoch will find in contemporaneous fiction a perfect clue to the successive motives of our actions, as one or the other has alternately prevailed. Just now the nodal point of our Anglo-Saxon social orbit is attracting towards us a meteoric shower of “psychological novels,” as that of the French is a deluge of physiological ones. We demand startling tales of mysticism; our neighbours realistic ones of lust. We watch for the fitting ghost, they for the fitting lover. Our thirst for mystical stories seems to increase with what it is fed upon, and even the soberest magazines are forced to yield their precious space to tales and essays upon the popular theme which are enough to make their several founders turn in their graves. Ours is not a mere gross appetite for ghostly horrors like that of our grandparents, which supped upon the “Mysteries of Udolpho,” the “Castle of Otranto,” and improbable romances of that highly-spiced class. Nor should we bear patiently with a Mistress Anne Radcliffe, or a Mr. Thomas Moore coolly explaining away at the end of their blood-stirring tales, all their phantoms and mysteries in the most absurd way by prosaic theories of imposture or accident. We require our mystical romancers to teach something; we want our authors to weave whatever they can of the observed facts of modern spiritualism, clairvoyance, mesmerism, thought-transference, and Asiatic occultism into the thread of their narratives, and to make their stories square with the laws of occult science. The novels that have done this have proved the greatest successes, and some—like the “Strange Story” and “Zanoni”—enjoy a perennial popularity. The book under present notice will not pass muster under such tests. Its *motif* is highly sensational, but it is too untrue. It is suggested that the author caught the plot in a dream; if that were so, and he had made that the starting-point of research into occult science, he might have produced a master-piece that would have perpetuated his name among the great writers of this class. Unfortunately he did not, and hence “Dr. Jekyll and Mr. Hyde” will barely escape classification with those hair-lifting, cheap books called by the vulgar, “shilling shockers.” The story runs thus: A London physician, born rich, clever, of rather animal tastes, yet so fond of the respect of the wise and good as to make him conceal his pleasures, is the hero. For respectability's sake he becomes a double-dealer, like many another man; yet no hypocrite, for both sides of him were in dead earnest. “I was,” says he, “no more myself when I laid aside restraint and plunged in shame, than when I laboured in the eye of day, at the furtherance of knowledge or the relief of sorrow and suffering. And it chanced that the direction of my scientific studies, which led wholly towards the mystic and the transcendental, reacted and shed a strong light on this consciousness of the perennial war among my members.” Gradually, yet surely, he drew near “to that

* “Strange case of Dr. Jekyll and Mr. Hyde.” By R. L. Stevenson. London 1886. Price one shilling.



truth that man is not truly one but truly two." He says two, because the state of his own knowledge did not pass beyond that point. Others would follow and outstrip him on the same lines: he even hazards "the guess that man will be ultimately known for a mere polity of multifarious, incongruous and independent denizens." This idea the author seems to have caught from the now famous treatise on *The Elixir of Life*, that first appeared in this magazine. It became to his hero "a beloved day dream" to dwell on the thought of the separation of these elements. If each "could but be housed in separate identities, life would be relieved of all that was unbearable; the unjust might go on his way delivered from the aspirations and remorse of his more upright twin; and the just could walk steadfastly and securely on his upward path, doing the good things in which he found his pleasure, and no longer exposed to the disgrace and penitence by the hands of the extraneous evil. It was the curse of mankind that these incongruous fagots were thus bound together—that in the agonised womb of consciousness, these polar twins should be continuously struggling. How then, were they dissociated."

The author here falls into the fatal error of ignoring that the aim and strife of the true occultist is to "kill out desire," to awaken in himself that overmastering love and attraction for what is high and pure which, when fully developed, extirpates the thirst for what is base and ignoble, and lifts the individual to the plane of the higher consciousness. So, instead of making his hero evolve the diviner self, he sets him to creating a monster of evil out of the lower propensities. Such a social scourge deserved only instant annihilation. Brooding and experimenting over his laboratory table, he comes to "perceive more deeply than it has ever yet been stated, the trembling immateriality, the mist-like transience of this seemingly so solid body in which we walk attired... I not only recognized my natural body for the mere aura and effulgence [shadow, would be the better word] of certain of the powers that made up my spirit, but managed to compound a drug by which those powers should be dethroned from their supremacy, and a second form and countenance substituted, none the less natural to me because they were the expression, and bore the stamp, of lower elements in my soul."

He had not attained the "projection of the double," but the transformation of the better self A into the evil self B, with a physical body to match the inner character, as his normal outer self had previously matched his composite inner self. The results were terrible even to read about: this artificial second being, a thing of unmingled evil, acted like a demon of lust, hate and malignity. It rejoiced with a savage joy in the commission of crime for its own sake, and beat to death without provocation an unoffending passer-by and stamped down in the street. The respectable physician, the man of high social position, who was surrounded with friends and all the appliances of comfort and tranquillity, had but to swallow a certain decoction and, presto! in a moment he had become changed into another personality, as different as possible as to size, complexion, expression of face, gait, tone of voice, and moral characteristics! Thus transfigured he—always keeping the old self-consciousness, yet with a modification adapted to the new personality—would sally into the streets and plunge to his heart's content into every imaginable excess. But a catastrophe the experimentalist might have but did not foresee, took place; by degrees this evil entity grew so strong as to overmaster

the weakened better half of the man: it became now more difficult to remain the natural than the unnatural being. Often he would have to take double and even treble doses of his decoction, to recover his natural shape and often, to his terror, he would find upon awakening in the morning that during sleep the good "Doctor Jekyll" had automatically become the fiendish "Mr. Hyde." This was so great a peril—a price having been put upon the head of Hyde by the authorities for one of his murders—that the wretched man was compelled to shut himself up in his laboratory and deny himself to all visitors, even to his own servants who, of course, were ignorant of what was going on. At last, when the final drop of his decoction had been drunk and no more was procurable, and he had been existing for some days as the hunted murderer Hyde, with no hope of being able to retransform himself into the immaculate Dr. Jekyll, he took poison and so ended his fearful life.

This is a highly dramatic story, and the author evinces that strong mystical bias which he had shown in his previous noted works of fiction. But in homage to his genius, we are compelled to say that it is inferior to its predecessors in plot and detail of construction; while as a study of occult science it leaves much to be desired. The occultist will not deny the possibility of transforming the physical body (*Sthula Sarira*) by the solvent and recreative power of the Will. This is done, as alleged, by the highest Yogis when they wish to continue their psychic development in the same incarnation. After the body has reached the utmost limit of its usefulness as a "house" to dwell in it must be repaired and re-vitalised; to effect which the Yogi throws himself into the state of *Samadhi*, and thus remains for a number of months. We are also taught in the "Elixir of Life" the psycho-physiological rationale of this process. But this is a natural one, quite the opposite of that imagined by Mr. Stevenson as occurring in the case of his Jekyll-Hyde, which is simply unthinkable save upon the hypothesis of miracle—something outside the occultist's consciousness. The latter would be quite ready to admit that such an apparent transformation could be made, a person appearing at one instant to be one thing and the next a totally different one. Nay, some of us have seen the still more startling effect of the instantaneous disappearance of a living person from before our eyes. But these are phenomena of *Maya*, (mesmeric illusion), the visual organs of the observer being momentarily deprived of the faculty of correct perception by the focalised will-power of an adept mesmeric operator. The physical body, solid though it seems, is truly a thing of "trembling [vibrating] immateriality, of mist-like transience" as Mr. Stevenson puts it; yet nothing short of a miracle-working power—if such an unscientific thing could be postulated—would be able, without causing instant death, to tear asunder its molecules and reassemble them after another pattern of human personality. Quite possibly I may have quoted to me my own report of the transformation of Mrs. Compton, the American medium, into the phantasms known as the child Katie Brink and the Indian chief Seneca. Readers of my book ("People from the Other World") will recollect that by sight, touch, weighing and measurements, I proved that Compton had disappeared from the corner-cupboard where I had effectually fastened her, and that the moving, speaking phantasmic forms were physically different from her. Yet even this phenomenon is within the range of Asiatic *maya*, which can equally influence all the five senses. As for the projected human "double," there is scarcely any limit to its protean self-transformatory powers. The radical fallacy in the present instance is that a complete man A is made to change into a complete man B—flesh, bones, and entity—and when the desperate wretch kills himself with prussic-acid the form found lying on

the floor by those who burst into the room, is not the normal Dr. Jekyll but the abnormal Mr. Hyde. In the history of mediæval "lycanthropy" the opposite thing happens, for the *mayu* cannot survive the Will that has created it. The book under notice is therefore, misleading to the beginner in mystical study.

H. S. OLCOTT.

WHAT IS THEOSOPHY.*

THIS quaintly bound book—printed on loose sheets held together between boards by cords of the same colour as the binding—is written for children and puts the main truths of theosophy in simple language adapted to the understanding of the young. It gives an account of karma, incarnation, reincarnation, devachan, etc., and also contains a sketch of the life of Gautama Buddha. The book does not so much appeal to Asiatic readers, but we earnestly recommend it to all American and European members of the Theosophical Society, many of whom may have found difficulties in giving short and easy explanations of the truths of the esoteric philosophy. It will be found especially useful by those who have children, and we also think it will be found useful by a good many others who are not children but who are also not born metaphysicians. There is room for more short books of this kind. The last words of the book apply to all of us, whether great or small:—

"Let us both try to be good Theosophists, and perhaps some day we may be able to teach others who know less than we do. Many are asking, what is Theosophy? and there is no more important duty than to give to those who ask; God himself, we are taught, has no higher work."

THE PATH.†

THE first number (April) of this magazine has just reached us and promises well for the future. The following, from the first article, will show the objects of the periodical:

"We appeal therefore, to all who wish to raise themselves and their fellow-creatures—man and beast—out of the thoughtless jog trot of selfish, every day life. It is not thought that Utopia can be established in a day; but through the spreading of the idea of Universal Brotherhood, the truth in all things may be discovered. Certainly, if we all say that it is useless, that such highly strung, sentimental notions cannot obtain currency, nothing will ever be done. A beginning must be made, and has been made by the Theosophical Society. Although philanthropic institutions and schemes are constantly being brought forward by good and noble men and women, vice, selfishness, brutality and the resulting misery, seem to grow no less. Riches are accumulating in the hands of the few, while the poor are ground harder every day as they increase in number. Prisons, asylums for the outcast and the magdalen, can be filled much faster than it is possible to erect them. All this points unerringly to the existence of a vital error somewhere. It shows that merely healing the outside by hanging a murderer or providing asylums and prisons, will never reduce the number of criminals nor the hordes of children born and growing up in hot-beds of vice. What is wanted is true knowledge of the spiritual condition of man, his aim and destiny. This is offered to a reasonable certainty in the Aryan

* Boston. Cupples Upham and Company 1886.

† The Path, a magazine devoted to the Brotherhood of humanity, Theosophy in America, and the study of Occult science, Philosophy and Aryan Literature, edited by W. Q. Judge, published under the auspices of the Aryan Theosophical Society of New York.

literature, and those who must begin the reform, are those who are so fortunate as to be placed in the world where they can see and think out the problems all are endeavouring to solve, even if they know that the great day may not come until after their death. Such a study leads us to accept the utterance of Prajapati to his sons: 'Be restrained, be liberal, be merciful; It is the death of selfishness.'

The magazine contains a paper on the mystic syllable A U M showing its connection with the Logos, the Divine creative word, and showing also how this syllable is symbolical of a cycle of creation, and furthermore that "it represents the constant undercurrent of meditation, which ought to be carried on by every man, even while engaged in the necessary duties of this life."

Dr. Pancoast contributes a learned article on the Kabbalah and we hope to see more on this subject from his pen in future numbers. A paper on Seership, treated from the Oriental stand-point will be found both instructive and full of suggestion. "The nature and Office of Buddha's Religion" reprinted from the first volume of the Theosophist, "A prophecy about Theosophy" from the same, together with Reviews etc. complete the contents of the magazine.

The fact that it is edited by Mr. William Q. Judge is in itself a guarantee that the present standard of excellence will be fully kept up, and the magazine bids fair to be a most important factor in helping on the spread of those great truths which the Theosophical Society has been the means of once more bringing before the attention of mankind.

RAJA YOGA.*

THIS book contains a translation of the Vakyasudha or Drigdrishya-viveka of Bharuatitirtha and the Aparokshanubhuti of Shri Sankaracharya together with the Sanskrit text and commentary of the former. The whole is prefaced by a masterly essay in which is given a clear and succinct exposition of the theory of Raja Yoga and its philosophical basis in both Western as well as Eastern systems.

In this introduction the writer commences by showing that the main underlying characteristic of the universe is its changefulness, a fact that is most sternly presented to our notice in the great change we call death. Reflecting on the universality of this law of change, the conviction is forced upon us that the phenomenal universe is impermanent in its nature. "Once the idea of the unpermanence of this phenomenal world takes possession of a man, he is not able to shake it off: nay it presses upon him with so great a violence that ultimately it grows with his life and strengthens with his body." A man who has arrived at this stage has attained the first of the qualifications of a candidate for initiation into the mysteries of the Vedanta, viz., disgust or Vairagya, for he has lost all taste for the world and its pursuits. Hence he finds that happiness must reside in something that cannot be affected by the law of universal change. The course of conduct most conducive to the attainment of happiness appears to be that which is most in accordance with the highest good, since all conduct must derive its sanction from virtue. But the question is what is virtue, and what is the highest good? To find out this we must learn to discriminate and so we arrive at the stage of discrimination called by Sankaracharya Viveka. The whole problem is thus seen to be a search for the immutable and unchanging. Our author then gives a short summary of

* Raja Yoga, or the Practical Metaphysics of the Vedanta, with an introduction, etc., by Manilal Nabhubhai Dvivedi, B. A. (Sold by Mr. Damodar Ishvardas, Kalkadevi Road, Bombay. Price Rs. 1-8).

the views of the principal Grecian and other philosophers and finds as the result that "the search for truth is as old as the world or at least as the mind of man" that the greater masters of old, "the custodians of the higher methods of inquiry," may have formed the nucleus of an occult brotherhood of teachers and philosophers, such a brotherhood being made almost a necessity owing to the effects of the great intellectual cataclysm that have followed one another in rapid succession, and that modern discoveries are not new ones.

He then touches upon modern science and shows that it starts "with the phenomena of the physical universe which it reduces into Matter and Energy—which are again assumed to be co-existent and co-extensive." It also teaches us that matter exists in one or other of three states, solid, liquid or gaseous: that what are called the chemical elements, form the superstructure of all the forms of matter with which we are acquainted, and that the whole universe is governed by the law of evolution.

Comparing the Adwaitee doctrine of evolution with the conclusions of modern science it is found that the two are in perfect accord. A further harmony is found in the ontological speculations of the Adwaitees and the more recent European ones, but it is shown that the Western thinkers have failed to grasp the whole truth in that their conception of the "unknowable" is a purely negative one. Our author says: "If there were no life in the cause, there is no chance of its appearing in the effect. If the Unknowable had no life in it, it becomes difficult to understand what extraneous element, independent of the Unknowable, can come at some future stage to confer life upon one of its manifestations." In contrast with this, according to the Adwaitee doctrine "matter is spirit and spirit is matter. The two are in fact different manifestations of Mulaprakriti. They exist potentially and therefore the duad is but unity, which then when manifesting itself becomes a trinity. For it is only when the Logos (the Son) is born that the Father and Mother (the two manifestations of the eternal substance) can be taken cognisance of. So long as there is no differentiation in the universal consciousness (Brahma)—the universal fifth principle—there can be no individual consciousness to take cognisance of these potentialities"... "Thus we arrive at our main conclusion that the one all-pervading principle of this universe is Mulaprakriti; in other words the universe is Brahma itself. This is a conclusion warranted alike by science and philosophy. This is the truth, loudly and logically declared by Aryan Adwaitee philosophy, the truth round which the human mind centres and gravitates throughout the history of the world."

Hence happiness must rest in a thorough grasp and understanding of this universal truth. Next follows an analysis of the mind according to the teachings of the Adwaitee philosophy, in order to show how this understanding is to be attained. This ends the first part of the Introduction. The second part, which is a sort of supplement or amplification of the first, treats the universal problem from a more purely vedantic standpoint, showing how the practice of Raja Yoga is conducive to the attainment of happiness.

Studied in the light of the introduction, the translations that follow will be found full of high spiritual teachings. We congratulate the author on the able and skilful manner in which he has explained the rationale of Raja Yoga and trust his little book will have a wide circulation.

Literary and Personal Notes.

ANANDABAI JOSHI.—We have all reason to feel proud of the success of our courageous sister Anandabai Joshi in taking her degree of Doctor of Medicine at the excellent Woman's College of Philadelphia. Her modest behaviour, courageous adherence to caste customs, and assiduity and intelligence, have won her the enthusiastic regard of her teachers and all acquaintance. She returns, as we prophesied she would, a staunch Hindu, and has before her a brilliant professional career.

MR. W. T. BROWN.—According to latest accounts has left Germany for America and is working for Theosophy in connection with the Rochester T. S. and its gifted Secretary Mrs. J. W. Cables.

DR. F. HARTMANN is bringing out in London an enlarged and improved edition of his work on Magic, which will be a standard authority upon this subject. He is also making excellent use of the very exceptional chance offered in his access to a private collection of Rosicrucian books in Germany, by the compilation of a work upon the noble Brotherhood of the Rosy Cross, which should be one of the most valuable in existence.

We have received from Mr. Chavali Ramaswami Sastri, Madras, a prospectus of a work on Yoga Philosophy, to be compiled "from the best standard works, such as Patanjali's Aphorisms, Yoga Yagnavalkya Smriti, the Upanishads, Hathayoga Pradipika, Siva Yoga Pradipika Raja Yoga Pracasika, Manta Yoga Kulpataru, Laya Yoga Rashasya, Siddha Natha Tantram and also from Smritis and Puranas."

The text and commentary will be in Sanskrit, and translations will appear in Canarese, Telugu, Tamil and English. Illustrations will be given of the several postures, and the qualities of certain drugs used in Yoga practice will be treated of.

The book is expected to be ready by April 1887. The subscription for the complete book of five parts will be Rs. 7, if paid before the 1st of August next.

MR. G. KRISHNA CHARYAR, Kanarese pundit of the Christian College, Madras, announces that he intends to publish a second part of his Dhaturnavali, the conjugation of Sanskrit verbs, provided he can get three hundred subscribers. The book is to be issued in monthly parts for a period of nearly three years, and the subscription for the whole part will be Rs. 7. The price of Part I is Rs. 2-12-0.

We have received a small pamphlet "The nature and aim of Theosophy," by Dr. J. D. Buck of Cincinnati, U. S. A. It contains an excellent summary of the aims and objects of the Theosophical Society, and we trust it will have a wide circulation. It is published by R. Clarke and Co., Cincinnati.

THE Occult Publishing Company of America have reprinted Mrs. Sinnett's "Purpose of Theosophy," and also "Light on the Path." Their catalogue contains several valuable works on mystical subjects.

Correspondence.

"THE VIRGIN OF THE WORLD."

SIR,—It is so very painful to me to be misunderstood by your reviewer and, possibly, also, by the readers of the *Theosophist*, among whom are many of my personal friends, that I beg you to be so kind as to set me right with my critic by publishing the following brief remarks on his last article.

1. I consider the "Kore-Kosmou" to be a fragment, on the hermetic method, of late date, for the various deities introduced into it are clearly Greek, not Egyptian. My reviewer himself called attention to this fact on p. 96 of the *Theosophist* for November. This being incontestable, and the very title of the fragment itself being Greek in derivation and in allusion, I cannot think myself to blame for having given a Greek interpretation to the whole fragment, especially as the manner and motive of it are wholly in accord with the Drama of the Kore-Kosmou as known to Greek contemporary writers.*

2. Where I say that Isis is "not properly a Principle" I mean of course, as I thought would be clearly understood, not one of the seven principles which make up the microcosm (Man) or the macrocosm (World) if from the term "world" the satellite of the earth be excluded. With the rest of my critic's views in regard to Isis I have no fault to find. I do not agree with his conclusions but that is a mere question of scholastic opinion.

3. I fail to make out the cause of my critic's confusion in regard to Dionysos Zagreus and Osiris. I understand that the Greek Mysteries deal with the Lapse and Rehabilitation of the Soul (Persephone) and with the Incarnation, Martyrdom and Resuscitation of the Spirit (Dionysos) in their macrocosmic sense, and, only by analogy and implication, with the same mysteries in their microcosmic sense. The World and Man correspond in all their parts, hence what is said of one is inferentially implied of the other. But I think that Osiris always meant the distinctively human aspect of Dionysos,—not to be confounded with him, because it would be incorrect to speak of Osiris as the Seventh principle of the World,—but his analogue, the only Begotten in man,—manifested as the Redeemer. Consequently Osiris is third in the chronological series, because man is himself the result of the evolution of the world and not co-eval with it. I do not know that any precisely equivalent Persona of Dionysos is to be found in the Egyptian Pantheon. I know that some writers affirm him to be of Egyptian origin, but the question needs to solve it more erudition than I possess. At any rate I feel pretty sure the equivalent cannot be sought in Osiris, for Osiris is clearly the analogue of the Christian Christ, not of the Kabbalistic Adonai.

4. The difficulty which my critic feels about the guardian angel seems to be chiefly due to the misunderstanding arising from his failure to construe as I intended, the term Principle as relating only to one of the seven microcosmic principles. Of course an influence is the effect of a principle.

I am very sorry to find that my critic and I do not agree on other heads, but it would be useless to enter into any discussion of these, nor have I the least wish to do so. I merely desire, by your kind permission, to explain the few points in regard to which he appears not to have grasped my meaning.

Faithfully Yours,

ANNA KINGSFORD. M. D., F. T. S.

April 2nd 1886.

* Persephone was, in Arcadia, often called the Virgin of the World, (Kore Kosmou) the Saviour Maid (Soteira) and our Lady, (Despoina).

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सत्त्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

UNITY.

ALL the writers who have written on the mysteries from an exoteric point of view seem to agree that one of the principal things taught to the candidates was the theory of the heliocentric system. However far such a revelation may have been in advance of the popular scientific notions of any given period, it is not easy to see at first sight why such a mystery should have been made of it, or what the priests had to gain by concealing the facts from the multitude. We all know that knowledge is power, but the sort of knowledge we are accustomed to associate with the possession of power is something more than acquaintance with the bare fact that the earth moves round the sun; and it is because the moderns have but seldom taken the trouble to think out the full significance of how much may have been conveyed by this and similar statements that the mysteries, and hence the science of the ancients, has been treated with such contempt. Putting aside therefore the fact that the descent of the soul into matter and its final redemption therefrom was also taught in the mysteries under the guise of fables, it may be interesting to discover how much might have been and probably was included in this revelation of the heliocentric system.

The main principle exemplified was the operation of law in the motions of the heavenly bodies. Experience and observation must have taught all men to become familiar with the operation of law and order in the ordinary concerns of life, but the application of law to the action of the sun and planets was an extension of the idea beyond the boundaries of this earth, and so must have formed the bridge by which men arrived at the knowledge of the prevalence of law throughout the universe.

From this would follow the recognition of the fact that the universe is also a unity. The thorough realisation of this fact may

be said to include almost all others by implication. If the universe is one, and all the living beings upon it are parts of that one, then the life principle animating them all must in like manner be one, and hence separateness has no real existence. Again, the fact that the apparently fixed earth is in constant motion would form a prelude to the idea that motion is everywhere present, and thus phenomena are impermanent.

Thus the revelation of the heliocentric system may have been made the starting point for an exposition of some of the main principles of the Wisdom Religion.

There are few propositions to which our intellect gives such a ready assent as this of the unity of the universe. But, on the other hand, there are few things that are more difficult to realise, or which bring greater results in their train. Those who can indeed realise this fact are able to go through life without attachment, without care. They know that the personality is but the result of illusion, they know that it must be mastered and used, and not worshipped and indulged. We all know that in a settled community one system of laws must prevail to the exclusion of others, or else each man might set up his own code to the inconvenience of all the rest. We know that this is so from the merely utilitarian point of view, without reference to any theories of right and wrong or abstract justice. But we are not so apt to recognise the fact that when we endeavour to strengthen the personality, we are acting just like an individual in a community who sets up a contrary standard of life and action to that followed by the rest. If such a thing happened in ordinary life, the individual in question, should his disobedience provoke serious conflict with the other members of the community, would have to leave the place and set up his tent somewhere else, where he would not be in constant conflict with those around him, or if he refused to go he would probably be shut up if not put to death. In modern times a dangerous lunatic is about the nearest parallel we can find to the case we have imagined, and could we but better understand the eternal verities that are so easily apprehended by the intellect, we should see that the culture of personality is madness.

The realisation of the unity of the universe, while, as we have seen, it is the road to perfection, is also a guide to the conduct of the individual in his relations with others. Its logical consequence is universal brotherhood, the foundation and corner-stone of the Theosophical Society. Hence we are bidden to kill out the sense of separateness, and so act towards each of our fellows as if he were a part of ourselves, rejoicing with him in his joy and comforting him in his trouble, freely and gladly lending our aid to help any good work.

While recognising the fact that the unity of the great All is the fundamental truth round which all others are clustered, man incarnate on earth cannot, from the limitations of his present existence, rise to a full apprehension of this truth. Only so long as it remains unmanifested can the whole remain One, unrelated and unknowable. So soon as manifestation takes place, number and division make their appearance. The infinite

All cannot act upon itself, for in any action whatever there must be both an actor and the thing acted upon. Moreover, in addition to the actor and the thing acted upon, there must also be the action. Again, in any perception there must be the perceiver, the thing perceived and the perception. Hence three is the first complete number after one, and was called by the Kabbalists the number of generation. Two straight lines cannot enclose a space, but three can. The further we carry our investigations, the more confirmations we shall find of the fact that whatever exists as one can only be understood as three. It is this necessary truth that gave rise to the trinities found in all religions. In nature there must always be the seed, the soil and the growth of every plant; in physics there are the three primary rays of light; in the family, the father, the mother and the son, and in Parabrahm Purush, Prakriti and the manifested universe, the positive, the negative and the union of the two.

We might go on multiplying examples of the trinity in unity until we had filled a volume, but we prefer to leave the reader to think out fresh ones for himself.

The main fact to be learned is that this principle of trinity in unity is a fundamental law of the manifested universe, and of universal application. In the struggle for freedom from authority it is sometimes apt to be forgotten that there are some fundamental truths that hold good in all cases, such as the fact that the three interior angles of a triangle always make up two right angles.

As has been shown before in these pages, the number of possible combinations of three things taken together—one, two and three at a time—is seven. It is this mathematical fact that is the root of all the septenaries so often mentioned in theosophical writings as well as in those of ancient religions and philosophies. We all know that there are seven primary rays of light, and seven notes in the musical scale, and the theosophical system of cosmogony is pre-eminently a septenary one. We ought to remember that this septenary law is as necessary as the doctrine of the trinity in unity. A great many members of the Theosophical Society seem to think that the septenary principle in theosophy and other systems of thought is a mere curiosity, whereas it is a mathematical necessity, and is the only truly philosophical method of classification. When we consider any action, we do not stop at the action itself but go on to trace out its effects, and in like manner if we stop at the trinity we do not get beyond the bare fact that manifestation is possible and can know nothing as to its nature. Thus it may be said that the whole is unity, conceived as a trinity and manifested as a septenary.

MAURICE FREDAL.

THE GROWTH AND PROGRESS OF CATHOLICISM IN INDIA.

WHOEVER has derived his notions of the measures taken for the propagation of the Roman Catholic faith in India, wholly from Catholic sources, can hardly have received a faithful impression. There has been too much exaggeration, and too much extenuation. The history of Catholicism in India is indeed a history of deception, and of terrible oppression. It forms one of the darkest chapters in the annals of the Romish Church.

From the earliest attempts at Indian discovery, the Roman Pontiffs took a deep interest in the result, and no sooner had these efforts proved successful, than they used them as a means of extending the sway of the Holy See. But it was not until the sixteenth century that Catholicism obtained a firm footing in India. This was effected by the terrible arms of Portugal and the Inquisition. The attachment of Portugal to the Catholic Church was peculiarly strong. Its dutiful obedience to her was singularly firm. It was through the influence of the Pope that the Portuguese steered into unknown seas, and, like a new revelation, unveiled the mysteries of an unknown world. They received from the Popes the right to invade, to destroy, and to seize upon the territories of all the infidel kings, under the plea, to use the words of Mr. Irving, of defeating the enemies of Christ, and extending the sway of his Church on earth. It was Pope Eugenius the Fourth and his successors, who, by their supreme authority over all temporal things, had conceded to the Crown of Portugal all the lands it might discover from Cape Nun and Bojador to the East Indies. In virtue of this attachment to the Papacy the Portuguese monarchs, like Constantine and his successors, put down Paganism with a strong hand,—a hand which knew neither mercy nor justice.

In the year 1510, Alfonso de Albuquerque, the founder of the Portuguese empire in India, entered Goa, at this time one of the principal emporiums of trade on the Malabar Coast, with some monks of that famous order, established at Toulouse about the time of the Albigenian heresy by the fierce Spaniard Dominic de Guzman. Of this fanatic Dante says that he was devoted to the service of Christ by his mother :

"She was inspired to name him of his Owner,
Whose he was wholly, and so called him Dominie;
The loving minion of the Christian faith,
The hallowed wrestler, gentle to his own,
And to his enemies terrible * * *
Forth on his great apostleship he fared,
Like torrent bursting from a lofty vein;
And dashing 'gainst the stocks of heresy,
Smote fiercest where resistance was most stout." *Par. Cant.—XII.*

Such was the founder of the Mendicant Order, and such were the men who assembled under his bloody banner,—men who pretended to be the true disciples of Jesus, and who acted like those of the fiend. Their attire was mean, and a cord encircled their waist to denote the subjection in which they kept their bodies. The unhappy people of Goa who had suffered greatly from Mussulman tyranny under Adil Sháh looked with hope and gladness to

their new masters. They received them with joy, and showered gold and silver upon them as they passed along. But they little thought that all this rejoicing would end in tears; that fires would burn men and women to death; that their temples of Siva and Vishnu would be pulled down, and the temples of St. Dominic and the Palace of the Inquisition erected instead. Albuquerque mounted a richly caparisoned horse, and surrounded by hidalgos and captains, and the monks carrying before them a gilt cross, proceeded to the palace of Adil Sháh. The monks chanted hymns, and their songs were accompanied by the sound of trumpets and drums.

These monks, however, can hardly be regarded as Papal missionaries. They had come as chaplains of the Portuguese fleet. They soon erected a church and dedicated it to St. Catherine; for on the day of her festival the Portuguese had taken the city from the Mussulmans; and there, hanging her picture over an altar, they held a regular Catholic service with great pomp. They now found themselves in a fair and smiling land, but a land full of selfish propensities and narrowness of mind. They tried to draw the natives into the pale of the Church; but their attempts proved unsuccessful, because they were made without the aid of threats or violence. The use of such means for the propagation of religious truth was forbidden by Albuquerque. He was as wise a statesman as he was an experienced general. He knew that it was not the duty of the Government to use its power in order to convert idolaters to Christianity. He knew that even in India, where heathenism was "so cruel, so full of absurd rites and pernicious laws," religious toleration would be the safest policy for the Government. He ordered that the propagation of Christianity should be carried on only by exhortations and arguments. But these exhortations and arguments could not overcome the obstinate attachment to idolatry. The people went on worshipping hideous images in temples covered with "emblems of vice." The severe penal laws and the barbarous persecution, which the Portuguese Government afterwards used to drive all its subjects under the authority of the Catholic Church, did, indeed, destroy Paganism, and with Paganism the prosperity, and the very national existence, of what was once the most opulent and flourishing country in India. We ask the votaries of Catholicism whether it was thus that "the Church penetrated the moral darkness like a new sun" and covered India with institutions of mercy? "Orthodoxy, it seems," says Lord Macaulay, "is more shocked by the priests of Rome than by the priests of Kalee." It would have been better, we think, to have allowed them to worship the Linga of Siva, or to draw blood from their own persons and offer it to the sanguinary Kalee, than to burn them alive! Nero persecuted Christians, not because they professed to be Christians, but because of the evil deeds and the scandalous practices rightly or wrongly attributed to them. But the Portuguese persecuted pagans simply because they professed to be pagans. Under the imperial rule of Pagan Rome every subject nation practised its own creed undisturbed, so long as it did not incite to civil dis-

turbances. But under the imperial rule of Christian Portugal the religious tenets of every subject nation were made a ground of punishment. In this respect the British Government acted most wisely; it abstained for a long time from giving any public encouragement to those who were engaged in the work of converting natives to Christianity. Had it not adopted this policy, it would inevitably have lost the Indian Empire, and with Empire "the best chance of spreading Christianity among the natives."

The tidings of the new conquest of the Portuguese in India were received with great joy by the Court of Rome, which, at this time, had, in fact, reached the climax of depravity. The most solemn and awful declarations of Scripture furnished matter for the jesting and mockery of the gay courtiers who attended the Pope! Even the priests were wont to boast to each other, in their revelries, how they deluded the people, by only pretending to transubstantiate the bread and wine in Mass, saying, instead of the usual formula, "Panis es et panis manebis," "Vinum es et vinum manebis,"—that is, bread thou art and bread thou shalt remain, wine thou art and wine thou shalt remain.

"That Court," justly remarks Lord Macaulay, "had been a scandal to the Christian name. Its annals are black with treason, murder, and incest. Even its more respectable members were utterly unfit to be ministers of religion. They were men like Leo the Tenth; men who, with the Latinity of the Augustan age, had acquired its atheistical and scoffing spirit. They regarded those Christian mysteries, of which they were stewards, just as the Augur Cicero and the high Pontiff Cæsar regarded the Sibylline books and the pecking of the sacred chickens. Among themselves, they spoke of the Incarnation, the Eucharist, and the Trinity, in the same tone in which Cotta and Vellius talked of the Oracle of Delphi or the voice of Taurus in the mountains. Their years glided by in a soft dream of sensual and intellectual voluptuousness. Choice cookery, delicious wines, lovely women, hounds, falcons, horses, newly discovered manuscripts of the classics, sonnets, and burlesque romances in the sweetest Tuscan, just so licentious as a fine sense of the graceful would permit, plate from the hand of Benvenuto, designs for palaces by Michael Angelo, frescoes by Raphael, busts, mosaics, and gems just dug up from among the ruins of ancient temples and villas, these things were the delight and even the serious business of their lives."

To such a Court Christianity was a profitable farce! Leo the Tenth celebrated the Indian conquests by a public thanksgiving in Rome. It was observed with extraordinary pomp; Latin orations were pronounced in the Pontifical chapel in praise of the Portuguese King, who had testified his dutiful obedience to the Court of Rome. Emanuel had sent on this occasion a splendid embassy with magnificent presents for the Pope. Greatly pleased with them, Leo transmitted to him a consecrated rose; and this was followed by an ample donation of all kingdoms, countries, provinces and islands, which he might recover, not only from Cape Nun and Bojador to the Indies, but in parts yet unknown even to the infallible Pontiff himself!

And now that Court lost no time in shipping off the Grey Friars, the Black Friars, the White Friars and Friars of all sorts of colors to crush paganism to pieces. First came the Grey Friars. They pretended to superior sanctity, but, in reality, were of very bad character. They did not touch money, but they had a treasurer

like Judas of Kerioth. In the year 1517 they arrived at Goa. It was in this year that these friars wandered through Europe, from town to town, offering their "Pardons of sins" for sale, not only in the monasteries, but in taverns and even in brothels; a man might then for the paltry sum of twelve groats deliver his father out of purgatory; and for eight ducats he might commit murder without fear of eternal retribution. It was in this year that Martin Luther nailed his Ninety-five Theses to the church door of Wittenberg, and began the Reformation struggle in Germany. Thus the very year which saw Catholicism established in India witnessed also the rise of Protestantism in Europe. The number of these monks, according to a Portuguese historian, was nine. They had brought a letter from King Emanuel of Portugal to the Governor, Lopo Soares d'Albergaria, ordering him to aid them in their work of conversion. They soon amassed large sums and erected a magnificent convent and a church, which they dedicated to the founder of their order, St. Francis of Assisi, and began to exhort the pagans to become Christians.

The Hindoos, as we have said, were at this time a most religious people. The Brahmin, like the Levite, was pre-eminent in sanctity and honour in the community. He had, like the priests of Rome, monopolized all learning for many centuries; and consequently the common people were in profound darkness. They were devoid of curiosity on all subjects which did not personally trouble them; they took no interest in the ordinary operations of nature. A violent tempest, a monstrous birth, sudden and fatal diseases, excessive rain, scarcity, an appearance of a comet, or other heavenly phenomena were the sort of things to which their attention was confined. They were strangers to all ideas of the physical laws which govern natural occurrences. They regarded them as proceeding from beings superior to mankind; they believed that by praying they could change the path of clouds, by sacrificing a cock or a goat they could appease the wrath of gods and demons, who produced maladies; by giving alms to Brahmins they could make atonement for their sins; and by performing rigorous austerities, or by inflicting painful severities on the body, they could enjoy, after death, the pleasures of Paradise! To delude such men, whose belief in the actions of gods and devils amounted to a foolish credulity, was not a difficult task. The childish fables of these priests produced a perfect illusion on "the eye of their mind." But their blind attachment to the superstitions of their ancestors was powerful; they could not get rid of it, and become Christians.

Then commenced the barbarities. Albuquerque had long since died of a broken heart (in 1515), and now there was no one to protect the people. The men who were appointed to high offices were men of the worst kind. Slaves of sensuality, superstition and insatiable avarice, they began to oppress the natives in a thousand ways. Flesh and strong liquors, condemned both by the law and the instinct of the Hindoos, were forced into their mouths. Their tender and delicate women, nurtured in modesty, were cruelly dragged out of their houses and carried away to gratify the

sensual desires, or to become the menials of the rude Portuguese. Their religious ceremonies were forbidden, under heavy penalties. The old Hindoo pagodas were pulled down and their wealth confiscated, while new and gorgeous Christian pagodas were erected in their place. The Hindoo idols were broken, and in their room Christian idols were set up. The wooden image of the Virgin Mary was substituted for the stone statue of Saraswati or Lakshmi. The rosary of St. Dominic took the place of the rosary of Siva, Aves of Mantras and holy water of tirtha. Thus the arrival of the Christians had now become something more dreadful than the visitation of a plague, which sweeps whole nations from the earth. The Christians, moreover, inflamed with deadly animosity, had lately massacred mercilessly the whole of the Mussulman population, without distinction of sex, of rank, or even of age. The natives went in their extreme tribulation to the tomb of Albuquerque, as to that of a father, to implore redress from the injuries and tyranny of his countrymen, and at last, exhausted and dejected by oppression, they chose rather to be Christians than to share the fate of their Mussulman brethren, or be the slaves of the Prangui. Thus Catholicism, by means of force and violence, cut its way to supremacy in the Pagan world. In the space of seventeen years nearly fifteen thousand pagans were brought within the pale of the Church, along the Malabar and Coromandel Coasts. The chief injunctions imposed upon these nominal converts were, that they should get by heart certain summaries of doctrine, and pay to the images of Christ and the saints the same religious services which they had formerly offered to the statues of Kallee, Mahadeva, or other gods. They secretly hastened to propitiate the gods whom they had offended by the semblance of adherence to a religion, which they in heart despised. Even at the present day there are many descendants of so-called Christians, who in no way differ from their heathen brethren, except by the formal adoption of the Christian name. They are sunk in deplorable ignorance, vice, and pagan superstition; and we are sure that, under the existing state of Catholicism, they will never be improved.

About this time Clement VII. died, and Paul III. succeeded him. The character of this Pontiff was marked by most of the faults, which distinguished Italian society at that time. "He had," justly observes one of his biographers, "both the vices and the virtues, if we can so term them, of that demoralized and sensual, but polished circle of men, who were entertained in the palace of Lorenzo the Magnificent." But though destitute of religious principles himself, Paul's attention, from the beginning, was directed to strengthen the Papacy. He established new institutions for the propagation and defence of the faith. He revived the ancient Inquisition, and provided it with fresh engines of still more formidable power to destroy all the heresies of the world. Among the newly erected societies the Order of the Theatines and the Company of Jesus were the foremost in zeal and devotion. The fiery spirited Giovanni Caraffa, afterwards Pope Paul the Fourth, was the prominent leader of the first, and the celebrated

enthusiast Ignatius Loyola of the second. With such instruments as these the Pope began to give greater vitality and energy to the degenerate Church of Christ. He was overjoyed with the success of his missionaries in India, and had, in 1534, raised the city of Goa to an episcopal See. He now sent members of the new Orders to extend the limits of this jurisdiction.

The famous Francis Xavier was the first of these soldiers, who led the way. He was a man of strong zeal and weak information. He had abandoned the College of St. Barbara, and had entered the College of St. Ignatius. With Loyola he had formed a solemn league, vowing to live in poverty, and devote his days to the conversion of the heathen, and like him he astonished the world by his austere penances and vigils. He used to place himself in prayer with his hands and feet tightly bound with hard cords, avenged his juvenile levity and vanity by cruelly torturing his body. He starved himself almost to death, tended the sick in the hospitals, and generally extended himself, at night, on the ground, at the foot of the bed of some dangerously-affected invalid. He went on preaching in every town and village from Goa to Cape Comorin, and from Cape Comorin to Japan and other islands—places where no man of less courage and zeal would have dared to penetrate. He always took a bell in his hand, when he sallied forth, invited the passers-by by sounding it, and preached the Gospel in a strange jargon. Thus he made many converts, and where he could not succeed, he often slipped off his shoes, on taking his departure, and shook them roughly, in order that he might not carry with him even the dust of that accursed land. While wandering in these dreary regions he was very often badly treated by the devils! Sometimes they simply threatened him, but sometimes they fell upon him and beat him unmercifully! But this was not all. He saw with the eye of flesh the spirits of his dead friends. And, indeed, even imagined that God descended to entertain him! His fanaticism had completely distracted his mind; he often ran confusedly up and down the streets of Goa, like a mad man, and threw himself on his knees before a crucifix, and there remained crying bitterly for several hours. Through such fanaticism he made the savage and the ignorant bend their necks to the yoke of Christ. This friend of God died, after spending ten laborious years in the East. The Church fully conscious of his merit, canonized him as a saint, and bade her children revere him under the title of "The Apostle of the Indies."

The Jesuits, so inconsiderable in their origin, had now grown to an astonishing number. Ignatius, who was the founder of that Order, never thought that it would ever rise to be the most enterprising and formidable Order in the Romish communion; that it would even grow to be the very soul of the Papacy; that its soldiers would invade the farthest countries in the world. But such was the case. Under him the number of his devoted soldiers amounted to no fewer than ten thousand, and under him they matured their plans, collected their munitions, and marched off to fight Protestants in Europe and heathens in Asia and America.

At the time of Xavier's death, in 1552, there were more than two hundred Jesuits in various missions established on both coasts of India. Their chief seat was Goa. Here, in the space of a few years, they erected ten princely churches on the ruins of Hindoo temples, many of which were razed to the ground; besides this, they founded religious schools for the young converts. But they were bad teachers of the Gospel. "Never was," says Dr. Thomas M'Crie, "the name of the blessed Jesus more grossly prostituted than when applied to a society which is certainly the very opposite, in spirit and character, of Him who was 'meek and lowly.' The Jesuits may be said to have invented, for their own peculiar use, an entirely new system of ethics. In place of the divine law, they prescribe, as the rule of their conduct, a 'blind obedience' to the will of their superiors, whom they are bound to recognise as 'standing in the place of God,' and in fulfilling whose orders they are to have no more will of their own 'than a corpse, or an old man's staff'.....As the instructors of youth, their solicitude has ever been less to enlarge the sphere of human knowledge than to keep out what might prove dangerous to clerical domination; they have confined their pupils to mere literary studies, which might amuse without disturbing a single prejudice of the dark ages. As missionaries, they have been much more industrious and successful in the manual labour of baptizing all nations than in teaching them the Gospel." They employed all methods to allure the Hindoos and the Mussulmans to embrace Christianity, and published tracts and books in Tamil and other languages. Such was the state of things when the great Emperor Akbar, desirous of inquiring into the nature of the Christian faith, invited the Jesuits to his Court, about the year 1582, and asked them for the life of Christ. The crafty priests, thinking that the simple life would not attract and captivate his Oriental imagination, attempted to palm upon the sovereign a false life stuffed with fables, such as are found in the mythological books of the Hindoos. But the trick lost the game! Akbar detected the fraud and dismissed them from his Court. Thus they used to conceal from the natives the essential peculiarities of the Gospel; they accommodated its doctrines to the most absurd notions of the populace. Nor was this all. They brought from Rome heads and skulls of false saints, and rumours were artfully spread abroad of prodigies and miracles wrought by these relics; images were moved by wires, which they pretended were miraculously moved by Heaven; a certain tomb at Meliapur, on the Coromandel Coast, was fraudulently given out for the sepulchre of St. Thomas, in allusion to an ancient tradition that the Apostle crossed the Indus and penetrated into the south as far as the Carnatic, and there, after preaching the glad tidings, suffered martyrdom. With the bones of such saints they fought ludicrous combats with the devils, and thus deceived the eyes of illiterate men. A large volume would be required to contain an enumeration of the innumerable frauds which these artful priests practised to delude the people of India. They attained some success in places where the true character of the Christians was not known; but where it was, their

failure was deplorable. With all their pious frauds, with all their pretended miracles, with all their bribes, and with all their allurements, they could not gain over the people of Goa, who had seen the Christians immersed in a gulf of horrible villainies. The wickedness of the Portuguese had, indeed, defiled the Christian name. Their standard of morality was far inferior to that of the most reprobate heathen. The public administration also was not less venial: severe penal laws were directed against the pagans; public offices were bought and sold without shame. The natives held the Christians in utter aversion; to be a Prangui, or even the falling of their shadow was regarded by them as polluting. Under such circumstances the men, who were lately converted by force, lived more like Infidels than Christians. They did not care a straw for the Christian God; they laughed and scoffed at the Christian faith. The Romish soldiers, thoroughly disheartened, cried for help to the Pope and the Portuguese monarch. The fierce Caraffa, whom we have seen at the head of the Theatines fighting the battle of his church, had at this time assumed the tiara with the title of Paul the Fourth. He had urged Paul the Third to revive the terrible Tribunal of the Inquisition. "The Inquisition," said he, "is the only instrument of destroying heresy, and the only fort of the Apostolic See." He had even allowed his own house to be fitted up with rooms for the officers, and prisons for the accused. And now as a Pope he neglected all other business, but that of the Inquisition; he often forgot the meetings of the Consistory, but he never forgot the Thursday meetings of the Holy Office. He armed it with new powers and subjected new classes of offence to its jurisdiction. The Portuguese monarch sent orders to his Viceroy to provide them with every sort of assistance. Thus backed by barbarous weapons, they renewed the work of conversion with fresh energy and with horrible atrocities, which even at the present day make us shudder at their recital. Dungeons, pulleys, racks, bolts, chains, thumb screws, blocks and locks, were quickly heaped together in Goa. In a short time the Dominicans, the agents of the Inquisition, were established almost in every town of Portuguese India; but their chief field was the Malabar Coast. Here the work of persecution began with the greatest cruelty. In Goa the *auto-da-fé* blazed at regular intervals before the Church of St. Francis or St. Dominic. The Hindoos, the Mahomedans, the Jews, the Syrian Christians, and the degenerate proselytes alike suffered bloody persecution. Whoever showed an aversion for the Romish Church, whatever his rank, whatever his age, or whatever his influence, was seized, often in the dead of night, and hurried away to the dark cells of the Inquisition, where he lay till he was committed to the flames, or strangled to death.

But it was the seventeenth century that witnessed the most fierce and bloody crimes of the Romish priesthood—the priesthood that crushed out the manhood of the nations, and fashioned them into slaves—that destroyed the Portuguese Empire of the East and polluted the Christian religion—that impoverished the pagans,

and grew fat on their wealth. We find no words in which to paint the agonies of men, who fell victims to this fiendish institution.

Of the provinces, which had been subject to the Portuguese Crown, Goa was the wealthiest and most populous; it had been a great emporium of trade, and its inhabitants enjoyed large supplies of produce both from their own and other lands. But during the seventeenth century it became the poorest and most deserted province of Portuguese India. Barbarous was the work done here by fire and sword. Hundreds of the inhabitants were murdered by the terrible Inquisition; villages were pillaged, burned, and ruined. The people, maddened with despair, abandoned their mother-land, and fled for refuge to foreign countries; the fields lay untilled; the houses stood unrepaired; no attempts were made at drainage in the city; famine and contagious diseases swept away thousands of men. The functionaries of the State, instead of employing preventive measures, joined with the priests in invoking God. But in spite of all these prayers the calamities continued with unabated force. The population decreased to a frightful extent; the revenue of the Government failed, it lost its most extensive and rich possessions. The bold and enterprising Dutch who had been trading with the Islands of Sumatra and Java now began to attack the Portuguese, and in less than half a century, from the time that Houtman first sailed from Rotterdam, they became the sole masters of all the ports and places where the Portuguese had been established, with the exception of a few wretched settlements, which were still more despoiled by the formidable Marathas. Thus at the end of the seventeenth century the Portuguese Empire in India was completely shattered and dismembered. Goa was still a metropolis; but the metropolis of a ruined, impoverished and desolate state. The pomp and splendor of the proud and ostentatious *hidalgos* were no longer to be seen. Several Portuguese families supported themselves by alms. The traveller passed through a succession of silent streets in which not a single soul remained. Only heaps of ruins met his eye on every side. But, despite all this desolation and decay, the work of the Inquisition went on with unabated fury and violence. The rack, the pulley and the fire were unceasingly at work. The piercing cries of the unfortunate men and women were continuously heard, though the torture was inflicted in vaults. Nothing could move the hearts of its inhuman monsters. For two hundred and fifty years, from the date of its first establishment in 1560, to its last abolishment in 1812, they enjoyed with keen relish the severe pangs of their fellow-creatures. During this long period it only once met any opposition from the Government. The Marquis of Pombal, the greatest statesman that Portugal ever produced, heard of the cruel and bloody transactions that were going on within the walls of the palace of the Inquisition, and in the camp of St. Lazarus at Goa. He had great influence with the King and wrote to him, to beg him to suppress the devilish institution. Accordingly King Joseph the first sent orders for its abolition in 1774, and thus for the first time it was closed. The prisoners who

had lost all hope of seeing their homes, were set free; and the wealth hoarded in coffers of the Holy Office was removed to the public treasury. But this good policy of Pombal did not last long. In 1777 Joseph died; his daughter Dona Maria became the Queen of Portugal; and the great minister lost his influence at Court. The new Queen was, in many respects, the very prototype of Mary of England. Like her she strongly supported the Popish tenets. Like her she used the faggot and the stake to make converts to the Romish Church. She again established the Inquisition in Portuguese India, which consisted of a small territory of Goa and a few subordinate towns all on the Western Coast. And again the rigorous persecution began, which, four and thirty years later, was stopped by a royal letter, dated the 16th June 1812.

We turn now to the Jesuits. We have seen them, in the latter part of the sixteenth century, employing all ignoble arts to draw the Indians into their nets. Early in the seventeenth century they were to be found in all important towns of India practising the same frauds, ensnaring the minds of the ignorant, persuading the stern by their crafty and yielding disposition, procuring admission for their creed by making themselves useful in politics, in medicine or in literary subjects, usurping a despotic dominion over their proselytes, enriching themselves by their ignorance, teaching them false doctrines; striking their adversaries by cunning manœuvre. Some became even actual *Sanyasis*! Of these one name deserves an immortality of shame. It is that of Robert de Nobili. This Roman *Sanyasi* separated from his brethren who had mingled with men of low castes and went to Madura, chose for his abode a humble hut, gave up flesh eating, and confined himself to rice, roots, and herbs; took none but Brahmins to his society. "I am neither a Prangui nor a Portuguese"—these are his own words,—“but a Roman Raja and a *Sanyasi*.” He buried himself in a mysterious solitude, and received visitors with great reserve. The fame of this white ascetic soon spread far and wide, and the doctors of the pagans came to crave his audience; but were told by his Brahmin disciples that he was engaged in meditation. Thus after being rejected two or three times they were at length admitted. Astonished by his devotion and vigils many of them embraced his doctrines, and their example was followed by people of lower classes. In this manner the Jesuits gained nominal converts in multitudes, converts who were permitted to exercise the least objectionable rites of their former faith! Complaints were often made against the Jesuits by their rivals, the Dominicans and the Franciscans. But the influence of the Jesuits at Rome prevented these complaints from receiving a serious attention. Thus things went on till their suppression, in 1759, by Pombal.

That Pombal was an able statesman—a statesman of great energy and heroic daring—we have already remarked. Portugal undoubtedly owes much to his good and wise administration. It was he who introduced the excellent regulations for the promotion of agriculture, trade, and education. It was he who raised Lisbon with new splendor from her ruins when

she was swallowed by a tremendous earthquake in 1755. It was he who had had the courage, which none of the Catholic sovereigns of Europe had, to punish the soldiers of the Pope. In the year 1751 he issued a decree restraining and limiting the action of the Inquisition; next he created a wine company, encouraged manufactures, and the art of printing. These things provoked the Jesuits, for they were the sole inquisitors, merchants, and agriculturists. They set themselves to oppose every measure of Pombal's administration, and when the terrible earthquake took place, they openly ascribed it to the wrath of God at the impiety of Pombal. But this was not all. In the missions of Paraguay, in South America, they rebelled against the Portuguese monarch. There they attempted to establish their own government, in order that they might carry on, without any interruption or restraint, their lucrative commerce with the natives. For four years they waged war with Portugal. Pombal did all that was in his power to subdue them without the use of force. He entreated them; he threatened them. But his entreaties and threatenings proved of no avail. At last weary of their machinations he resolved to strike a more decisive blow against them at home. He dismissed the King's confessor, who was a Jesuit, and passed orders that no Jesuit should thenceforth approach the Court without express permission. Besides this, he made a strong representation at Rome of the crimes committed by them in Paraguay, and of the factious intrigues with which they disturbed the peace and prosperity of Portugal. Then their anger knew no bounds. They joined some of the nobles, whose resentment had been aroused by Pombal's reforms, and formed a conspiracy against the offensive minister and the monarch. In the autumn of 1758, as King Joseph was returning home in his carriage at a late hour of the night, he was assailed by armed assassins. A thorough investigation was made; and the guilty nobles were executed. But with the priests it was needful to be more cautious; accordingly a memorial was forwarded to Rome, setting forth again their numerous crimes both in Portugal and America, and asking the Pontiff's consent to their trial. Clement the Thirteenth was the Pope at this time. He regarded the Jesuits as the principal supporters and the most faithful servants of the Holy See. He delayed his answer for several months, and then reluctantly signified his consent to the King's judicially trying all the Jesuits implicated in the conspiracy; he earnestly begged him, however, at the same time not to shed the blood of those devoted to God's service. But so much leniency appeared to Pombal exceedingly ill-timed, and not at all consistent with the safety of the State. He therefore resolved on the execution of the malefactor priests, and on the condign punishment of the whole order. Gabriel Malagrida, who declared himself the ambassador and immediate prophet of God, was the chief Jesuit conspirator. He was strangled and burned alive in a solemn *auto-da-fé*, and a decree was issued for the immediate expulsion of the Order from all the Portuguese dominions. Two hundred and twenty-seven Jesuits were seized at once, and cast into prison at Goa. A few days later they were dragged on board

a vessel by orders of the viceroy, Count de Ega, and sent to Lisbon. Their missions were divided among the other religious orders, which also shared the same fate in 1835, but with a moderate pension from the State. Their property, amounting to more than fifteen lakhs of rupees, came to the public treasury, and their churches were given to the secular priests.

We now close our review of the growth and progress of Catholicism in India. There are no conversions now. The days of the Inquisition are gone by. The days of deluding the people by frauds are also gone by. The whole Catholic population of India of the present day does not amount to more than a million; and for the greater part they are kept in as much darkness as the people of Europe were in the tenth century. The few who have received a Western education have been trying to enlighten their minds, to drive away their ignorance about religious matters, and to expel their heathenish superstition. And truly, it will be a glorious day when they will be free from their spiritual bondage.

D. X. DESOUZA.

SUPERNATURALISM.

"Nature means nothing more than that which is; the sum of phenomena presented to our experience; the totality of events past, present, and to come."

Prof. Huxley.

"If we do not already believe in supernatural agencies, no miracle can prove to us their existence. The miracle itself considered as an extraordinary fact may be satisfactorily certified by our senses or by testimony, but nothing can ever prove that it is a miracle; there is still another possible hypothesis, that of its being the result of some unknown natural cause."—John Stuart Mill.

SUPERNATURALISM is at once the friend and the enemy of creeds. It is their friend, because the claim of an exoteric religion to a divine sanction in its inception invests its doctrines with a temporary aspect of infallibility; it is their enemy, because in the progress of science and speculation the recoil from blind faith and superstition must ultimately bring about the downfall of the entire fabric reared on such a basis. This explains why Christian ecclesiastics, under the spur of rationalistic criticism, are now demonstrating the reality of miracle by pointing to the spread and influence of Christian teaching in the first instance,* irrespective of argumentation on the vexed question of the Universality of Law and of the Uniformity of Nature,—that is to say, they are proving miracles by Christianity and Christianity by miracles, a *circulus in probando* glaring enough to make Aristotle turn in his grave. First and foremost, therefore, as the controversy between Science and Religion, in its historical aspect, hinges

* The rapid growth of Christianity is attributable to no one cause. The principal seem to be: (1) its claim to a supernatural sanction; (2) the miraculous powers attributed to the primitive church; (3) the union and discipline of the Christians, their moral excellence and purity; (4) the doctrine of a future life; (5) persecution; (6) the collapse of the old mythologies previous to its appearance; (7) the inflexible zeal of the early Christians. See Gibbon, "Decline and Fall," And Greg, "Crisis of Christendom."

entirely on the possibility of ultra-mundane interference, it will be necessary to start with a clear definition of the supernatural. In strict exactness, then, a belief in the supernatural—and let me observe here that I draw a broad distinction between extraordinary and alleged miraculous occurrences—is a belief in the occasional interposition in human affairs and in the course of events of a Supreme Personal Being, himself the source of those hidden forces manifesting objectively as the complex array of phenomena we call nature, and consequently well able to break the chain of causation for an especial purpose. Any other definition evidently excludes the *supernatural agency*, though it will still be a matter for discussion as to the *agent* himself. This—the theory of an omnipotent ruler existing from all eternity and able at will to set aside the relations of natural law—is the only view admitted by the vast majority of orthodox Christians, and is exemplified in the prevalence of that mistaken idea that by prayer—by ignorant and often selfish human entreaty,—it is possible to procure a special* dispensation for a favoured applicant, in other words, a miraculous concession contrary to all clear notions of justice and impartiality.

Putting aside, however, the consideration of the misconception of true adoration here involved, it is worthy of note that some of the best known Christian Apologists do not admit the postulate of a contravention of natural law as necessary to a belief in the miraculous, but consider with the Scotch metaphysician Brown that a miracle is but the operation of an exceptional cause or causes already present in the scheme of "Creation." Says Locke, "A miracle is.....an operation, which, being above the comprehension of the spectator, and in his opinion contrary to the established course of nature, is taken by him to be Divine." Says the Duke of Argyll, "So deeply ingrained in popular theology is the idea, that miracles to be miracles must be performed by some suspension or violation of the laws of Nature, that the opposite idea of miracles being performed by the use of means (*i. e.*, exceptional but purely natural causes) is regarded by many with jealous suspicion." So also we might quote Butler, Tillotson, Mansel, Tulloch, etc., etc., as upholding the view that a miracle is but the operation of an obscure natural law, and were it not that these writers assign to an imaginary Personal God the sole knowledge of its manipulation, instead of to those glorious prototypes of a perfected humanity, who, from time to time in past ages have sacrificed themselves for the regeneration of mankind, they would be in complete accord with the representatives of Theosophical teaching.

The gulf between orthodoxy and the esoteric doctrine is passable, but it will be long before the gradual process of evolution has sufficiently expanded the average human intellect, so that the recognition of essentials will admit of the total abandonment of the rough husk of exoteric symbolism. It is the tendency of simple minds to gravitate towards loftier ones, the love of hero-worship,

* It is possible, when we consider that thought is dynamic, to conceive of the efficacy of prayer on certain occasions; in the same way curses may achieve their end, if uttered by a person of iron will with a fixed intensity of purpose.

the habit of idealizing into godhead the religious founder, that has in all countries and climes ministered so largely to the supernaturalism of creeds. The child or peasant loves to picture to himself a presiding Deity throned amid the storm-clouds, who evokes worlds out of chaos and dissolves them again at his fiat. Perhaps too the old mythologies with their mob of gods and demons have left an endurable impression on the minds of men, perhaps a false analogy has led many to look upon the existence of a Personal Ruler of the Universe as an actuality as necessary as that of a mortal ruler over states and societies. Of these some have represented the Deity as bound by his own laws, others have attributed to him the power of breaking the chain of causation at will. Supernaturalism however to the unimpassioned thinker there is not and cannot be. The order of things is eternal. We live in a universe where the majestic process of immutable law suffers no intrusion from within or without, by obeying which we shall ascend to regions of infinite perfection, by opposing be vanquished in the strife, whether on the moral or physical plane of activity. We forge our own fetters, weave our own destinies, and the acts, the thoughts, the yearnings of one life will determine the conditions of the next. All things alike are embraced in the universal reign of law, and from this there is no appeal. We may cry to gods and angels if we will for that extraneous aid that comes not, and in the hope of a vicarious atonement we may belie our religion in our lives; but Nature, inexorably just, will only allow us to harvest that which we have sown. To that Higher self which we all faintly discern at some crisis in our career, alone of all things in the infinite solitude, can we turn for comfort and salvation; beyond this is outer darkness and despair, and the evil deed of to-day may reverberate through the ages.

There was a time when theology pictured a god behind every visible phenomenon in Nature; in our day this explanation is confined to instances of alleged miracle; a time will come when a realization of the eternal order of things will supplant this provisional hypothesis. Freed from a subservience to the gross idolatry of anthropomorphic creeds, let us abstain from compassing in the narrow definitions formulated by a human brain, the nature of that first cause which in its solitary unapproachable grandeur transcends consciousness and defies comprehension. The supernaturalism, which, gauging the infinite by the finite, seeks to degrade this ideal to the level of the Jewish Jehovah, or to that of the implacable and revengeful God of Christian orthodoxy, is irreverent and blasphemous beyond expression. In the words of the Arhat of Galilee himself, God is a spirit, an all-pervading essence. Let us say once and for all then to these theologians, who would in their definitions give us a Deity representing their own sublimated selves, "Thus far shalt thou go and no further."

E. D. FAWCETT.

DREAMS.

(Continued from page 570.)

THE COUNCIL OF SEVEN.

I dreamed that I was in a large room, and there were in it seven persons, all men, sitting at one long table; and each of them had before him a scroll, some having books also; and all were greyheaded and bent with age save one, and this was a youth of about twenty without hair on his face. One of the aged men, who had his finger on a place in a book open before him, said:

"This spirit, who is of our order, writes in this book,—'Be ye perfect, therefore, as your Father in heaven is perfect.' How shall we understand this word 'perfection'?" And another of the old men, looking up, answered, "It must mean wisdom, for wisdom is the sum of perfection." And another old man said, "That cannot be; for no creature can be wise as God is wise. Where is he among us who could attain to such a state? That which is part only, cannot comprehend the whole. To bid a creature to be wise as God is wise would be mockery."

Then a fourth old man said:—"It must be Truth that is intended. For truth only is perfection." But he who sat next the last speaker answered, "Truth also is partial; for where is he among us who shall be able to see as God sees?"

And the sixth said, "It must surely be Justice; for this is the whole of righteousness." And the old man who had spoken first, answered him:—"Not so; for justice comprehends vengeance, and it is written that vengeance is the Lord's alone."

Then the young man stood up with an open book in his hand and said:—"I have here another record of one who likewise heard these words. Let us see whether his rendering of them can help us to the knowledge we seek. And he found a place in the book and read aloud:—

"Be ye merciful, even as your Father is merciful."

And all of them closed their books and fixed their eyes upon me.

THE CITY OF BLOOD.

I dreamed that I was wandering along a narrow street of vast length, upon either hand of which was an unbroken line of high straight houses, their walls and doors resembling those of a prison. The atmosphere was dense and obscure, and the time seemed that of twilight; in the narrow line of sky visible far overhead between the two rows of house-roofs, I could not discern sun, moon or stars, or colour of any kind. All was gray, impenetrable and dim. Under foot, between the paving-stones of the street, grass was springing. Nowhere was the least sign of life: the place seemed utterly deserted. I stood alone in the midst of profound silence and desolation. Silence? No! As I listened, there came to my ears from all sides, dully at first and almost imperceptibly, a low creeping sound like subdued moaning; a sound that never ceased and that was so native to the place, I had at first been unaware of it. But now I clearly gathered in the sound and recognised its

meaning expressive of the intensest physical suffering. Looking stedfastly towards one of the houses from which the most distinct of these sounds issued, I perceived a stream of blood slowly oozing out from beneath the door and trickling down into the street, staining the tufts of grass red here and there, as it wound its way towards me. I glanced up and saw that the glass in the closed and barred windows of the house was flecked and splashed with the same horrible dye.

"Some one has been murdered in this place!" I cried, and flew towards the door. Then, for the first time, I perceived that the door had neither lock nor handle on the outside, but could be opened only from within. It had, indeed, the form and appearance of a door, but in every other respect it was solid and impassable as the walls themselves. In vain I searched for bell or knocker, or for some means of making entry into the house. I found only a scroll fastened with nails upon a cross-beam over the door, and upon it I read the words:—"This is the Laboratory of a Vivisector." As I read, the wailing sound redoubled in intensity, and a sound as of struggling made itself audible within, as though some new victim had been added to the first. I beat madly against the door with my hands and shrieked for help; but in vain. My dress was reddened with the blood upon the door step. In horror I looked down upon it, then turned and fled. As I passed along the street, the sounds around me grew and gathered volume, formulating themselves into distinct cries and bursts of frenzied sobbing. Upon the door of every house some scroll was attached, similar to that I had already seen. Upon one was inscribed:—"Here is a husband murdering his wife;" upon another:—"There is a mother beating her child to death;" upon a third: "This is a slaughter-house."

Every door was impassable; every window was barred; the idea of interference from without was futile. Vainly I lifted my voice and cried for aid. The street was desolate as a graveyard; the only thing that moved about me was the stealthy blood that came creeping out from beneath the doors of these awful dwellings. Wild with horror I fled along the street, seeking some outlet, the cries and moans pursuing me as I ran. At length the street abruptly ended in a high dead wall, the top of which was not discernible; it seemed, indeed, to be limitless in height. Upon this wall was written in great black letters;—"There is no way out."

Overwhelmed with despair and anguish, I fell upon the stones of the street, repeating aloud;—"There is no way out."

THE TREASURE IN THE LIGHTED HOUSE.

I dreamed that I saw a house built in the midst of a forest. It was night, and all the rooms of the house were brilliantly illuminated by lamps. But the strange thing was that the windows were without shutters, and reached to the ground. In one of the rooms sat an old man counting money and jewels on a table before him. I stood in the spirit beside him, and presently heard outside the windows a sound of footsteps and of men's voices talking together

in hushed tones. Then a face peered in at the lighted room, and I became aware that there were many persons assembled without in the darkness, watching the old man and his treasure. He also heard them, and rose from his seat in alarm, clutching his gold and gems and endeavouring to hide them. "Who are they?" I asked him. He answered, his face white with terror; "They are robbers and assassins. This forest is their haunt. They will murder me, and seize my treasure." "If this be so," said I, "why did you build your house in the midst of this forest, and why are there no shutters to the windows? Are you mad, or a fool, that you do not know every one can see from without into your lighted rooms?" He looked at me with stupid despair. "I never thought of the shutters," said he.

As we stood talking, the robbers outside congregated in great numbers, and the old man fled from the room with his treasure-bags into another apartment. But this also was brightly illuminated within and the windows were shutterless. The robbers followed his movements easily, and so pursued him from room to room all round the house. Nowhere had he any shelter. Then came the sound of gouge and mallet and saw, and I knew the assassins were breaking into the house, and that before long, the owner would have met the death his folly had invited, and his treasure would pass into the hands of the robbers.

THE FOREST CATHEDRAL.

I found myself—accompanied by a guide, a young man of Oriental aspect and habit—passing through long vistas of trees which, as we advanced, continually changed in character. Thus, we threaded avenues of English oaks and elms, the foliage of which gave way as we proceeded to that of warmer and moister climes, and we saw overhead the hanging masses of broad-leaved palms, and enormous trees whose names I do not know spreading their fingered leaves over us like great green hands in a manner that frightened me. Here also I saw huge grasses which rose over my shoulders, and through which I had at times to beat my way as through a sea; and ferns of colossal proportions; with every possible variety and mode of tree-life and every conceivable shade of green, from the faintest and clearest yellow to the densest blue-green. One wood in particular I stopped to admire. It seemed as though every leaf of its trees were of gold, so intensely yellow was the tint of the foliage.

In these forests and thickets were numerous shrines of gods, such as the Hindus worship, every now and then we came upon them in open spaces. They were uncouth and rudely painted; but they all were profusely adorned with gems, chiefly turquoises, and they all had many arms and hands, in which they held lotus flowers, sprays of palms, and coloured berries.

Passing by these strange figures, we came to a darker part of our course, where the character of the trees changed and the air felt colder. I perceived that a shadow had fallen on the way; and looking upwards I found we were passing beneath a massive roof of dark indigo-coloured pines, which here and there were

positively black in their intensity and depth. Intermingled with them were firs, whose great, straight stems were covered with lichen and mosses of beautiful variety, and some looking strangely like green ice-crystals.

Presently we came to a little broken-down rude kind of chapel in the midst of the wood. It was built of stone; and masses of stone, shapeless and moss-grown, were lying scattered about on the ground around it. At a little rough-hewn altar within it stood a Christian priest, blessing the elements. Overhead, the great dark sprays of the larches and cone-laden firs swept its roof. I sat down to rest on one of the stones, and looked upwards a while at the foliage. Then turning my gaze again towards the earth, I saw a vast circle of stones, moss-grown like that on which I sat, and ranged in a circle such as that of Stonehenge. It occupied an open space in the midst of the forest; and the grasses and climbing plants of the place had fastened on the crevices of the stones.

One stone, larger and taller than the rest, stood at the junction of the circle, in a place of honour, as though it had stood for a symbol of divinity. I looked at my guide and said, "Here, at least, is an idol whose semblance belongs to another type than that of the Hindus." He smiled, and turning from me to the Christian priest at the altar, said aloud, "Priest, why do your people receive from sacerdotal hands the bread only, while you yourselves receive both bread and wine?" And the priest answered, "We receive no more than they. Yes, though under another form, the people are partakers with us of the sacred wine with its particle, the blood is the life of the flesh, and of it the flesh is formed, and without it the flesh could not consist. The communion is the same."

Then the young man my guide turned again to me and waved his hand towards the stone before me. And as I looked the stone opened from its summit to its base; and I saw that the strata within had the form of a tree, and that every minute crystal of which it was formed—particles so fine that grains of sand would have been coarse in comparison with them—and every atom composing its mass, was stamped with this same tree-image, and bore the shape of the ice-crystals, of the ferns and of the colossal palm-leaves I had seen. And my guide said, "Before these stones were, the Tree of Life stood in the midst of the Universe."

And again we passed on, leaving behind us the chapel and the circle of stones, the pines and the firs: and as we went the foliage around us grew more and more stunted and like that at home. We travelled quickly; but now and then through breaks and openings in the woods, I saw solitary oaks standing in the midst of green spaces, and beneath them kings giving judgment to their peoples, and magistrates administering laws.

At last we came to a forest of trees so enormous that they made me tremble to look at them. The hugeness of their stems gave them an unearthly appearance; for they rose hundreds of feet from the ground before they burst out far, far above us, into colossal masses of vast, leaved foliage. I cannot sufficiently convey the

impressions of awe with which the sight of these monster trees inspired me. There seemed to me something pitiless and phantom-like in the severity of their enormous bare trunks, stretching on without break or branch into the distances overhead, and these at length giving birth to a sea of dark waving plumes, the rustle of which reached my ears as the sound of tossing waves.

Passing beneath these vast trees we came to others of smaller growth, but still of the same type—straight-stemmed, with branching foliage at their summit. Here we stood to rest; and as we paused I became aware that the trees around me were losing their colour, and turning by imperceptible degrees into stone. In nothing was their form or position altered; only a cold, grey hue overspread them, and the intervening spaces between their stems became filled up, as though by a cloud which gradually grew substantial. Presently I raised my eyes, and lo! overhead were the arches of a vast cathedral, spanning the sky and hiding it from my sight. The tree stems had become tall columns of grey stone; and their plumed tops the carved architraves and branching spines of Gothic sculpture. The incense rolled in great dense clouds to their outstretching arms, and breaking against them, hung in floating, fragrant wreathes about their carven sprays. Looking downwards to the altar, I found it covered with flowers and plants and garlands, in the midst of which stood a great golden crucifix, and I turned to my guide wishing to question him, but he had disappeared, and I could not find him. Then a vast crowd of worshippers surrounded me, a priest before the altar raised the pyx and the patten in his hands. The people fell on their knees, and bent their heads, as a great field of corn over which a strong wind passes. I knelt with the rest, and adored with them in silence.

ANNA KINGSFORD, M. D.

ZOROASTRIAN COSMOGONY.

WE have seen that the Ineffable First Principle, which is God, is a Unity. This Ineffable Principle, so far as we are at all able to conceive any idea of it, may be called, and is generally called, God, the Supreme Creative Intelligence, the Father, the Creator, the Divine Spirit, the Cause of all causes (Ahura Mazda). This transcendental Creative intelligence is sevenfold, being constituted of seven immortal divine powers (the Amesha Spentas), and all existence is generally recognized as pervaded by sevenfold systems. From the supreme intelligence emanate the individual intelligences, which, (at a stage subsequent to that of the Celestial Intelligence or Fravashis) manifesting themselves in the various modes of substance, constitute the phenomenal universe.* Proceeding from the Divine source, the constant aim and tendency of these emanations is to return to their origin. At a

*Collectively and universally taken, it is the descent of Spirit into matter or the Spirit manifesting itself in phenomena.

certain stage* (the animal kingdom) these emanations become partially individualized, and at a later stage (that of the human kingdom when man attains maturity of understanding), they become capable of exercising will-power. Before this point is reached they move on by the natural law of progress, and from this point forwards, man is capable of controlling his own progress, this progress depending solely on the Karma he generates by the exercise of his will-power. How the slightest thought or exercise of will-power agitates the subtle magnetic aura in man, and produces reflections on the Akas or the ether without, and how this aura, being like a live electric power, reacts upon the source that projected it, and how these magnetic projections of varying intensity control and guide the destiny or rather the further progress of man, will be found extensively treated of in the annotations by P. Sreenevas Row to "Light on the Path." Thus Karma guides the future destiny of man, and those alone succeed in returning to the original Divine source, who conform to the laws of Being, the essence of these laws, according to Zoroastrianism, being *purity—purity in thought, word, and deed.*

"The Hermetic method to the attainment of perfection, on whatever plane, —physical, intellectual, moral, or spiritual—is *purity*. Not merely having, but *being*, consciousness man is man, and is percipient, according to the measure in which he is pure; perfect purity implying full perception, even to the seeing of God, as the gospels have it."* * * *

"The law of gravitation, moreover, pervades all planes, the spiritual as well as the physical; and it is according to his spiritual density that the plane of the individual is determined, and his condition depends. The tendency which brings a soul once into the body must be exhausted before the soul is able to dispense with the body. The death of the body is no indication that the tendency has been overcome, so that the soul will not be again attracted to earth."†

The manifestation of the phenomenal or material universe is due to the co-operation, with the Divine intelligence, of the two powers, the Anra-Mainyus and the Spenta-Mainyus. The former causes the manifestation of the phenomenal universe, by the involution of the Spirit through a material cover or envelope, bringing down the divine principles into the material world, into matter, into bodies. The other power, Spenta-Mainyus, is always exerting itself to enable the Spirit to become freed from the body, to do away with the tendency to matter, and to rise again to the Divine source. These are the two powers which we may call the centrifugal and the centripetal, the one working from within outwards, the other, from without, inwards. The Platonists call them *the Bound* and *the Infinite*; the Bound being that which controls the tendency to multiplicity, to matter. The two forces or powers alternately act and react causing the great cyclic changes, the evolutions and the involutions. These involutions and evolutions affect that spiritual essence which has not become freed

*Wherever the evolutionary stages are mentioned, each of them is understood to comprise hundreds of grades and subgrades according to the degrees of development.

†Introduction by Mr. Edward Maitland to "The Virgin of the World."

from matter.* During the involutions, the spiritual principles are said to lie dormant on their respective planes (of progress), and on the commencing of the evolutions they become active and start on a fresh path of progress from the point reached at the end of the preceding evolutions. The evolutions are, therefore, the aspirations of those individualities which desire further progress in order to be ultimately freed from matter and from the troubles of the material world, and to become pure spirit and thus attain beatitude.

In order to give the reader, a correct idea of involutions and evolutions, the following extracts are subjoined:—

"Now that the doctrine of the descent of matter has been discussed, the doctrines of the non-eternity of matter can be more satisfactorily dealt with. From the above considerations we understand that matter is a form of wave in the same manner that forces are forms of waves. The only distinction between them is that the waves of matter, which are the largest and the most complex of waves, and which cannot, therefore, be easily and quickly affected by their collisions with other waves, have attained the consistency of a distinct permanent type, whereas those of forces, which are too small and simple to organize into, and maintain distinct individualities against incessant attacks of other waves, are easily affected and translated into one another. However, these waves of force which we know as matter (though not as readily affected by external circumstances as those other waves which we recognize as forces), will, under the constant action of those other less stable waves, gradually, but insensibly, diminish in bulk and power until after cycles of ages they become as small as any of the ultra-material waves, and consequently, being no longer able to preserve their individual existences, they get lost among them. With this absorption of matter into force the objective universe will vanish. Thus the grand cycle of Objectivity will be run; but the waves of force, amongst which those of matter were disintegrated and lost, will still continue to dash upon each other, and some of them will, under favourable circumstances, coalesce and swell into complex, stable and rotating waves.

There will thus be another Cosmos; but this will also vanish after countless ages with the resolution of matter into force. Thus another cycle of Objectivity will be run, and so on, and thus the Cosmic cycles will continue wheeling round the axle of the Infinite Force or Being from everlasting to everlasting, now blazing in the splendour of manifestation, and now shrouded in the gloom of latency."

"You will remember that I told you while discussing the doctrine of the non-eternity of matter, that after the day of the final catastrophe of the world, that is after all the stellar systems have collided with one another, and finally passed away into nebulous dust, new systems would again be evolved out of this chaotic ruin in virtue of the still remaining energy of matter; and that these processes of decay and revival would continue until at least the whole Material Universe had become re-universal in the Spiritual Universe. The decays and the revivals are the Inter-cycles or Epi-cycles of Cosmos; and the final total absorption of the Visible Universe into the Invisible Universe is the Cycle of Cosmos. Brothers, pray, what are these Inter-cycles or Epi-cycles of Cosmos but the Kalpas of our cosmogony?"†

That the Chaldeans, too, entertained similar notions will be seen from the following:

"The idea of a great cosmical year, at the close of which the heavenly bodies return to their original stations, occurs in Plato, and is repeated by

*At least such appears to be the tenor of the Zoroastrian writings and of the views of the Yazdians, &c., as described in the Dabistan by Moshan Fani.

†Thoughts on the Metaphysics of Theosophy, by S. Sandaram Iyer. The reader should also compare Mr. Sreenivas Row's annotations to "Light on the Path" in the Theosophist, December 1895.

many subsequent authors. This fanciful notion seems to have been shared by the Chaldean astronomers; for Berosus is reported to have declared that when all the planets met in the sign of Cancer, the world would be submerged by a great deluge; and when they all met in the sign of Capricorn, it would be visited by a great conflagration.*

Now let us see what the Zoroastrian books say on this subject:

"Ahura-Mazda through omniscience knew that Aharman (Auramainyus) exists, and whatever he schemes he infuses with malice and greediness till the end; and because he accomplishes the end by many means, he also produced spiritually the creatures which were necessary for those means, and they remained three thousand years in a spiritual state, so that they were unthinking and unmoving, with intangible bodies."

"And Ahura-Mazda spoke to the evil spirit thus: 'Appoint a period, so that the intermingling of the conflict may be for nine thousand years.' For he knew that by appointing this period the evil spirit would be undone."

"Ahura-Mazda also knew this through omniscience, that within these nine thousand years, for three thousand years everything proceeds by the will of Ahura-Mazda, three thousand years there is the intermingling of Ahura-Mazda and Aharman, and the last three thousand years the evil spirit is disabled, and they keep the adversary away from the creatures."†

We shall not at present discuss what the 12,000 years represent. They are elsewhere stated to mean the millennium reigns of each sign of the Zodiac; the end of the last millennium reign, viz., that of the last sign, meaning the end of a cycle.‡ In any case, they imply a complete cycle of evolution. In the commencement of every period or cycle, the spirit is at its highest predominance; this predominance decreases by degrees, that of matter or of material tendency increasing in the same proportion; ultimately matter asserts its tendency and power to the utmost limits, and then begins to decline. The spirit becomes more and more powerful, finally arriving at the spiritual state of the greatest purity; the cycle of evolution is completed and then follows involution. The above will be more properly understood by

*Historical Survey of the Astronomy of the Ancients by Sir George Cornewall Lewis.

†Bundais.

‡If we assume, according to the Yazdians, these years to be divine years, the figures 12,000 multiplied by 360 would give 4,320,000 common years. These represent the sum total of the common years of the four Yugas of the Hindoos and are equivalent to a *Maha Yuga*, one thousand of which give the period of a Kalpa. It may be stated here that the millennium reigns of the twelve signs of the Zodiac, have no connection with the precession of the equinoxes.

One such period is not supposed to suffice the purposes of eternity. It is merely representative of the eternal verities of the like kind, occurring and re-occurring to eternity. The same interpretation is applicable to the 365 days of the year, in which the creation is elsewhere stated to have been completed. The effects caused by the annual movement of the sun through all the signs of the Zodiac, applied more widely, would give the respective eras of a Kalpa. Assume the starting point to be Cancer (as done by the Egyptians), and the seasons would be summer, autumn, winter and spring. Apply this to the so-called millennium reigns of the Zodiacal signs, and then the highest predominance of spirit takes place between Cancer and Libra, equal preponderance of spirit and matter between Libra and Capricorn, the greatest predominance of matter between Capricorn and Aries, and then, lastly, the increasing predominance of spirit between Aries and Cancer. From this it will also be seen why winter represents evil, and why the Rapithwan is not observed during the months between Libra and Aries, or, which is the same thing, between the months Mehr (Mithra) and the Farvardin, during which the sun declines to the north.

comparing the chapter on "The Human Tide Wave" in Mr. Sinnett's "Esoteric Buddhism" with what has been said above.

The tendency to matter, which is equivalent to ignorance, (Maya), is an evil, to destroy and annihilate which is the constant aim of Zoroastrianism. To vanquish this devil—the Anra-Mainus (Aharman), to get rid of matter and of ignorance, of the tendency to non-Being, to be above material desires, and the necessity of descending into the material world, to be above the needs of the body, to acquire true knowledge—knowledge of the true Philosophy of Being,—and thereby to elevate one's essential self so as to be able to attain beatitude, the eternal blissful state, the passing of the soul (by crucifixion) through matter* or body, is essential and indispensable. The following extract supports the above view, and this view is in harmony with other doctrines and philosophies in their esoteric sense:

"He deliberated with the consciousness (bôd) and guardian spirits (fravahar) of men, and the omniscient wisdom, brought forward among men, and spoke thus: which seems to you the more advantageous, when I shall present you to the world, that you shall contend in a bodily form with the fiend (drug) and the fiend shall perish and in the end I shall have you prepared again perfect and immortal, and in the end give you back to the world, and you will be wholly immortal, undecaying, and undisturbed; or that it be always necessary to provide you protection from the destroyer?"

"Thereupon the guardian spirits of men became of the same opinion with the omniscient wisdom about going to the world, on account of the evil that comes upon them, in the world, from the fiend (drug) Aharman, and their becoming, at last unpersecuted by the adversary, perfect and immortal, in the future existence, for ever and everlasting."†

That the notions, on this subject, of the Yazdians were not materially different will be seen from the following:

"The possessors of *Fardat* and *Fardab*, or those who are directed by inspiration and revelation, have laid down that every star, whether fixed or planetary, is regent during certain periods of several thousand years: of a thousand years being assigned to each star, without the association of any other, on the termination of which, in the subsequent millennia, both fixed and planetary stars are successively associated with it—that is, commencing the series with a fixed star, we call the fixed star which is Lord of the cycle, the First King. On the termination of the millennium appropriate to him, another fixed star becomes partner with the First King, which partnd we style First Minister: but the supremacy and dominion of the period belong exclusively to the First King: on the termination of the second millennium,—the period of office assigned to the First Minister expires, and another star is associated with the First King; and so on, until the fixed stars are all gone through; on which Saturn becomes associated with the First King, and continues so during a thousand years, and so, with the other planets, until the period of association with the moon arrives; then terminates the supremacy of the fixed star, named the First King, and his authority expires * * * * Thus all the fixed stars in succession become kings until they are all gone through, on which the principality and supremacy come to *Shat Kaiwan*, or the Lord Saturn, with whom in like manner the fixed stars and planets are associated for their respective millennia,—when the dominion comes to the *Shat Mah* or Lunar Lord, his period is ended as before stated, the cycle completed, and one great cycle or revolution has been described. On the expiration of this great period the sovereignty reverts to the First

* Applied universally, for the spirit to be purified, its crucifixion through matter is indispensable.
† Bundais.

King; the state of the revolving world recommences; this world of formation and evanescence is renovated; the human beings, animals and mineral productions, are restored to their former states; the successive regenerations proceeding in the same manner. It is here necessary to remark that their meaning is not, that the identical spirits shall be imparted to the identical material bodies long since abandoned, or that the scattered members of the body shall be reassembled and reunited: such sentiments, according to them, are absurd and extravagant: their real belief is this, that forms similar to those which have passed away, and bodies resembling the primitive ones, their counterparts in figure, property and shape, shall appear, speaking and acting exactly in the same manner. *How could the exalted spirits of the perfect, which are united with angels, return back?**

DHUNJIBHOY JAMSETJEE MEDHORA.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

(Fourth Series.)

VIII.

CONTINUATION of the second chapter of the Sephir Dzeniutha: "The skull of the Microprosope (or inferior god) is like a globe full of a dew of two colours.

"In it are seen three dark cavities whence shine forth the letters Aleph, Schin and Thau.

"His black crisp hair falls in thick tufts over his ears, in order to prevent him from hearing.

"The parting that separates the hair on his forehead is almost imperceptible.

"His forehead is without light, and seems to be constantly threatening the world.

"The eyes are red, black and yellow, and thus have a terrible aspect, but they shed tears of light.

"It is written: Peace flows from the gaze of God, as he looks over the holy Jerusalem.

"And again it is written: The vengeance of the Lord is always open-eyed.

"The gaze which gives peace is as the gaze of the supreme Ancient, and the eyes inflamed with an anger are those of the inferior Ancient.†

"It is the form of the nose that characterises and distinguishes the symbolical figure of the two Ancients.

"That of the Microprosope is short, and there goes out from its triple nostrils a flame with torrents of smoke.

"That of the Macroprosope is long, and it breathes calmness and mercy.

"Such is the double image of our creator according to the science of good and evil, and these two images together make but one, for they are the light and shade of one another.

"But there is but one unseen, to whom it is impossible to give his real name.

"The two compose the letter Aleph, which is formed of a Vau and two Jods, and the name of the letter Jod is written Jod, Vau, Daleth.

* The doctrine of the Yazdians, &c.—Darbistan—by Moshan Fani.

† See the frontispiece to the "Dogme et Rituel de la haute Magie."

"Woe to the world when the supreme Jod has not the Vau and the Daleth as its rays.

"For then the nakedness of the Father is uncovered, and it is written: Thou shalt not uncover the nakedness of thy Father.

"It is the Mother who is the vesture of the Father, and our Mother is Binah."

We here find the explanation of the seal of Solomon (the double triangle), of which one triangle is upright and white, and the other is reversed and black. The two together form but one star which is the occult figure of God.

The two triangles are analogous to the two heads of the Sohar. The white triangle is inscribed in black with the letters Aleph, Mem and Thau, the three mother letters which signify the beginning, the middle, and the end, and which form the word Ameth, signifying truth and peace. It is said that those who write this word with intelligence and will on the threshold of their dwellings hinder the entrance of the spirit of evil.

The letter Thau represents the synthesis of all science, and the letter Schin is the hieroglyph of purely material life and the foolishness of dolts.

Thus the triangle of the occult God is marked with the sign of the deliverance of the spirit, and the god of the vulgar bears the Schin, the emblem of folly. The letter Jod is the fundamental letter of the Hebrew alphabet. The letter Aleph is composed of a Vau written obliquely and two Jods, the one upright and the other reversed, thus again symbolising the two Ancients.

The letters Daleth and Vau correspond respectively to the numbers four and six. The first represents empire and slavery, the idea of empire necessarily including that of servitude, and the second represents trial and liberty.

Adding these two numbers together you get ten, the number corresponding to the letter Jod, and this signifies the equilibrium of the world and of the human soul. It is symbolised by a wheel having at the top, the sphynx, the king, the Jod; and on one side there is Osiris, or the empire of the sun, and on the other Typhon, the emblem of shadow or slavery.

The supreme principle only produced liberty in the world by establishing equilibrium between service and duty. The lever of the soul is between immutable law and free will. Law that cannot be infringed and will freely submissive to law—this is the essence of morals, but if morality is separated from its principle, which is God, the double veil covering and decorating the creative principle is torn away, and the nudity of the Father is revealed.

The picture given in the Sohar of the god of the vulgar is a study full of force. He hears nothing and is always angry; he is the true God only when he weeps.

The crisp black hair of the black god represents the enigmatical absurdities and the obscurities of the mysteries.

He does not seem to understand himself, and hears nothing that is said of him by men, and this is why his ears are stopped.

The three colours of the eyes are an analysis of light and an indication of the hierarchy of intelligences. They also represent the three virtues of faith, hope and love.

Faith is black or white; hope is yellow or green, like the grain and the leaves; charity is red, like blood, wine and fire.

All this means that the light of nature has served as the model of the light of revelation, and that the god of the priesthood is but a personification of nature under a terrible form, intended to frighten children of all ages, for there are many old men who are and always will be children.

Third chapter of the Sephir Dzeniutha:

"The number nine is represented by the symbolical form of the beard of the inferior Ancient, for the superior one is the great unity that is always hidden."

This chapter is very obscure and wholly rabbinical in form. It is an attempt to attach the abstract ideas of the kabbala to the lineaments of the human face. The writer begins by describing the imaginary beard of the figured god, and finds therein the symbol of the nine sephirot which follow the supreme crown, the inexplicable and unspeakable Kether. The two whiskers represent Chochmah and Binah, the moustaches Gedulah and Geburah; the separation beneath the nose is Tiphereth, the two tufts that fall down upon either side of the breast are Netsah and Hod, the third one in the centre is Jesod, and the hair that surrounds the whole beard and unites all its parts is the figure of Malchuth.

Such is the black beard of the inferior king who is illuminated by the supreme crown. He is only king by this crown; if he is separated from it he becomes but the proud dream of man, he is a dethroned prince, an uncrowned Lucifer. Thus all the peoples of the earth have adored the devil, that is to say the usurping phantom of the power of God.

Those who do not understand that the god of the churches is the opposite of the true God, but that this equilibrating shadow is yet a necessity, are idolators, and in attempting to formulate God they have only succeeded in formulating the devil.

The Kabbalists say that the sin of Adam was a fall into idolatry, because the woman had succeeded in robbing the tree of science of an apple. The tree of science, they say, is the tree of the Sephiroth, and the apple stolen by the woman is Kether. Proud of her beauty and of the worship paid her by the man, she wished to be the sole object of adoration, and thought to rob God of his divinity. But what happened? The mysterious tree had its roots in heaven and when Heva broke off the stalk of the fruit that was at the summit of the tree the nine inferior Sephiroths plunged into the earth, and Kether became invisible and inaccessible for ever. Man, by eating the remainder of the fruit begun by his companion, thought to make himself also God. Thus it was not God who spoke to him and condemned him, but the phantom of his desires, a god like that of the nations. Thus it is written:

Behold Adam has become like one of us; let us prevent him from touching the tree of life, for then he would become our equal and live for ever.

One feels in reading these words that it could not have been the true God who spoke, and that this ironical and jealous language can belong to no other than the demon, that is to say the false god which human pride has substituted for the true one.

Thus you see how may veils envelope the biblical account of initiation. All these stories of trees and apples are reducible to this: Men wanted to define God, and became atheists. Apuleius the great initiate composed the fable of Cupid and Psyche on the same theme. Cupid stipulated that his lover Psyche should never attempt to see him. She disobeyed, and found herself alone and abandoned in a horrible desert. She suffered all sorts of torments, and was just about to die on the borders of hell, when Cupid, seeing her sad condition, took pity upon her and bore her to heaven.

The doctrines of initiation are everywhere the same.

"The beard of the inferior Ancient is knotted thirteen times to the superior beard.

"Twice thirteen make twenty-six—the twenty-two letters, and the four letters of the tetragram.

"The twenty-two letters are written on the two beards, in black on the white beard and in white on the black beard.

"The supreme Ancient is like a man who sees his beard in a dream, and the inferior Ancient dreams that he implores his king at the same time touching his beard.

"The mercy attributed to God is like a reflection of the black beard illuminated by the white one.

"But when one sees the light itself of the superior beard shining on the inferior one, then one comprehends the infinite mercy."

We find in the above the key of the tarot—twenty-two letters of the alphabet and the four that make up the tetragram, represented by the rod, sword, cup and disc, each multiplied ten times, that is to say by the number of the Sephiroths.

The keys are here disposed in thirteen divisions twice repeated, which may be effected by adding to the twenty-two hieroglyphic keys, arranged in two lines of eleven each, the four aces two to each line. The upper one will give the mysteries of the superior Ancient and the lower one those of the inferior Ancient. By uniting the two lines you will have the science of good and evil.

To explain the white Ancient you must take the power or the crown, number one, wisdom number two, intelligence number three, goodness number four, justice number five, beauty number six, victory number seven, eternal order number eight, creative knowledge number nine, realisation number ten, force number eleven, together with the sceptre, or the Jod of the father, and the cup of the mother, or in other words divinity and providence.

For the lower line you must take: sacrifice number twelve, death number thirteen, temperance number fourteen, the devil number fifteen, lightning number sixteen, the mysterious star number seventeen, occultism number eighteen, enclosed light

number nineteen, palingenesis number twenty, the universal synthesis number twenty-one, the fool number twenty-two, together with the sword and the disc.

Thus, above are placed the ideas of the purest divinity, and below the mysteries of religion and all that inspire man, whether things, hopes, or fears. Death, the devil, lightning are terrors of the black God and the means of domination used by the priests.

By the union of the two lines you have one and twelve, the crown of sacrifice; two and thirteen, the intelligence of death; three and fourteen, the wisdom of temperance; four and fifteen, the mercy of the devil, or in other words the negation of absolute evil and the utility of trial. Five and sixteen, the lightning of severity, or the equilibrium of the lightning, the secret of universal compensations; six and seventeen, the beauty of the mystic star, or the ideal of the highest poetry; seven and eighteen, the triumph of occultism; eight and nineteen, the eternal order of the light; nine and twenty the initiation into the eternal rebirth; ten and twenty-one, the creation of the universe by absolute knowledge; eleven and twenty-two, the force of the fool, or the necessity of the novitiate and of rebellious matter, because in dynamics one can only lean on what resists, and vice is the necessary shadow of the glory of virtue. There remains the square of the four sacred letters, which represents the perfect equilibrium in the absolute.

A HINDU VIEW OF THE FOOD QUESTION.

IN the many pages that have been written, this subject never seems to have been discussed in English from the Eastern point of view. No one has yet given an account of the opinions and views of our sages of old on the subject, and shown on what scientific principles they arranged various kinds of food,—how they classified them,—why they condemned some kinds, and held others in high esteem.

The present writer is sensible that he can only treat a portion of his theme, and hopes that others who are well versed in our *Shasters* and religious books, will come forward and give out to the world the priceless instructions and teachings of our glorious ancestors for the information and guidance of the public at large.

The Western view of the diet question is that it is absolutely necessary for man to take such food as contains all the elements which are found in the human body.

Baron Liebig, a great authority on the Chemistry of food, has divided all kinds of food into two classes, one nitrogenous or albuminous, and the other non-nitrogenous. One is essential for the maintenance and development of the blood, flesh, bones, muscles, &c., and the other chiefly assists the respiratory organs. Western scientists have chemically analyzed the properties of various kinds of food, both animal and vegetable, and recommend the adoption as articles of diet of the kinds found to contain the greatest amount of nutriment.

According to the Eastern sages the *Trigunas**—*Satwa*, *Rajas* and *Tamas* (stability, activity and darkness) form the basis on which the ancient classification of food was made. They are to be found everywhere and throughout all the kingdoms of nature,—from mineral to man. They are the principal attributes of *Prakriti*. The existence of these *Trigunas* dates from the remotest period, prior to the commencement of the mineral epoch and mineral organizations (Manu, Book I, Sloka 15). They are component parts of the life impulse, and they are, by the constant rounds of the evolutionary processes, more fully developed in each round and stage. They are the important factors in the constitution of man (Bhagavat Gita, Chapter XIV, verses 5—18). They are quite different from each other in nature, and in their various causes and effects, which are very distinctly enumerated in the Chapter of the Gita above alluded to. The first, *Satwaguna*, is of a spiritual nature, and the other two are gross and material. Mind is their seat or receptacle. When the first is predominant in man and his mind is influenced by it, such a man is sure to tread in the right track and make progress in the spiritual plane. Individuals, when influenced by the other two qualities, *Rajas* and *Tamas*, lead lives more like animals, guided by animal desires, passions, and propensities. Their thirst after terrestrial happiness and enjoyment is never satisfied, but ever increases. However the germ of this *Satwaguna* together with the other two, is to be found more or less in every human being—male or female. When the respective effects of those qualities are known, it would evidently be advisable and, at the same time, desirable for every individual to cultivate that happy germ, which is, if properly looked after, sure to bear the fruit of perfection.

Our *Munis* and *Rishoes*, according to the above mentioned three principles, have divided human food and drink into three classes, viz., *Sathic*, *Rajasic* and *Tamasic* (Bhagavat Gita, Chapter XVII, verses 7, 8, 9 and 10). They have, according to the merits and demerits of food and drink, arranged them separately. The food of the first class is conducive to progress, improvement, and development of the spiritual germ, *Satwaguna*. Unless proper and due care be taken *ab initio*, it cannot germinate and grow luxuriantly. Those who have higher objects in view, should, at any risk, take special care to cherish and nurse this spiritual seed, which lies in them in a dormant state. Similarly the other two classes of food are conducive to the improvement and development of the other two qualities—*Rajas* and *Tamas*, which likewise cannot thrive unless provided with proper nourishment. Our *Manas*, the fifth principle, is the seat of these *gunas*, as already stated. This *Manas* has two distinct sets of qualities or tendencies,—higher and lower, or, in other words, spiritual and material. The one has an upward and the other a downward

* I beg to refer my readers to the third Chapter of *Purbamimansa* of Sankha Darsan, wherein they will find the detailed accounts of these *Trigunas*, with all their attributes.—P.

tendency. The former is the product of the *Satwaguna*, and the latter is the effect of *Rajas* and *Tamas*. The one path is known as *Daiba Sampada*, and the lower one is *Ashuric Sampada* (Bhagavatgita, Chapter XVI, verses 1—4). *Sama*, *Dama*, &c., are the attributes of the first, and *Kama*, *Krodha*, &c., belong to the second. By adopting food and drink of the second and third classes, the propensities of the *Manas* will be always downward, and the desired object of life can never be realized. The *Manas* will remain always engulfed in the trammels of *Avidya*, and the spiritual perceptions or the germ will remain always shrouded by the thick veil of *Maya* and buried under the mud of matter. This is evidently the reason why the *Aryas* of old attached so much importance to the first class of food.

Dr. Kingsford has very ably written on this important subject. The learned lady has touched both sides of the question, and has scientifically proved the superiority of vegetable to animal food. But I would point out that the table of food which she recommends includes cheese, milk, butter and eggs. Now, according to our classification, cheese and eggs belong to the third class of food, and should always be avoided. Too much butter even is not admissible, for it belongs to the second class, and is at the same time injurious. Many sorts of vegetable, even, such as onions, garlic, spices, rich fruits, &c., are not included in the first class, and should be avoided by the true student as being apt to retard spiritual progress and excite the *Rajas* and *Tamas gunas*. Students should even avoid the rich preparations of milk. Pure and simple cow's milk, some vegetable food, fresh and simple fruits, are the best food for them. Such food tends to develop the *Satwaguna* and to keep the other two under control.

In conclusion I beg to point out that the *Aryas* of old used to take all sorts of animal food. Our *Munis* and *Rishoes* have granted us a great latitude in this respect. Properly speaking no animal food, even of the worst type, is prohibited and forbidden. I beg to draw the reader's attention to Manu, Book V, verses 12, 14, 18 and 56—wherein it will be found that almost all kinds of animal food are admissible, but at the sacrifice of higher principles and qualities. Hindoos, with the sanction of their religion, may eat the flesh of wild boars, camels, rhinoceros, hare, porcupine, and many other quadrupeds besides various kinds of fowls and fishes. But the last verse quoted above decides finally both sides of the question. No food, drink or action is prohibited, but total abstinence from all that are injurious is highly preferable and of the greatest virtue.

P. N. CHUCKERABUTTY.

SOWING AND REAPING.

(Continued from page 583.)

CHAPTER V.

The Astral Body.

OUTSIDE the house I met Dr. Christopher on his pony, talking to Mr. Barlowe and expressing his sympathy at the sad occurrence that had taken place. We three first went to Ravenshawe's room. He crouched on a corner of the bed, and as we entered he glared at us like a caged wild animal. There was not a spark of recognition in his eye. In a few moments he jumped down from the bed, and violently clapping his hands cried out:—

"Now you have power no more. The curse is over. I shall be happy."

With his face upturned he kept gazing on the ceiling for a while, and then turning to Dr. Christopher said:—

"I am to be married, soon, very soon. Do you know it, reverend Sir? She is dead, and I shall be happy. I am waiting for her. I will not tell her name, but you know her. The bridal dress is charming."

Dr. Christopher gently touched Ralph on the shoulder. He seemed unsuccessfully trying to recollect something.

"Mr. Ravenshawe," the doctor said, "you are ill and must go to bed."

A faint, very faint gleam of understanding began to dawn on Ralph's face, but it soon disappeared.

Ravenshawe a maniac! The last word had now for me a terrible reality which it never had before. The intensity of the reality made everything appear like a dream. I was pained—and yet it was not pain. A dull weight was pressing on my brain. I looked at Ralph in silence, and saw the strange change so rapidly produced. Suddenly breaking upon my tumult of thought Ralph fell on my neck, and began to sob aloud. When the fit of weeping was over he was completely exhausted. Leaving him in charge of his old Indian servant we came away.

The case of Grace excited the Doctor's interest greatly. He was of opinion that she was in a cataleptic trance, which he considered would not last longer than thirty-six hours, during which she was to be kept perfectly quiet. She required no food, he said, until consciousness reappeared. With some further directions he left, promising to call again on the following day. I walked with him some way discussing the general character of catalepsy. The doctor's scientific curiosity was raised to the highest pitch by the prospects of some entirely novel experiences, and when we parted he expressed to me his intention of devising an elaborate series of observations, which would throw light on a comparatively obscure subject, and, may be, make his reputation in the world of medicine.

Leaving Dr. Christopher I put my horse into a gallop to reach in time the valley beyond the forest where the Master had directed me to meet him. I found him already there, and followed him to a

little hut of strange construction, in a wild and unknown nook on the hills. The hut was made entirely of wood and not built immediately from the ground. It was supported like a tripod on three legs of some curious metallic composition. It consisted of one room, to which we ascended by a ladder, which was pulled up after us by the young mystic, my guide to the subterranean library. When the door was shut the dim light which struggled into it from outside was completely cut off, and for a few moments we were left in perfect darkness. The first object that caught my sight in the gloom was something from which a pale phosphorescent light issued. This object slowly rose from the floor and began to gently float near our heads. The light grew brighter and steadier, and to my intense surprise I discovered it was the young Brahman, who, by some mysterious process, seemed to rise in the air without any apparent exertion and in perfect defiance of the force of gravity. He was too thinly clad to have about him anything like a balloon to break the chain of the earth's attraction. When his head came in contact with the ceiling, a pure crystalline flame leaped out of it and remained stationary on the ceiling as he slowly descended to the floor again. Looking round I discovered three stools with glass legs arranged in a triangle. At the Master's bidding the Brahman youth sat on one of the stools, facing the south. We took the other two, I sitting on the Master's left. In a clear, loud, musical voice the Master began to chant a hymn from the Vedas. I listened with rapt attention. The rhythmic flow of sound had the most peculiar effect upon me. In a few seconds the sound disappeared from my consciousness, although I knew that the chanting had not ceased. The sound began to assume visible shapes for me. I saw beautiful ethereal forms rhythmically floating across the room and beyond it, but not out of my mental vision, as the walls and ceiling presented no obstacle to my view. Far, far they went into the heart of mother earth, like a smile of tenderness, and sent a thrill of delight through all gross and tangible objects. They went beyond the clear empyrean of heaven, where my eye was scarcely able to follow the strange vision, and finally gave up their lives in the ocean of divine fire, which perpetually throbs around our mortal sphere, and separates it from the divine presence which lies beyond.

When I regained my normal consciousness, I found the Brahman youth in a deep trance and his whole body glowing with a strange bluish-yellow light. Out of this field of light began to appear forms and figures of different colours. The ethereal substance was in a state of great agitation near the base of the spine. The area within which the movements were most active was bounded by four curves with their concave sides outwards. Gradually these curves became suffused with the colour of blood, but much deeper, while the enclosed space showed the bright yellow of melted gold. Slowly within the figure appeared a cross inscribed in a circle, from whose circumference shot out eight spear-heads like flashes of lightning at rest. The quadrangle was the scene of the most incessant activity, and every speck in it seemed animated with the potency of generating life.

From the centre of the figure rose a column of the purest white. A thin thread of lightning coiled three times round the top of this column, and but half completing the fourth coil was lost in the surrounding mass of brightness. This subtle thread of vital force emitted a peculiar sound, not unlike the buzzing of a swarm of bees, but as the further coils of vitality disappeared from my sight, the buzz changed into the sound of breathing. The vital thread soon reappeared in another region of activity, higher up on the spine, and passed through the dazzling red field like a lightning of sapphire hue. Moving upward it became a triangle of living fire, burning by itself without any fuel to maintain it. The stream of force then passed in succession through two other regions of a smoky colour, too complicated for me to describe. On reaching the brain it seemed to expand in area, and assumed a most brilliant moonlight colour, as its violent agitation made motion itself visible and embodied. The whole frame of the young ascetic disappeared from view for a moment, leaving a mass of objective shining in which the eye was drowned by a sense of bewildering sameness. Slowly this darkness of supernal brilliancy subsided, and I saw the body of the ascetic youth lifeless and yet not dead, disposed upon the stool in the same posture as at first, but over him, stationary in mid air, was a perfect likeness of his body composed of ethereal luminosity. The Master touched my forehead with the ring finger of his right hand; and in a mysterious manner my inner being received the impression. I knew that what I had seen was the process by which the neophyte with the Master's help formed his astral body out of the inchoate mass of the astral envelope which surrounds the gross body in its normal condition, and then by the concentrated will of all present the double was almost entirely disconnected from the "muddy vesture of decay," only a thin silver thread of light issuing out of the top of the head of the physical body disappeared in the middle of the astral phantom, and thus preserved the possibility of a reunion between the two counterparts. The Master bade me carefully regard the astral body, and, as he waved his hand I saw a ray of light emerge from it and unimpeded by all obstacle penetrate into the far beyond. Psychically I followed its course till the house I had left in the morning appeared before my sight. Every object in the material world was transparent to the psychic ray, which transformed itself into a bright sheet of light, as it played round the head of the unconscious frame of Grace Stanley stretched on her bed. The next moment the floating astral phantom began to quiver and move as if drawn into the suction of some Titanic whirlpool, which swept it away with lightning speed along the psychic ray. In an instant I saw it like a bright dream hovering over the strange cataleptic girl, and then I saw it no more. It disappeared as if absorbed into the flesh and bones of Grace Stanley. "Listen to the voice of thy soul, and observe how lives of individuals are woven into a net-work by their karma," said the Master. I felt as if my body was like the boundary wall, which limited the extension of my perceptive capacity and activity of thought. It was but a condition of being and not being itself.

It was but a state and no substance. The intense psychic activity, which was produced in me by causes which I could but dimly apprehend, seemed to pulverize the body until it was merged in the higher condition of being, or psychic life, as youth merges into manhood. Then I could see how the lines of activity in the sphere of the soul, which contained within it all my manifestations on earth, crossed and re-crossed many other similar lines starting from other centres and forming other personalities. I saw a gigantic triangle of a pale yellow colour, the sides of which were prolonged from the apex and joined together to form another triangle in every way symmetrical with the first one, though of a different colour—deep blue. As the lines emerged from the apex of the yellow triangle, I recognized that the base of the blue triangle was formed by the young Brahman, Hugh St. Clair and Grace Stanley being the two sides. At that instant a voice, which I did not hear but which seemed to be shot into my thinking self by some mysterious agency, solemnly declared:—

"Blue is life, and yellow is death. Blue is present, and yellow is past. Blue is sight, and yellow is memory. Look more closely, and thou shalt see how the life that was has made the life that is. This is the time when the great Lord will reveal to thee the secrets of the past—the future may not yet be unveiled. Thy celestial bride, thy soul, waits for thee impatient in the bridal chamber, but thou must approach her alone. None else may behold her naked splendour. The ardour of thy love and thy firm faith in Karma can alone guide thee to her. But beware. Dally not with the enchantress Error and her tire-women, the Passions, who, with loosened girdles and disordered garments, watch the narrow path of Truth, which they cannot cross. The seed was sown in the past, and now the harvest time has come; the hand that scattered the seed must also reap the harvest. The sap that gives bloom to the soul requires for its life both perfect knowledge and perfect love. A sin against love is a sin against knowledge. Listen thou who wert so wise in thy own conceit, a soul plunged in sin and sorrow, though ignorance may call it another and not thyself, is truly and really but a fragment of thee; in ignorance thou holdest fast to the other fragment and callest the whole, thyself. There is no self but one, though a myriad forms reflect its rays. Shun evil but not the evil-doer. Love imperfection for the sake of the perfection that struggles for life through it. Seek to conquer ignorance by knowledge and not by ignorance, with its numberless forms of unlove and ungood. Every denial of sympathy forces the soul to experience that manifestation of life to which sympathy is denied. Sympathy is the super-added life of the soul, it is the vicarious fulfilment of the law. Remember the narrative in the Book of Karma and read the legend inscribed on thy heart by the finger of the stern goddess. It is only by obedience that karma is conquered. Now awake! Go!"

In letters of fire the inscription of karma appeared to my eye:—

"Grace Stanley is to be a wedded maid. Marry her and fulfil the law."

On awaking I found the Master standing before me,

"Now, my son," he said with a smile, "the inner voice has spoken. Fulfil the law. Take the English girl to be thy wife. But let not thy soul be obscured by new earthly feelings. Know thy soul to be thyself, and from that serene height contemplate the workings of what in thee belongs to the earth, until the earth takes back her own. Be but the witness thyself, and let thy nature fight. Let not karma master you, but be above it. Lose not thyself in action; live in the inner peace. May passion and attachment never grow in thee! In the midst of trials and suffering forget not that ignorance alone is pain, and knowledge is the supreme bliss. The hour has come. Go forth to thy work. May the blessings of all the holy men rest upon thy head, my son!"

The sage took the young Brahman's entranced body in his arms and laid it upon a bed of *kusa* grass on the further side of the room. He accompanied me some way from the house, and then dismissed me with his blessings.

CHAPTER VI.

Soul-Wandering.

A MYSTERY seemed to oppress me from all sides. It seemed to mix with every breath I drew and tighten its fold at every movement of my limbs. Yet it was not painful. A strange feeling of joyousness gave a peculiar buoyancy to my nature, like the freedom experienced in dream when our whole soul seems to float beyond things into a world of pure sensation, from which the senses disappear. Before parting from my mystic preceptor, I begged for an explanation of the mystery, although I felt everything was clear to my soul. But a veil of mist shrouded it from my mortal sight.

"Verily and truly," I said, "the law of Karma is inscrutable. The first step I take to break through the charmed circle of cause and effect, whose crystallized embodiment is the life of man, drives me back into the vortex of worldly life. Anxious to loosen the ties of ordinary existence, I am forced into new ties and obligations. Thirsting to renounce home and friends I see before me wedded life with a home peculiarly my own."

"My son," replied the mystic, "our acts and thoughts are natural forces, which, when once set in motion, must work to the last turn of the wheel of causation. If you shoot an arrow at your friend thinking him to be a robber, can you recall the shaft when the mistake is discovered? The causes you have generated will produce their appropriate effects, however much you may dislike them. The wisest thing therefore is to bear with patience and dispassion the Protean manifestation of your past karma, and carefully guard against ignorantly falling into the vortex of delusive life. Look upon your life as service done to the earth herself, and resign all selfish interest in it. This is true renunciation. Know yourself to be the infinite spirit of Nature, and your conscious life as the work of Nature herself. You are merely the spectator. This union with the all is the supremest happiness, which rises from the ashes of sins and sorrows burnt by the fire of

wisdom and universal love. So long as you are dependent on conditions your liberation is far away. For conditions will change and you will suffer. To master all conditions, so as not to oppose your scheme of personal enjoyment, is an impossibility. The supreme happiness never comes to the man, who seeks to produce a change in the infinity of conditions so as not to cause him pain. The eternal infinity cannot change, but your finite desires and tendencies can. Secure then the crown and glory of life by changing your finite self towards the infinite spirit which is the inmost self of Hugh St. Clair, now before me."

"Master," I said, "your words are wise and may they rest in my heart! But deign to explain the working of the causes which force me back into the world while my heart would feign fly from it."

The venerated Brahman with a smile, whose crystalline radiance seemed to light up my soul with the silver glow of peace, repeated the Sanskrit verses—

"Vaneshu doshan prabhavanti rāginain,
Griheshu panchen driya nigrāhas tapas,
A Kutsite Karmanīya pravarté,
Nivritta rāgasya griham tapovanam."

"Even in the forest," he said resuming the conversation in English, "the passions of the passionate grow powerful. The subjugation of the five senses in the House is asceticism. For the dispassionate, who engage in blameless *karma*, the house is even as the forest-hermitage. My son, to those, whose souls have by devotion to the spirit within reached the supreme tranquillity, differences in the conditions of life are of no consequence. Who would cast a glance at the shape of the cup, ugly or beautiful, if it holds the ambrosia that gives immortality? The supreme spirit is everywhere and in you, then why should you desire one thing more than another? If by devotion you can unite your soul to the inner spirit, all conditions of life will be the same to you, for your heart has reached its supreme fruition, you have but dimly seen the inner light in moments of the highest exaltation of your nature. You cannot feel that your soul is your own wherever you may be and whatever you may do. Your heart is faint and your devotion is weak. Your karma places you in a sphere of life where alone will come to you the lesson you have to learn and the sacrifice you have to make to add wings to devotion. Look then with gratitude upon your karma which gives you exactly what you need. Murmur not that it should be so."

"I do not complain, father," I replied, "but I feel as if my self-identity is passing away. With all the yearnings of my soul I had looked forward to the serener life, which comes to those who have left behind the sorrows and joys of the world. This desire for me had been the last thing to die in the unconsciousness of sleep, and the first to awake with returning life of the day."

"My son," continued the Brahman after a pause, "it is your karma to be a householder and you cannot cheat nature by seeking a shorter route to the goal. The path of the law is even as the edge of the razor. Fulfil the law. Remember the great

royal sage Janaka was a king among men and yet one of the greatest among the wise men of the earth. This life of ours is the offspring of our prior deeds, which must produce their legitimate consequences. Do your duty cheerfully and without regard to your personality, the day of redemption will come. Your fate is no worse than that of the youth whose body lies entranced in yonder cave-temple, but whose exiled soul is fulfilling its destiny. Together were you bound in sin and together shall redemption light upon you. Enough. Mine will not be the hand to draw aside the veil from the mysterious face of Karma. Time will elucidate all. Take my blessings and this parting advice:—Do thy duty unselfishly and yet preserve thy personality disentangled from work. Let thy acts not forge fresh links in karmic chain, but let them pass over thee as water passes over the lotus-leaf, without wetting it. Fresh karma will lead to a continuance of material life with all its grief-embroidered joys."

"Father, it is not my fate that I am bemoaning now amidst your blessings. I shall always strive to do my duty whatever sphere of life I may be placed in. The results that follow I shall look upon as matters for observation and not enjoyment or aversion. But there are others whose destinies are intertwined with mine. With what face shall I sue for the hand of Grace, which she has sealed to my dearest friend on earth? Would it not be an insult to Grace and an outrage to her feelings to propose to her such a peculiar union, while the man she loves is yet alive. And then think of Ravenshawe, will not every look of his maniac features be like a dagger to pierce my traitorous heart? Look at him coming to our home and reproachfully asking me, "Hugh, where is my bride?"

I was completely overpowered by the vividness of the scene my imagination conjured up. A fever mounted to my brain, convulsion seized my limbs. I sank down at the Master's feet.

"Restrain those tears," said the Mystic, with deliberate and dignified precision, but without any taint of sternness, "poison not the life stream of earth and humanity by foolish lamentation. He put his hand on my head, and then slowly lifted me by the hand. I stood like a criminal condemned.

"Judge not by appearances," the sage continued, "karma has placed the mantle of ignorance on your soul, and has hidden the truth from you. How do you know that the Grace whom you will meet on your return is the girl who pledged her troth to your friend? It may be merely the illusive identity through the identity of the body. Question your own soul and you will find the truth. There is no truth in the life of the brain. The intellect can only deal with the truths that come from the unknown, and can never be their generator. Even while you think, the present becomes the past, and thus truth eludes the grasp of the intellect. Look deep into the soul, now dark and unknown, for the truth which intellect registers upon the thinking machine and foolishly imagines to have begotten. Have faith in the karma and hesitate no more. Grace and Ralph will bless you when your duty is performed."

I felt the truth of the Master's words, but it seemed impalpable to the mind. But presently the mind acquired a breathless calm, and I seemed to be absorbed into an indescribable feeling which gave a reality to the Master's words, which no reasoning ever acquires. The truth was revealed to the eye of intuition, and although the normal man could not seize it, yet like some bodiless perfume it permeated me through and through. The world with all its anxious vicissitudes disappeared from me, and an ineffable peace lighted upon my soul, to feel that I was I.

"Now, Hugh St. Clair, go forth into the world and do your duty," said the Brahman; his voice recalled me to a full consciousness of the circumstances around and before me. But I felt I was the master and not they. I made my salutations to the holy man, and went out into the night with heavy responsibilities but increased strength.

The night was moonless, but stars, big and bright, shot their silver arrows through the trembling leaves. The monotonous music of the distant Mahadeo Falls rippled on the atmosphere, as yet undisturbed by the clatter of my horse's hoof, which noiselessly fell upon the grass-mantled earth. Crickets and cicadas, so plentiful among the pinewoods on the other side of the valley, where the Brahman mystic met me in the morning, seemed entirely absent from the valley itself. I was completely alone with my thoughts. My senses found rest in the watery murmur and the movements of my horse, and gradually seemed detached from me and my inner life. My mind was held fast by what the Master had said about Grace and Ralph. The Grace I shall meet is not the Grace who pledged her truth to Ralph Ravenshawe. I know how people after severe nervous maladies sometimes lose their former identity altogether and feel as if dropped on the world from some other sphere, of which no memory is preserved. Or there may be a partial loss of memory; all circumstances connected with any particular person or event being completely sponged out of the mind. Probably Ravenshawe and everything centred in him will be obliterated from Grace's mind. Like a huge bird that settles upon a tree swaying all its branches, a mass of thought descended upon my mind, shaking every one of its fibres. Perhaps the soul of Grace Stanley has finished its earthly career and left the body really dead. But as its inherent vitality has not been exhausted by age or disease, some other soul might have entered the empty tabernacle. My thought went back to the scene that was enacted in the house on the triangular foundation and the mysterious trance of my Brahman fellow-student. I began to see a streak of light in the impenetrable darkness of the mystery. Suddenly my mind was called away by a swish in the air and the flutter of wings. I looked up and saw a number of bats flying overhead. My horse nearly stumbled on the stump of a pine tree which presaged the nearness of the forest I had to pass through. Recovering his footing he shook himself with some force and neighed loudly. I patted him on the neck and called him by his familiar name to quiet him. The main forest lay at some distance from me. I was just entering into what cannot be better described than as a tunnel of trees. From both

sides the branches of tall trees met overhead, forming an arch which almost cut off all light from us. But the darkness was not so complete as to conceal the path, which like a silver thread lay before me. My only concern was to avoid a deep *nullah* (ditch) which separated me from the tunnel. By careful piloting I found the narrow path which led into the tunnel and dismissed all anxiety about my way as the pine forest was already in sight. On its northern side was the Government road over which the mails were carried. An hour's brisk ride along this road would bring me to the Stanley plantation. I tried to resume the interrupted train of thought; but to no purpose. My memory in a strange freak obstinately refused to furnish a clue to the tangled skein of thought. Grace, Ravenshawe, Punditji, bats and pine trees were mixed up in my mind in hopeless confusion. I felt as if I was under a powerful mesmeric influence and helpless to recall thoughts which I was commanded to forget. I was somewhat disturbed, as I remembered what is said by the Hindus about the loss of memory producing spiritual ruin. But I was not long left in this state of mind. On turning towards the Government mail road I was startled by a loud neigh from my horse, who began to tremble in every limb. At a short distance a young tree seemed blazing with a soft, silvery, phosphorescent light. I thought at first the tree was the home of an army of fire-flies, which covered it from the top to the ground. But as the light did not wax and wane I was obliged to give up that theory. With coaxing and urging the poor animal I at last induced him to come near the glowing tree. After examining it for a time I concluded it to be one of those phosphorescent Indian trees, about which we very often hear, but which are rarely seen. I was going to leave the spot when a strange spectacle greeted my eyes. About a hundred yards from me was visible a luminous cloudy mass, which seemed to rise from the earth like an exhalation. I remained watching it in astonishment, as it began to solidify, as it were, and take shape. My wonder increased as the shape began to be defined. For a moment everything disappeared from my mind, the next instant, with a feeling that no words can describe, I saw before me Grace Stanley, whom I had seen lying unconscious on her bed in the morning. She slowly approached me within a few feet. "Don't be alarmed Mr. St. Clair," she said, putting out her hand for me to shake, "you do not think surely that I have come with the intention of hurting you."

I quickly dismounted from my horse and shook Grace's proffered hand.

"You are not like anybody I know, Miss Stanley," I said. "But whatever else I may or may not think about you, I have never in my mind connected you with any injury to me."

We began to walk homewards, I leading my horse.

"Mr. St. Clair," Grace said after a pause, "I have come to thank you for all your kindness to me."

"I am not conscious of having done anything special for you, Miss Stanley," I replied, "nothing at all events which requires any particular notice. I am sure I have done nothing which would

justify me for having given you the trouble of coming here at this hour of the morning."

"There is no time now," Grace said, "for conventional politeness. You have done me a great good by giving me the opportunity of doing good to another, who, but for your help to me, would have passed a life of nameless horror and suffering. It has been your fate to help two fellow-creatures in a way not easy for me to explain. But you will understand it all some day."

"Miss Stanley, pardon my inquisitiveness. How did you find out that I should pass this way and at this unusual hour?"

"That is not very difficult to explain," said Grace. "The tree that you see there has been one of my most favourite haunts. You will find in the library several pictures of this bit of landscape, as it appears in different seasons. My strong desire to express my gratitude to you brought me on your path, and then from old attachment that tree attracted me. You know I have not long been freed from all troubles. My first thought has been about you, and I have come here as soon as I was able."

"I am in a way your doctor, Miss Stanley," I said, "so I take the liberty of telling you how imprudent it is for you to come out at such an early hour."

"Never mind that Mr. St. Clair. I see you do not understand the situation. My earthly life is over and the mandates of the earthly physician bind me no longer."

Poor thing! I thought, she has regained life at the sacrifice of reason. The great shock upon her nerves has completely unhinged her mind. I determined no more to ask her any rational question, and my sympathy went out to her most strongly as a full sense of her misfortune dawned upon me.

"Mr. St. Clair," Grace continued, "you will find Grace Stanley when you get back to the plantation, but she is not the Grace you knew before. It is a mystery, and this is not the time for explanation. But listen! I will tell you a few things which may be of use to you hereafter. Be not surprised if the Grace Stanley whom you will marry does not remember the incidents of the awful drama in which you have taken a part. Indeed she will but rarely remember any other circumstances of her past life but those that will hinge on to the life she is going to lead. Many trials and perplexities I see in the future for you, which will make a great demand upon your devotion to the higher truths you have known. But it will all end well, if you do not desert your post of duty. Otherwise, like a comet you will tear yourself away from the sun of your life, and only after a long, long circuit through the cold regions of space, will you return to your place."

Allowing me no opportunity for uttering a word, Grace Stanley took away her hand from my arm. She slowly rose a few feet from the ground and then vanished from sight. I stood transfixed by astonishment. All my thoughts were laid in shapeless ruin by a severe mental earthquake. Was it that the soul of Grace, loosened from the body by the terrible shock, was wandering in its temporary freedom? Or was it winging its way

to the house of souls, for whom the battle of life has ended? I remained rooted to the spot until the sudden howl of a pack of jackals at no great distance roused me. Then mounting my horse I put him into a gallop and hurried away from the charmed spot.

M. M. C.

(To be continued.)

THE RULES OF PRACTICE FOR THE
STUDENT OF RAJ YOG

OR

SARTHANTHIKAVIDHI SLOKAMS.

(Continued.)

PART V.

34. *Chiththam* (or mind) is the cause of all things. The three *lokas* (or spheres or regions) exist with the existence of *Chiththam*.

[This view exactly tallies with the doctrines of Dr. Bain and J. S. Mill who reduce everything to the knowledge or consciousness of mind by dividing the mental and material universe into the *subjective* and the *objective* consciousness.

J. S. Mill says, "our knowledge of anything is our series of consciousness of that thing and nothing more." When we are not conscious of a thing it does not exist to us. To illustrate this fact the Hindu Vedantic writers frequently mention the case of a person searching throughout the room for the necklace he wears. Forgetting the things in our pocket we search our boxes, &c., for them. Moreover when our mind is deeply engaged in thought or work, even with our senses wide open to receive sensations, we do not perceive or know anything else than the one thing on which the mind is working. In this state we are blind to the visible objects just before our eyes, deaf to the loud cries by our side, and cannot smell and taste things in contact with the very organs. The mind is completely absorbed by one thing. It can generally attend to one thing at a time and not to all. Thus, practically speaking, things exist to us if mind cognising them exist. Thus mind creates the world for us; when mind is away from the thoughts of the world, the world is no more. Thus what appears as real at one time disappears as such the next moment.

“यदृश्यं तन्नश्यं” Hence the necessity for overcoming mind to unveil the delusive world and to behold the beautiful Truth behind. This practice is enjoined in the following verse].

35. If the mind dies, the world dies. Therefore the mind should be strenuously trained.

[The above remarks apply also to this verse. Mind, the cause of this woeful world, should be properly trained and drilled by one who really requires, or rather desires, liberation from the throes and trammels of the labyrinth-like world. Mind makes and unmakes the world. The powers of mind both for good and for bad are indescribable.]

36. From the time you get up from your sleep till you again go to sleep you should specially think of (meditate upon) Brahma.

37. Whether when you are walking, standing, sitting, or lying, you should be thinking of Him.

[Compare what Sri Anandagiri, the disciple of Sri Sankaracharya, says:—

योगरतोवा भोगरतोवा संगरतोवा संगविहीनः ॥

यस्य ब्रह्मणि रमते चित्तं नन्दति नन्दति नन्दत्येव ॥

“Whose mind, whether when he is courting Yoga, or (sensual) happiness, or company, or solitude, delights in the contemplation of Brahma, he alone *rejoices, rejoices, rejoices.*”

Sri Krishna also enjoins the same rule indirectly in describing who are his favourites. (*Bhagavad Githa*, ch. XII, verses 2, 14.)

38. A silent man who knows his inner *self*, and, delighted, basks in the spiritual sun, must act freely (according to his own conviction, and not be bound by the surroundings.) [He that has found the way from “the shadow to the shrine” must no longer care for, and fear, the scorn and derision and venomous vituperations of the dark (spiritually) denizens of the shadowy world. To the mad and blind world such a Yogi’s conduct seems to deserve a prison or a lunatic asylum. Both prison and lunatic asylum are welcome to him for he knows that “It is not the stone walls that dungeons make,” and, as Col. Olcott the other day said, he will feel proud to be “a lunatic of that sort.”]

39. The *Yathi* or *Muni* or Yogi must always contemplate the *Jothirlingam* (or the mark of light) between the two eyebrows.

[*Lingam* in Sanskrit means a symbol; a mark; a representation. *Jothirlingam*—a symbolical or representative light. This light between the two eyebrows symbolizes or represents the spiritual light. This spiritual light fills, sustains, and supports everything. It is from this fountain the luminaries drew their brilliancy and lustre as Milton describes. As the light of the sun, moon, &c., is the medium of our vision of worldly things; the spiritual light is the medium through which one can survey the kaleidoscopic nature of mundane and extra-mundane things in all the three periods of time—past, present and future;—and both remote and near;—all this with our eyes blindfolded. This light in man is called *Gnyana Chakshus* or *Murdhna Joti*, the seat, nature, and power of which are clearly put forth in the following passage:—“The seat of this visual faculty is the aperture, of the size of a thumb, in the internal structure of man’s forehead at the base of the nose between the two eye-brows. This cavity is the reservoir of *Tejas*, the *Vaiswanara* fire, which spreads itself in the body on its being fanned by the vital airs:—

“As the spreading light of a precious gem placed in a close room collects itself in the key-hole, so the luminosity of the *sattwa* (essence of the said *Tejas*) in the *hridaya* (heart) collects itself in the aperture on the forehead; and illumines the Yogi in respect of all things, irrespective of nearness or distance, alike of space and time.” (*Vide* Mr. P. Srinivasa Rau’s commentaries on the *Light on the Path*, February (1886) *Theosophist*, p. 325.)]

40—42. Knowing oneself as Brahma, one should cast off (or despise) as the dust of feet, the affinities and affections of body, caste, &c., which are overlaid by *Varnas* and *Asramas*.

[*Varnas* are the four classes :—

Brahman, Kshathriya,
Vysya, and Sudra.

Asramas are “the four conditions of life: *brahmacharya*, houseless celibacy; *grihasthya*, family life as a house-holder; *vana-prastha*, religious life in the forest; and *bhaukshaya*, mendicancy.” (Vide Babu Mohini Mohan Chatterjee’s footnote to his translation of *The Crest-Jewel of Wisdom*. January (1886), *Theosophist*, p. 257.)

Concerning the four *Varnas*, Krishna says :—

चातुर्वर्ण्यम्मासृष्टं गुणकर्मविभागशः ॥ (*Bhagavad Gita*, chap. IV.

verse 13.) “These four classes I created according to the Gunas or qualities—i. e., *Sattwa*, *Rajasa* and *Tamasa*; and according to the Karma or action—i. e., *Tapas*, *Sama*, *Dama*, &c.” This statement goes to prove that birth is not the *fundamentum divisionis* of the said classification of *Varnas*. The traveller cares for the safety, smoothness, &c., of the road so long as he is on his way; and after he reaches his goal, he cares nothing for the road. So also the spiritual traveller. He obeys and performs all the rules and duties of the *Varnas* and *Asrams* till he sees, nay, becomes Brahma. No sooner does he become Brahma than he forsakes all rules and duties, for he has no rule to obey and no duty to perform then;—he is the rule and the duty themselves. Words are unable to depict his condition clearly. Further the conventional castes and creeds and the ephemeral bodies are to him but as moonshine.]

43. He should be solitary, silent, and desireless.

44. He should regard every word he utters as if given (rather uttered) by Narayana (i. e. Atma.)

[The rule 43 prescribes the way for successfully holding sweet communion with the internal spirit. The thunder of talk, the tumult of passions, and the bustle of the world, are all obstacles to such sweet internal discourse. Physical activity is the sleep of the intellect or *Buddhi*, and *vice versa*. As one predominates, the other subsides. When body is, mind is not; when mind is, body is not; and when both are, both are not. From the ashes of the body, like the fabulous Phoenix, *Buddhi* springs. In brief, the growth of gross matter and of delicate spirit are in an inverse ratio to one another. Buddha received spiritual light at night when the surrounding world was sleeping. “The night-time of the body,” says Iamblicus in writing to Agathocles, “is the day-time of the soul.” Sages sleep during the day of the delusive world, and their day of study and understanding dawns with our sunset.

The Yogi remains silent till he sees the spirit and he speaks when he is internally propelled to do so. Knowledge of the spirit finds speech for him. “Speech comes only with knowledge. Attain to knowledge and you will attain to speech.” (*Light on the Path*, Section II, Rule 13). So it is not he that speaks but the spirit in him (i. e., Narayana). This sort of practice always puts the Yogi in remembrance of Brahma. He should regard thus not only his

speech but also *others*; for, but for Narayana, the inner spirit or the One Life, no person can speak any more than can a wooden image. Therefore the wise Yogi is not offended by the abusive language others use against him. Speech or word is of *Brahmaswarupa* to him. To be offended with such a language is therefore to be offended with Brahma, which is himself. To be thus offended with oneself is impracticable, if not impossible. Though this seems to be a sophistic, yet it is a syllogistic, line of argument against Anger—a commonplace passion to which we are constantly subject, and which, like a river, has a small beginning and a great end. Anger leads to hot words; hot words to deadly blows, and deadly blows to shameful and ghastly death. Anger is a dead-drunk, maddened madness. The observance of the Rule 44 is the potent panacea for that feeble, yet ferocious disease—Anger.]

45. A *Muni* or Yogi, who is drowned in contemplation, must forget his external self or physical body, so much so that he should not in the least care for his nudity or partial covering of his body with a *koupina* or *langoti* (a piece of cloth between 6 and 10 inches broad, and between 2 and 3 ft. long, which Bhikshus, Yathis, Sanyasis, and Brahmacharis wear.)

[Fame, name, and shame are valuable only to the earth-bound persons; to the heaven-bound they are shams and shadows. The Yogi reduces his wants to such a simplicity as trenches upon nothingness or zero. The feeble cries of shame and anathemas hurled at him from the pulpit of this world are like cries in the wilderness and the barkings of dogs at the moon. As the sun is not tainted by the spitting of mad folk, and as the purity of the fire is not marred by the contact of impurities, so the Yogi is not in the least affected by the praise and abuse of the world. He has a higher aim in view and a nobler duty to perform than to attend to worldly reputation. He is all the more rich and happy for his simplicity and contentment. This true Yogi is he who observes the following rules in their very spirit :—

- “ 1. Kill out ambition.
2. Kill out desire of life.
3. Kill out desire of comfort.
4. Work as those work who are ambitious. Respect life as those do who desire it. Be happy as those are who live for happiness.”

(*Light on the Path*, Sec. I, Rules 1-4).

He, unlike the pretended Yojis, does not seem to be, but is one who practices the four rules.

Such a simple and yet true description of a Yogi is concisely given by Sri Sankaracharya in his *Yathipanchakam* in the five verses, the free translation of which is as follows :—

1. He who always delights in the passages of Vedantha, who is pleased with the alms alone, who is griefless, who rejoices internally, and who wears only a *koupina*, is a very rich man.
2. He who mostly lives under trees, who eats out of his two hands without ceremonies, who despises even Lakshmi (i. e., wealth) as a worn out rag and who wears only a *koupina*, is a very rich man.

3. He who has given up the idea of body, &c., who sees Atma in himself, who does not think of the inside, the middle, and the outside, and who wears only a *koupina*, is a very rich man.

4. He who is highly pleased with the idea of self-delight or internal spiritual bliss, who has all his passions gratified with a tranquil mind, who enjoys the spiritual Brahmic happiness both day and night, and who wears only a *koupina*, is a very rich man.

5. He who utters the holy or purifying *five-letters* (the adoration of Siva), who realizes Siva in his heart, who roams about on all sides begging alms, and who wears only a *koupina*, is a very rich man.]

46-47. Delighting in the enjoyment of the company and sight of Atma, without desires, and without allurements, the Yogi should move, with the aid of himself, rather his self or Atma, in the world where every one pursues self happiness.

["Self is friend to self" as Sri Krishna says, this the Yogi should realize.]

48-49. He should cast off *Varna* and *Asrama* and move, as an object of suspicion, in the world like a blind, senseless, and dumb man.

[Hence our greatest doubts concerning men on higher planes of existence. Our ways of thought and deed are quite the reverse of theirs. We, like one who cannot know the beam in one's own eye, yet is able to see the mote in his brother's eye, not knowing our own madness and blindness,—shamelessly attribute our faults to the faultless and immaculate Mahatmas and blasphemously throw a slur on their lustrous career,—all the while betraying our own ignorance and folly and weakness, which appear in bold relief for a short time in their false colours, only to fade away sooner, by the side of a precious gem, which, though it appears dim to the dust-covered eyes, is nevertheless brilliant always.]

50. Whatever he sees he should look upon it as Atma.

[Atma being omnipresent is visible in all things, and, therefore, is all things. It is what Pythagoras describes as "the universal mind diffused through all things." (*Isis Unveiled*, Vol. I, p. 287.)]

B. P. NARASIMMAH.

(To be continued.)

THE IDYLL OF THE WHITE LOTUS.

THE interesting story published under the title above mentioned has already attracted considerable attention. It is instructive in more ways than one. It truly depicts the Egyptian faith and the Egyptian priesthood, when their religion had already begun to lose its purity and degenerate into a system of Tantric worship contaminated and defiled by black magic, unscrupulously used for selfish and immoral purposes. It is probably also a true story. Sensa is represented to be the last great hierophant of Egypt. Just as a tree leaves its seed to develop into a similar tree, even if it should perish completely, so does every great religion seem to

leave its life and energy in one or more great adepts destined to preserve its wisdom and revive its growth at some future time when the cycle of evolution tends in the course of its revolution, to bring about the desired result. The grand old religion of Chemi is destined to reappear on this planet in a higher and nobler form when the appointed time arrives, and there is nothing unreasonable in the supposition that the Sensa of our story is probably now a very high adept, who is waiting to carry out the commands of the Lady of the White Lotus. Apart from these speculations, however, the story in question has a very noble lesson to teach. In its allegorical aspect it describes the trials and the difficulties of a neophyte. It is not easy, however, for the ordinary reader to remove the veil of allegory, and clearly understand its teachings. It is to help such readers that I proceed to give the following explanation of the characters that appear in the story in question, and the events therein related.

(1.) *Sensa*, the hero of the story, is intended to represent the human soul.

It is the Kutashtha Chitanyam, or the germ of pragna, in which the individuality of the human being is preserved. It corresponds with the higher and permanent element in the 5th principle of man. It is the ego or the self of embodied existence.

(2.) *Seboua*, the gardener, is *intuition*. "They cannot make a phantom of me," declares Seboua; and in saying so this unsophisticated but honest rustic truly reveals his own mystery.

(3.) *Agdmahd*, *Kamen-Baka* and the nine other high priests of the temple, who are the devoted servants of the dark goddess whom they worship, represent respectively the following entities:—

- | | | | | |
|-----------------------|-----------------|-----|-----|--------------------------------------|
| (1.) | <i>Kama</i> | ... | ... | Desire. |
| (2.) | <i>Krodha</i> | ... | ... | Hate. |
| (3.) | <i>Lobha</i> | ... | ... | Cupidity. |
| (4.) | <i>Moha</i> | ... | ... | Ignorance. |
| (5.) | <i>Mada</i> | ... | ... | Arrogance. |
| (5.) | <i>Matsarya</i> | ... | ... | Jealousy. |
| (7, 8, 9, 10 & 11)... | | ... | ... | The five Senses and their pleasures. |

(4.) The female characters that figure in the story are the following:—

- (1.) The dark and mysterious goddess worshipped by the priests.
- (2.) The young girl who played with Sensa.
- (3.) The grown up girl met by him in the City.
- (4.) And lastly the Lady of the White Lotus.

It must be noticed here that the 2nd and the 3rd are identical. Speaking of the fair woman of the City, whom he met apparently for the first time, Sensa says that as he gazed into her tender eyes it seemed to him that he knew her well and that her charms were familiar to him. It is clear from this statement that this lady is no other than the young girl who ran about the temple with him.

Prakriti, say the Hindu philosophers, has three qualities, Satwa, Rajas and Thamas. The last of these qualities is connected with

the grosser pleasures and passions experienced in Sthulasarira. Rajoguna is the cause of the restless activity of the mind, while Satwaguna is intimately associated with the spiritual intelligence of man, and with his higher and noble aspirations. Maya, then, makes its appearance in this story in three distinct forms. It is Vidya, a spiritual intelligence, which is represented by the Lady of the White Lotus. It is the Kwan-yin, and the Pragna of the Buddhist writers. She represents the light or the aura of the Logos, which is wisdom, and she is the source of the current of conscious life or chaitanyam. The young girl above referred to is the mind of man, and it is by her that Sensa is led gradually into the presence of the dark goddess, set up in the holy of the holies for adoration by the priesthood whom we have above described.

The dark goddess herself is *Avidya*. It is the dark side of human Nature. It derives its life and energy from the passions and desires of the human soul. The ray of life and wisdom, which originally emanated from the Logos and which has acquired a distinct individuality of its own when the process of differentiation has set in, is capable of being transformed more or less entirely into this veritable Kali, if the light of the Logos is altogether excluded by the bad Karma of the human being, if the voice of intuition is unheard and unnoticed, and if the man lives simply for the purpose of gratifying his own passions and desires.

If these remarks are kept in mind, the meaning of the story will become clear. It is not my object now to write an exhaustive commentary. I shall only notice some of the important incidents and their significance.

Look upon Sensa as a human being, who, after running his course through several incarnations, and after having passed through a considerable amount of spiritual training, is born again in this world with his spiritual powers of perception greatly developed, and prepared to become a neophyte at a very early stage in his career. As soon as he enters into the physical body, he is placed under the charge of the five Senses and the six Emotions above enumerated, who have it as their place of residence. The human Soul is first placed under the guidance of his own intuition, the simple and honest gardener of the temple, for whom the High Priests seem to have no respect or affection, and, when it has not yet lost its original purity, gets a glimpse of its spiritual intelligence, the Lady of the White Lotus. The priests however are determined that no opportunity should be given for the intuition to work, and they therefore remove the child from its guardianship and introduce him to their own dark goddess, the goddess of human passion. The very sight of this deity is found repulsive to the human soul at first. The proposed transfer of human consciousness and human attachment from the spiritual plane to the physical plane is too abrupt and premature to succeed. The priests failed in their first attempt and began to devise their plans for a second effort in the same direction.

Before proceeding further I must draw the reader's attention to the real meaning of the Lotus tank in the garden. Sahasrava chakra

in the brain is often spoken of as a lotus tank in the Hindu mystical books. The "sweet sounding water" of this tank is described as Amritam or nectar. See p. 349 of the second volume of "Isis Unveiled" for further hints as regards the meaning of this magic water. Padma, the White Lotus, is said to have a thousand petals, as has the mysterious Sahasravam of the Yogis. It is an unopened bud in the ordinary mortal, and just as a lotus opens its petals, and expand in all its bloom and beauty when the sun rises above the horizon and sheds his rays on the flower, so does the Sahasravam of the neophyte open and expand when the Logos begins to pour its light into its centre. When fully expanded it becomes the glorious seat of the Lady of the Lotus, the sixth principle of man; and sitting on this flower the great goddess pours out the waters of life and grace for the gratification and the regeneration of the human soul.

Hata Yogis say that the human soul in samadhi ascends to this thousand-petalled flower through sushumna (the dath of the Kabbalists), and obtains a glimpse of the splendour of the spiritual sun.

In this part of Sensa's life an event is related which deserves attention. An elemental appearing in the guise of a neophyte of the temple tries to take him out from his physical body. This is a danger to which a man is liable before he acquires sufficient proficiency as an adept to guard himself against all such dangers, especially when his internal perception is developed to a certain extent. Sensa's guardian angel protects him from the danger owing to his innocence and purity.

When the mental activity of the child commences and absorbs its attention, it recedes farther and farther from the light of the Logos. Its intuition will not be in a position to work unshackled. Its suggestions come to it mixed up with other states of consciousness which are the result of sensation and intellection. Unable to see Sensa and speak to him personally, Seboua sends him his beloved lotus flower surreptitiously through one of the neophytes of the temple.

Mental activity commences first by way of sensation. Emotions make their appearance subsequently. The opening mind of the child is aptly compared to a little girl playing with Sensa. When once the mind begins to exercise its functions the pleasures of sensation soon pave the way for the strong and fierce emotions of the human soul. Sensa has descended one step from the spiritual plane when he loses sight of the sublime lotus flower and its glorious goddess and begins to be amused by the frolicsome little girl. "You are to live among Earth-fed flowers" says this little girl to him, disclosing the change that has already taken place. At first it is the simple beauty of nature that engrosses the attention of Sensa. But his mind soon leads him to the dark goddess of the shrine. *Avidya* has its real seat in mind, and it is impossible to resist its influence so long as the mind of man is not restrained in its action. When once the soul gets under the influence of this dark goddess, the high priests of the temple begin to utilize its powers for their own benefit and gratification. The god-

ness requires twelve priests in all, including Sensa, to help her cause. Unless the six emotions and the five sensations above enumerated are banded together she cannot exercise her sway completely. They support and strengthen each other as every man's experience clearly demonstrates. Isolated, they are weak and can easily be subdued, but when associated together their combined power is strong enough to keep the soul under control. The fall of Sensa now becomes complete, but not before he receives a well merited rebuke from the gardener and a word of warning from the Lady of the Lotus.

Addressing Sensa, Seboua is made to utter the following words: "You came first to work; you were to be the drudge for me; now all is changed. You are to play, not work, and I am to treat you like a little prince. Well! have they spoiled thee yet, I wonder, child?" These words are significant; and their meaning will become plain by the light of the foregoing remarks. It must be noted that the last time he went into the garden, Sensa was taken, not to the Lotus Tank, but to another tank receiving its waters from the former.

Owing to the change that has come over him, Sensa is unable to see the light of the logos by direct perception, but is under the necessity of recognizing the same by the operation of his fifth principle. It is in the astral fluid that he floats and not in the magic water of the Lotus Tank. He sees, nevertheless, the Lady of the Lotus who pathetically says, "Soon thou wilt leave me; and how can I aid thee if thou forgettest me utterly?"

After this occurrence Sensa becomes completely a man of the world, living for the pleasures of the physical life. His developed mind becomes his companion and the priests of the temple profit by the change. Before proceeding further I must draw the reader's attention to the possibility of eliciting from a child any desired information by invoking certain elementals and other powers, by means of magic rites and ceremonies. After the soul gets completely under the influence of Avidya, it may either succumb altogether to the said influence, and get absorbed as it were in the Thamoguna of prakriti, or dispel its own ignorance by the light of spiritual wisdom and shake off this baneful influence. A critical moment arrives in the history of Sensa when his very existence is merged up for the time being with the dark goddess of human passion on the day of the boat festival. Such an absorption, however short, is the first step towards final extinction. He must either be saved at this critical juncture or perish. The Lady of the White Lotus, his guardian angel, makes a final attempt to save him and succeeds. In the very holy of the holies, she unveils the dark goddess; and Sensa, perceiving his folly, prays for deliverance from the accursed yoke of the hated priesthood. His prayer is granted, and relying upon the support of the bright goddess he revolts against the authority of the priests, and directs the attention of the people to the iniquities of the temple authorities.

It is necessary to say a few words in this connection as regards the real nature of soul-death and the ultimate fate of a black magician, to impress the teachings of this book on the mind of the

reader. The soul, as we have above explained, is an isolated drop in the ocean of cosmic life. This current of cosmic life is but the light and the aura of the Logos. Besides the Logos, there are innumerable other existences, both spiritual and astral, partaking of this life and living in it. These beings have special affinities with particular emotions of the human soul and particular characteristics of the human mind.

They have of course a definite individual existence of their own which lasts up to the end of the Manwantara. There are three ways in which a soul may cease to retain its special individuality. Separated from its Logos, which is as it were its source, it may not acquire a strong and abiding individuality of its own, and may in course of time be reabsorbed into the current of Universal life. This is real soul-death. It may also place itself *en rapport* with a spiritual or elemental existence by evoking it, and concentrating its attention and regard on it for purposes of black magic and Tantric worship. In such a case it transfers its individuality to such existence and is sucked up into it, as it were. In such a case the black magician lives in such a being, and as such a being he continues till the end of Manwantara.

The fate of Banasena illustrates the point. After his death he is said to live as Mahakala, one of the most powerful spirits of Pramadhagana. In some respects this amounts to acquiring immortality in evil. But unlike the immortality of the Logos it does not go beyond Manwantaric limits. Read the 8th chapter of Bhagavat Gita in this connection, and my meaning will become clear by the light of Krishna's teaching. The occurrence in the boat of Isis, depicted in the book under consideration, gives some idea of the nature of this absorption and the subsequent preservation of the magician's individuality.

When the centre of absorption is the Logos and not any other power or elemental, the man acquires mukti or nirvana and becomes one with the eternal Logos without any necessity of rebirth.

The last part of the book describes the final struggle of the soul with its inveterate foes, its initiation and ultimate deliverance from the tyranny of Prakriti. As this part is very important, I shall reserve my remarks for the next issue of this journal.

THE SOLAR SPHINX.

THE CREST JEWEL OF WISDOM.

(Being a translation of Sankaracharya's *Viveka Chudamani*, continued from page 390.)

151. As the water in the tank covered by a collection of moss does not show itself, so the *átma* enveloped by the five sheaths, produced by its own power and beginning with the *annamaya*, does not manifest itself.

152. Upon the removal of the moss is seen the pure water capable of allaying heat and thirst, and of immediately yielding great enjoyment to man.

153. When the five sheaths are removed the pure *atma*, the eternal happiness, all-pervading, the supreme self-generated light, shines forth.

154. A wise man must acquire the discrimination of spirit and not spirit; as only by realising the self which is absolute being, consciousness and bliss, he himself becomes bliss.

155. Whoever, having discriminated the *âtma*, that is without attachment or action, from the category of objects, as the reed is discriminated from the tiger-grass, and having merged everything in that, finds rest by knowing that to be the true self, he is *emancipated*.*

156. This food-produced body, which lives through food and perishes without it, and is a mass of skin, epidermis, flesh, blood, bone, and filth, is the *annamaya* sheath: it cannot be regarded as the self which is eternal and pure.

157. This (*âtma*) was before birth and death and is now; how can it, the true self, the knower of condition† and modification, be ephemeral, changeable, differentiated, a mere vehicle of consciousness?

158. The body is possessed of hands, feet, and the rest; not so the true self which, though without limbs, by reason of its immortality and the indestructibility of its various powers, is the controller and not the controlled.

159. The true self being the witness of the body and its properties, its actions and its conditions, it is self evident that none of these can be a characteristic mark of the *âtma*.

160. Full of misery, covered with flesh, full of filth, full of sin, how can it be the knower? The ego is different from this.

161. The deluded man considers the ego to be the mass of skin, flesh, fat, bones and filth. The man of discrimination knows the essential form of self, which is the supreme truth, to be without these as characteristic marks.

162. "I am the body"—such is the opinion of a deluded man; of the learned the determination of *I* is in relation to the body, as well as to the embodied soul. Of the great soul possessed of discrimination and direct perception, "I am Brahman," "I am *Buddhi* (the sixth principle);" such is the conviction with regard to the eternal self.

163. O you of deluded judgment, abandon the opinion that the ego consists in the mass of skin, flesh, fat, bone, and filth; know that the real self is the all-pervading, changeless *âtma*, and so obtain peace.

164. As long as the wise man does not abandon the notion that the ego consists of the body, organs and the rest, the product of illusion, so long there is no prospect of his salvation, even though he be acquainted with the Vedas and their metaphysical meaning.

* i. e. By recognition of the *pratyagâtma* (logos) as the individuality in man.

† The original word *bhava* would perhaps be better explained as the stable basis of modifications.

165. As one's idea of *I* is never based on the body, or the shadow or reflection of the body, or the body seen in dream or imagined by the mind, thus also may it be with the living body.

166. Because the false conviction that the ego is merely the body is the seed producing pain in the form of birth and the rest, pains must be taken to abandon that idea; the attraction towards material existence will then cease to exist.

167. Conditioned by the five organs of action, this vitality becomes the *prânamaya* sheath through which the embodied ego performs all the actions of the material body.

168. The *prânamaya*, being the modification of life-breath and the comer and goer, in and out, like air-currents, is also not the *âtma*, because it cannot by itself discriminate between good and evil, or the real self and another, it is always dependent on another (the self).

169. The organs of perception together with the *manas* form the *manomaya* sheath which is the cause (*hetu*) of the differentiation between I and mine; it is the result of ignorance, it fills the former sheath, and it manifests its great power by distinguishing objects by names, etc.

170. The fire of the *manomaya* sheath, fed with objects as if with streams of melted butter by the five senses like five *Hotris**, and blazing with the fuel of manifold desires, burns this body, made of five elements.

171. There is no *avidyâ* besides the *manas*. *Manas* itself is the *avidyâ*, the instrument for the production of the bondage of conditioned existence. When that (*avidyâ*) is destroyed, all is destroyed, and when that is manifested, all is manifested.†

172. In dream, when there is no substantial reality, one enters a world of enjoyment by the power of the *manas*. So it is in waking life, without any difference, all this is the manifestation of the *manas*.‡

173. All know that when the *manas* is merged in the state of dreamless slumber nothing remains. Hence the contents of our consciousness are created by the *manas* and have no real existence.

174. Cloud collects by the wind§ and is again dispersed by the wind; bondage is created by the *manas*, and emancipation is also produced by it.

175. Having produced attachment to the body and all other objects, it thus binds the individual as an animal is bound by a

* Priests offering oblations to the fire.

† *Manas* being the organ of doubt or the production of multiplicity of concepts in relation to one and the same objective reality, is here taken to be the same as *avidyâ*. The *buddhi* determines these *manas*-born concepts as real and through the *ahankara* specialises them by an association with the true ego. Thus is the world of illusions produced. It will now be seen that if the *manas* attains tranquillity, the world of illusions is destroyed. For then the *buddhi* having no hypothetical concepts with regard to the one objective reality to deal with, reflects that reality and the *ahankara* is destroyed by the destructions of its limitations, and becomes merged in the absolute self.

‡ See Mr. Keightley's Synopsis of DuPre's "Philosophie der Mystik."—*Theosophist*, Vol. VI—for the psychology of dreams.

§ The word translated wind includes the atmosphere, together with its moisture and currents.

rope, afterwards having produced aversion to these as if to poison, that *manas* itself frees him from bondage.

176. Therefore the *manas* is the cause of the bondage of this individual and also of its liberation. The *manas* when stained by passion is the cause of bondage, and of liberation when pure, devoid of passion and ignorance.

177. When discrimination and dispassion predominate, the *manas* having attained purity becomes fit for liberation, therefore one of these two (attributes) of a man desirous of liberation and possessed of *buddhi*, must at the outset be strengthened.

178. In the forest land of objects wanders the great tiger named *manas*, pure men desirous of liberation, do not go there.

179. The *manas*, through the gross body and the subtle body of the enjoyer, creates objects of desire and perpetually produces differences of body, caste, color and condition, all results of the action of the qualities.

180. The *manas* having clouded over the absolute consciousness which is without attachment, it acquires notions of "I" and "mine," and through attachment to the body, organs, and life, wanders ceaselessly in the enjoyment of the fruit of his actions.

181. By ascribing the qualities of the *âtma* to that which is not *âtma* is created (the series of incarnations). This ascription is produced by the *manas*, which is the primary cause of birth, etc. This causes suffering in a man devoid of discrimination and tainted by *rajas* and *tamas*.

182. Therefore learned men who have seen the truth call the *manas avidyâ*, by which the universe is made to wander as the clouds are by the wind.

183. For this reason pains should be taken to purify the *manas* by one desirous of liberation. It being purified, liberation is at hand.

184. Through desire of liberation having rooted out attachment to objects and renounced personal interest in action, with reverential purity; he who is devoted to study (*śravaṇa*) and the rest, washes away mental passion.

185. Even the *manomaya* (sheath) is not the supreme ego, on account of its having beginning and end, its modifiable nature, its pain-giving characteristics, and by reason of its being objective. The seer (or subject) is not seen by that which is itself seen (or objective).

186. The *buddhi* with its functions and combined with the organs of sensation* becomes the *vignāmaya* sheath whose characteristic is action and which is the cause of the revolution of births and deaths.

* It will be seen that the organs of sensation enter also into the composition of the *manomaya* sheath which generates the notion of manifold possibilities with regard to objects of sensation. The *vignāmaya* sheath determines those possibilities by associating one of them with the egotism by the sense of agency. To take an illustration, I see something, it may be a post or it may be a man, so far we have only the *manomaya* sheath to deal with. Then when the *vignānamaya* comes into play, one out of these possibilities is associated with *ahankara* by the sense of agency, and we obtain, let us say, this proposition—I know I see a post. This will throw some light upon the double functions of the organs of sensation analysed in the text.

187. The modification of prakriti, called *vignānamaya* sheath, follows after the individuality (sheath) which reflects the *âtma*, and is possessed of the faculties of cognition and action,* and its function is to specialise the body, organs and the rest as the ego.

188. This (sheath) having no beginning in time is the jiva or embodied ego. It is the guide of all actions, and, governed by previous desires, produces actions, righteous and unrighteous, and their consequences.

189. It gathers experience by wandering through various grades of incarnation† and comes below and goes above.‡ It is to this *vignānamaya* that belongs the experiences of the pleasure and pain, pertaining to waking, dreaming and the other conditions.

190. Pre-eminently characterised by the closest proximity to the *paramâtma*, this *vignānamaya* becomes its objective basis. It produces the difference between "I" and "mine" and all actions pertaining to different stages of life and condition, and through ignorance it passes with the spiritual intelligence from one existence to another.

Reviews.

THE ISSUES OF MODERN THOUGHT.§

AMONG the many signs that show how deep and strong is the current of mysticism in the minds of men, is the existence of the New Church founded by Swedenborg and basing its doctrines entirely on his writings. Its members are not moreover an obscure sect of fanatics, but men of intelligence, earnestness and influence. Dr. Tafel's book consists of a series of lectures on the attitude of the New Church to various theories that have come into prominence since the time of Swedenborg.

In the preliminary lectures which treat of general principles one cannot avoid being struck with the magnitude of the pretensions of the New Church. Swedenborg is put forward as the very mouthpiece of God, as the revealer of a new doctrine or at least as having so amplified the previous body of revealed truth as to render future revelation unnecessary. It being first laid down that the Bible contains the only true revelation of God to man and that the explanation of Swedenborg is the only correct one—it being that received by the angels—the founder of the New Church stands forth as an absolute authority for all time, and thus his followers have practically a monopoly of the absolute truth. So it is with all the sects: There is but one God—our founder, whoever he happens to be—is his prophet, hence let all the world

* For explanation of *gnānasakti* (faculty of cognition) and *krīyasakti* (faculty of action) see Five years of Theosophy, pp. 110-1.

† Such as animal, human, etc.

‡ Objective and subjective conditions.

§ *The Issues of Modern Thought*. Lectures by the Rev. R. L. Tafel, A. M., Ph. D. James Speirs, London, 1885.

keep silence and attend humbly to his teachings or pay the penalty of temerity and ignorance.

If, as the Swedenborgians believe, the ruler of the universe is a personal omnipotent God, it seems very hard on all the people who happen to be outside the pale of the New Church and who never even had a chance of hearing the name of its founder, that they had no revelation; and if, as Dr. Tafel says, man has within himself a standard of truth by which he is able to recognise whether teaching about God is true or false, it seems very difficult for an ordinary person to understand why so many of the inhabitants of the globe have failed to recognise the transcendent superiority of the Swedenborgian doctrines, so much so, that even when a new translation of the Bible was recently made, the translators did not even take the trouble to consult the works of Swedenborg in order to help them to arrive at a true interpretation of difficult passages. While few outside the New Church will be willing to recognise the justice of Swedenborg's claims as a divine revealer, in one point at least he seems to have made a claim that is palpably unjust. He claims that he was the first to give out the doctrine of correspondences which plays such an extensive part in his writings. This is by no means the case, for the mystics of all ages have recognised this doctrine. Doubtless Swedenborg had ideas of his own as to the manner of its application, but unless there were correspondences throughout nature there could be no such thing as esotericism, for the essence of esotericism consists in the fact that what is true on one plane of existence is true also on the others, the same principles governing all things; and esoteric writing is simply such writing as is capable of application on higher planes than those to which its form applies when literally understood. In treating of the doctrine of evolution according to modern science, Dr. Tafel says that the New Church admits all the facts brought forward by the scientists, but rejects their theory as to the cause of evolution. According to the Swedenborgians the cause of evolution is in the inbreathing of spiritual influx from God. Here we think he would have been nearer the truth had he said that evolution is the outward manifestation of the One Life whose law is progress, in every portion of the universe.

According to our author, the true doctrine of free will is that man may if he will "co-operate with the Lord," but if he does not will to do so he need not, in which latter case he becomes a spiritual outcast after death. From this it follows that although the Lord is omnipotent, cases may occur in which his will comes into opposition with that of his creatures, and from this it would appear that if God is eternal and omnipotent, so is matter also, and so there are two omnipotents. This is a difficulty that always occurs when the doctrine of a personal God occurs in a religious system. As soon as God is personified limitations of some sort arise. All personal Gods are however supposed to be omnipotent, and the difficulty is that omnipotence and limitation are inconsistent with one another.

In his lecture on modern spiritualism the writer does not deny the genuineness of some at least of the phenomena, and explains them through the doctrine of spheres by which some are able to attract to themselves the spirits who live in the unseen world, but he says that spiritualism is a power for evil. The spirits who manifest at seance rooms are not good spirits. We do not however see why, if Swedenborg received communications from unseen sources other people should not be able to do the same thing—except that Swedenborg seems to claim to

have a special right to this sort of communication that must not be interfered with.

The last chapter is on theosophy with especial reference to the Theosophical Society. Unfortunately the foundation of the Society did not precede the foundation of the New Church, or else it might have had some chance, for our author does not at all deny the possibility of the existence of adepts. But he says that all the teachings of the Theosophical Society come from a bad source and that the adepts of theosophy "if they really exist, communicate only with the negative spirits of some infernal society;" while those theosophists who try to show the esoteric meaning of the Bible, bring forth nothing but "a mere distortion of the Truth, a product of their own self-intelligence." It is no use to argue with people who are convinced that they are in the possession of a special revelation from the only true God; because if they thoroughly realise this idea they cannot have room for any others. Whatever others may affirm that is in exact accordance with this revelation must be right and all else wrong. As Swedenborgianism is explained by Dr. Tafel its claims rest upon two points, first upon the question of the verbal inspiration of the Bible, and secondly upon the right of Swedenborg to be considered as the only correct expounder of the only Sacred Scriptures.

MAKES.*

THE evolution of humanity proceeding in a spiral or rather helical direction, is progressive throughout. But human progress has two opposite poles, the spiritual and the material, and at any given point of time the leading civilisation existing in the world will be found to be dominated by one or other of these polar tendencies. The evolution of man on earth is accomplished by the passing of individuals through a long series of successive incarnations in different races. The flower of the members of any one race pass on in time to form the nucleus of the succeeding race on a higher stage of development.

Those who have not progressed but rather retrograded, take longer to pass from one race to another and some of them may even drop out altogether. After the best specimens have passed on, the standard of any given race is naturally lower than before and it tends to go on degenerating. Those who are, as it were, left behind in the race, seem to have lost the aggressive energy of their forefathers and the spirit of originality seems to have almost left them. Hence, we find them apparently incapable of higher development and going on for generation after generation in the same ways and habits.

According to the received scientific theory both of ethnologists and political economists, humanity in the course of its development goes successively through the stages of hunters, shepherds, tillers of the ground and dwellers in cities, and thus by a natural progression civilisations are evolved. The objection to this theory is that although it can be supported by numerous facts discovered by archaeologists and others, yet, as a matter of fact it is not found to work in practice. As far as we know anything about the rise of civilisations from historical data, we continually find that each civilisation is the heritage of some preceding one, and the analogy (admitted by the ethnologists as proof of

* *Third Annual Report of the Bureau of Ethnology*, by J. W. Powell, Director. Washington, 1884.

their theory of evolution) between the nation and the child holds good also in the fact that the child has to be instructed by its elders. Before the era of modern exact research and discovery the accepted theory was that the savage was a degenerated specimen of a former culture, now the reverse theory is held. Taking facts as we see them before our eyes, the natural question arises, why is it, if the tendency of the race is towards development, that the Red Indians and other aboriginal races not only show no inherent tendency towards development on their own account, but even resist the influences of civilisation when brought to bear upon them? Instead of improving they die out, and civilisation seems to arise solely from the capacity of one race to assimilate and act upon the example set by some other. It does not seem to us that either the theory of degeneration or its opposite can be taken as a final explanation of the facts. But the theory of re-incarnation, the result of the law of karma, seems to reconcile the two theories.

Of the many valuable contributions to the study of ethnology in recent times, few can be compared in point of accuracy, extent or thoroughness with those that have resulted from the work of the American Bureau of Ethnology to which we referred in a former number of this magazine. It is of course to be deeply regretted that such an institution was not in operation from the time of the first discovery of America. We can imagine no greater contrast than that between the sympathetic labours of Major Powell and his associates, and the wanton cruelty of Spanish destruction, which not only sacrificed heta-combs of human victims for the promotion of the religion of him who came to preach good-will on earth and peace to men, but who also deprived mankind at large of all means of unravelling some of the most interesting and complicated of the problems connected with the development of the race as a whole.

The last volume of reports from the Bureau contains, among others, an exhaustive paper by Mr. W. H. Dall on masks and the customs connected with them. A number of splendidly executed plates accompany this paper.

The writer traces the evolution of masks from their origin as a protection for the face to a means of inspiring terror in the minds of enemies by giving them a more or less horrible form; later they might represent some mythical hero or guardian spirit of the tribe or individual wearer; while, as the sense of humour developed, they would be used to provoke amusement, and later still would be used as a disguise by members of secret societies. Examples are given of all these uses. The masks are made of wood, generally a good deal larger than the human head. There is considerable variety in their decoration, for which purpose they are adorned with tufts of wool, hair or feathers besides being painted. The carving is rough, as might be expected, and the resemblance to the human features is rather broadly indicated than exactly imitated.

The custom of using masks, especially in religious ceremonies, is very widely spread. Not only all along the coast of America, but also in Polynesia do we find it making its appearance. The devil masks of Ceylon also belong to the same category. It is a remarkable fact that we do not find this use of masks among the people of the fifth race, but among those of the fourth it seems very prevalent. In China and Japan for instance, masks were until lately used as part of warlike accoutrements, but when we examine the old armour of other nations we find that the vizor, where there was one at all, was not so modelled

as to have a specially ferocious aspect, but was merely intended as a protection for the face. It seems therefore not improbable that the use of masks for a moral purpose—to frighten enemies or to represent supernatural beings—was after all the principal one. From all that we know of the old Atlanteans it seems certain that the worship of elementals and the use of these beings as instruments of destruction, was one of their main characteristics, and it seems likely, especially from what we knew of Ceylon and the masks there, that the original idea of the mask was to strike terror into the minds of the enemy by making him think that his opponent was one of these mysterious beings, and also to attract the elementals themselves to take part in the battle. Before however this hypothesis can be accepted we need to have exhaustive enquiries made into this custom of the use of masks in countries other than America.

“THE PATH.”

THE second number of this magazine does not belie the promise of the preceding one. The first article is the commencement of a series on the Upanishads and contains a translation with notes of the beginning of the Mundaka Upanishad. In the paper that follows Dr. Pancoast continues his exposition of the Kabbalah. His subject this month is the mystery of numbers. The following is the explanation he gives of the tetractys of Pythagoras: “The first series of numbers 1, 2, 3, 4, of the tetractys, refers to the super-celestial world. One is the unity of God. Two is the duality of God. Three is the spirit of a triune entity. Four is Divine volition, capable of determining choice and forming a purpose, and manifesting activity. With reference to the Celestial world the numbers are combined in the following order: One plus two = three, the manifestation of the word, in the celestial world. Two plus three = five, substance or quintessence matter, produced by the activity of the word. Three plus four = seven, the law of harmony—the providence of God in nature. The celestial world is called by the Kabbalist the world of harmony, which none can occupy save the pure in spirit. Harmony is the only passport to heaven.

With reference to the material world the numeral one, which represents the unity of God, is not represented—we have only the following numerals. Two plus three plus four = nine, humanity with the word unmanifested in the spirit. Yet it exists and can only be made manifest through harmony of the spirit. It not being manifested debars humanity from the pleasure of enjoying the light of the celestial world. It is for this reason the Kabbalists called it the world of darkness or Hades. It is also called the world of discord. There are as many grades of discord here as there are harmonies in the world above. When man throws off the material coverings of his soul, his consciousness reveals to him his moral standard and he gravitates to the sphere with which he is in accord. If harmonious he ascends, if discordant he descends.

“Ten is the synthesis of numbers.”

Mr. C. H. A. Bjerregard contributes the first of a valuable series on Sufism or Theosophy from the standpoint of Mahomedanism. The following texts quoted in the article will help to show the tendency of the system:—

“The Deity alone is and permeates all things. All visible and invisible things are an emanation from deity, and are not absolutely distinct from it.

"There is no absolute difference between good and evil; all that exists, exists in unity, and God is the real author of all the acts of mankind.

"The soul existed before the body and is confined in it like a cage. To the Sufi, death is liberation and return to the deity.

"The soul is confined to a body (metempsychosis) to be purified, to fulfil its destination, the union with Deity.

"Without the grace of God (Fazlu Allah) no soul can attain this union, but God's grace can be obtained by fervently asking for it."

Human life is represented by the Sufis under the figure of a journey, "the seekers after God are the travellers, perfect knowledge of Deity as diffused throughout creation is the purpose of the journey. Sufism is the guide, and the end of the journey is union with God."

This journey is divided into four states; first that of law or method, in which the student's passions are checked by a rigid observance of ritual, etc.; second, the state of the way or road, implying mental or spiritual worship; third, the state of truth or of inspiration; fourth, the union of spirit and soul with God.

The writings of the Sufis are full of what seem to be merely sensuous descriptions of the delights of love and feasting, but in reality their voluptuous songs contain the tenets of their philosophy concealed under images of wine, women, etc. They had in fact, like the alchemists, a language of their own, only instead of inventing all kinds of uncouth and incomprehensible symbols they preferred to clothe their ideas in terms expressive of joy and beauty. We extract the following explanations:

"In regard to Hafiz it is maintained that by wine he invariably means devotion... Sleep is explained by meditation on the divine perfections, and perfume by hope of divine favour; gales (*i. e.* zephyrs) are illapses of grace; kisses and embraces, the raptures of piety; idolators, infidels and libertines are men of the purest religion, and their idol is the creator himself; the tavern is the cell where the searcher after truth becomes intoxicated with the wine of divine love..... The keeper, or wine-seller, is the spiritual instructor; beauty denotes the perfection of the Supreme Being; tresses and curls are the expansion and infiniteness of his glory; lips, the hidden and inscrutable mysteries of his essence; down on the cheek, the world of spirits who encircle the creator's throne; a black mole is the point of indivisible unity, wantonness, mirth and ebriety mean religious ardour, ecstasy and abstraction from all terrestrial thoughts, and contempt for all worldly things."

Literary Notes.

THE latest development of electricity is the invention of a machine called the phonophore. This instrument, invented by Mr. Langdon Davies, operates by employing the electrical "induction noises" as a motive power to work telegraph instruments, or transmit the voice, or do both at once. The inventor claims that in this manner nine-tenths of the expense now incurred for telegraphing can be saved.

FROM a review of the Year Book of Pharmacy, in a recent number of *Nature*, we learn that it contains an observation by Sachs regarding

the effect of light on plants. "The observation is not only interesting in itself, but appears to give a reason for the rules which the herbalists, centuries ago, laid down for the collection of medicinal plants and which in modern times have been regarded as simple nonsense, and have consequently been abandoned. The herbalists were particular about collecting their herbs at certain hours of the day or night, and even at special phases of the moon. We have not yet got any exact information regarding the effect of the moon upon the chemical composition of plants, but Sachs's observations show that the amount of starch present in the leaf of any given plant varies considerably under different circumstances. In direct sunshine and otherwise favourable circumstances, starch is formed very rapidly; but it generally disappears entirely during the night; so that a leaf collected in the evening will prove full of starch, while another leaf of the same plant collected before sunrise will not show a trace. But even in direct sunshine, with all the necessary warmth and moisture, the plant will not form starch if the air in which it is growing be deprived of carbonic acid by means of caustic soda."

"The variations in the amount of starch in the leaves at different periods of the twenty-four hours are peculiarly interesting as rendering it probable that the amount of alkaloidal or other active principles may also vary in a similar way."

It is well known that the Indian herbalists had even more minute rules for plant collecting than the Europeans, and it has been conjectured that one of the reasons of these rules is to be found in the variation of the currents of terrestrial magnetism. This certainly seems to be the case with some of the directions for gathering certain plants during an eclipse. If there are definite changes in the currents at the time of eclipse, it is possible that there are also other variations coinciding with the changes of the moon.

• In the May number of the Dublin University Magazine Mr. Mohini M. Chatterji contributes an article on "The Common Sense of Theosophy." He says, "The teachings of Theosophy from the standpoint of common sense can be briefly summed up thus:—

"1. That there is a principle of consciousness in man which is immortal.

"2. That this principle is manifested in successive incarnations on earth.

"3. That the experience of the different incarnations are strictly governed by the law of causation.

"4. That as each individual man is the result of a distinct causal necessity in nature, it is not wise for one man to dominate the life and action of another, no matter what their relative development may be. On the other hand it is of paramount importance that each individual should ceaselessly work for the attainment of the highest ideal that he is capable of conceiving. Otherwise, pain will arise from the opposition of the real and the ideal. Be as perfect as your Father in Heaven is perfect.

"5. That for the above reasons it is wise and just to practise the most ungrudging toleration towards all our fellow-creatures.

"6. That as absolute unity of all nature subsists for ever, all self-centred actions are bound to end in pain to the actor on account of their opposition to this fact. The foundation of morals must therefore lie in the feeling of Universal Brotherhood of Man.

"7. That this harmony of the unit with the whole is the only condition which can remove all pain, and as each individual represents a distinct causal operation of nature, this harmony is attainable only through the individual's own exertions."

A GERMAN translation of Mr. Arnold's incomparable epic having been made by Dr. Prowe, the pious and ever benevolent Mrs. Cecilia Dias Ilangakoon, of Matara, Ceylon, has, at Col. Olcott's suggestion, advanced the sum of £25, required by a Berlin publisher as a guarantee deposit before undertaking the responsibilities of publication. The great importance of thus bringing this fascinating work to the general knowledge of the German public can scarcely be exaggerated, and Mrs. Ilangakoon deserves the thanks of all Buddhists.

THE translation into English of M. Adolphe d'Assier's very valuable monograph upon the condition of man after death, upon which Colonel Olcott has been engaged since his return from Ceylon, is nearly finished, and the MSS. will soon be sent to London for publication. The translator's plan is to annotate the work so as to compare the views of Hindu authorities with those of the learned author, who represents that extreme Positivistic school of Auguste Comte, which has hitherto denied the survival of human consciousness after the death of the body.

Correspondence.

THE SADHU OF KOTACHEROO.

THE gentleman who gave us the original account of the Sadhu writes to deny the charges brought against the latter in the letter published in the May *Theosophist*. There seems to be a difference of opinion about the character of the ascetic, but, having published both sides of the question we must decline further correspondence on the subject.—*Ed.*

ANSWERS TO CORRESPONDENTS.

B. J. Z.—The influence of the moon is believed by Asiatics to be most injurious to human beings. We should be very glad if you or any of your friends would send us any extracts you may meet with in the course of your Sanskrit reading, bearing on this subject.

R. B. M.—There are a number of books, such as Mrs. Crowe's "Night Side of Nature," treating of apparitions of dead persons. The book that Colonel Olcott is now translating contains a number of authenticated stories of this description.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

HISTORICAL CHRISTIANITY.

"At the present moment two things about the Christian religion must be clear to anybody with eyes in his head. One is that men cannot do without it; the other that they cannot do with it as it is."—*Matthew Arnold*.

"All sacred books are initiations more or less veiled."—*Eliphas Levi*.

"In every error there is a kernel of truth; let us seek to detach that kernel from the envelope that hides it from our eyes."—*Baillly*.

DOGMATIC Christianity has had its day. Its claim to possess the exclusive sanction of a divine revelation and to be something more than a mere exoteric aspect of the Truth is openly disputed. Men are no longer content to accept as valid the speculations handed down from Council and Congress, or to base their views of the problem of existence on the very unreliable authority of the early Fathers of the Church. The necessity for a spiritualization—if I may so put it—of our national faith is of paramount importance. Despite the continuous efflux of missionary zeal from her shores—the last glow as it were, of radiated heat from a cooling globe—the religious sentiment of England is on the wane. The recoil from the dominance of ecclesiasticism and blind belief is apt to carry men too far; and often a barren scepticism as to the very fundamentals of natural religion is the outcome of an appeal to pure reason. And I maintain that the irrational adhesion of clerical authorities to assertions and doctrines at variance with the established facts of modern science, undoubtedly furnishes the Materialist party with an opportunity of which they are not slow to avail themselves. Proven the Church is at fault on specific points, it is not difficult to carry the inference still further and to brand as a relic of superstition—an empty ancestral legacy—that thirst for immortality, which we intuitively regard as an independent proof of a future life. I do

not pause here to analyse the terrible creed of Materialism,—a creed which, while it robs existence of its charm and meaning and stultifies the whole evolutionary process of Nature,* lashes into fury the darkest passions of the human heart; but I do utter a protest against that blind credulity which brings about its own reaction, and is the direct cause of that oscillation of opinion to extremes which is the marked characteristic of the 19th century.

As an instance of this false conservatism, it is only necessary to revert to the conflict between Religion and Science as to the inspired nature of the Pentateuch. On the theory of a Divine revelation, it is of course necessary to accept the Biblical record in its literal crudity. To do so, however, is nothing less than an act of intellectual suicide, and granted that the bigot can gild the pill with "faith" (a word which too often signifies blind credulity), it is equally certain that the earnest inquirer after truth will not forfeit his mental integrity in the same manner. Are we to omit from our survey the misconceptions of the canonical writer as to the process and duration† of "Creation," the conditions and surroundings of primitive man, the origin of evil; his delusions as to a solid firmament with sluices, a vegetation without sunlight, and stars brought into being subsequently to the earth, for its illumination; his faulty arrangement of the succession of life in the evolutionary chain, etc., etc., etc.? Are we, I say, to ascribe these shortcomings to a Personal God‡ in human form who dictated false cosmological teaching to a selected auditor, or is it not an immeasurably more rational conclusion if we recognise the allegory of Genesis as the vision of an initiated seer who had *partially* penetrated behind the veil of the Egyptian mysteries? Does not the whole of the Pentateuch bear unmistakable indications of an Egyptian origin in its symbolism, subject matter and appropriated fable? Was not Moses himself an Initiate, after the severe training he underwent among the Essenian priesthood at Heliopolis? Surely then we have here the reconciliation between Religion and Science. Once let this truth be recognized, and Christian Orientalists will no longer have to distort history to derive all Indian traditions from a Hebrew source, nor the orthodox Anglican to experience a cold shudder at perusing a text book of geology. But putting aside the claims of the Old Testament, which, although teeming with gorgeous outbursts of poesy and interspersed with a sweet mysticism, is interesting rather as the rough record of a semi-barbarous tribe

* The independent evidences of immortality seem to be: 1, the Religious sentiment; 2, the wish for immortality itself (every longing in Nature having its appropriate object); 3, the actuality of Consciousness; 4, the argument from Evolution; 5, the inconceivability of Annihilation.—E. D. F.

† It cannot be contended that the six days stand for six aeons, as the fourth commandment is based solely on the former supposition.—E. D. F.

‡ The Jehovah of primitive Judaism is in no way the "God" of the New Testament; Jesus himself repudiates the notion of an anthropomorphic being when he says "God is a spirit (i. e., an impersonal essence) and they that worship him, must worship him in spirit and in truth" (i. e., by inward self-development).—E. D. F.

than as constituting the essential foundation of Christianity, it remains to consider on what basis the sweeping dogmas peculiar to this creed are supposed to rest. Prophecy and miracle are the two pillars on which stand the current creeds of Christendom, and around these—the banner of our contradictions as Renan* would say—the struggle between Religion and Science has been most keenly contested. "I will not believe a miracle," said Voltaire,† who was no believer in the imaginary Personal God of creeds or in a break in the link of causes and effects. "But the evidence, the honest testimony of the apostles," urges the Bibliolater, "how do you account for that?" Here then are the three positions: (1) that of the Scientist who denies the possibility of phenomena because assumed to be "miraculous"; (2) that of the orthodox Christian who admits the reality of the same, and accounts for them on the supposition of supernatural interposition; (3) that of the Theosophist who admits the phenomena, but classes them as instances of the control possessed by initiates over the obscurer forces of nature, which, however, are strictly scientific effects and conformable to law. Those sectarians who claim an *exclusive* consideration for Christian doctrine in view of its assumed derivation from a supernatural source must first grapple with the following points: (a) The probable or improbable authenticity and correctness of date assigned to the prophetic books of the Old Testament; (b) The proof that the exercise of prophetic vision constitutes an instance of "divine" interposition, and if so why accounts of the same faculty as recorded elsewhere, are to be abruptly dismissed as legendary? (c) Has the Christian religion alone of all others been attested by exhibitions of thaumaturgic power, and if not, on what possible authority is a special sanction claimed for it?

Is it necessary to recall the multitudinous instances of seership in the different countries of the world or to point out that, although European ecclesiasticism has long since lost the Logos of the symbolical Gospels, the wonder-working faculty still survives among the Lamaist Hierarchy of Thibet,‡ and the yet more lofty sages of the Himavât; that the records of the life of Sakyamuni, of Sankara, of Kanada and of numerous other Eastern saints teem with anecdotes of this thaumaturgic display, that even in later times the biographers of Apollonius of Tyana, of Simon

* I have often been struck with the air of mystic spiritualism which seems to pervade the works of Renan, Newman and Greg, especially those of the latter. It is difficult to realize that they are not Theosophists.—E. D. F.

† The most serious attack on the "Miracle" theory has come from within the walls of the Church itself; see the articles by Bishop Temple and Rev. J. Baden-Powell in "Essays and Reviews."—E. D. F.

‡ Even so unimpeachable a witness as M. Huc, the French Lazarist, remarks on the wonder-working powers possessed by the great Lamas, and says, "I am convinced the devil has a good deal to do with it." This is a desperate argument indeed. No wonder the description of the Tree of the Ten Thousand Images at the lamasery of Kounboum, of the similarity of Lamaist rites to Roman Catholicism, of the black magic practised by the lower priests, etc., etc., displeased his Holiness the Pope.—E. D. F.

the Magician, of St. Francis d'Assisi, and Savonarola* have handed down to us accounts as wondrous and impressive as any of the accredited "miracles" of the thrice blessed but little understood Arhat of Galilee. Consequently we maintain that even were the credibility of the vast array of "miracles" recorded in the Gospels and the Acts—manifest as it must be, how many are but parables,† original or adapted—satisfactorily established, the bigot would still be no nearer proving the exclusive claims of Christianity than at present amid the doubts and questionings of scepticism. *Prophecy and miracle prove nothing save the self development of the individual teacher or seer*; but once let a gleam of the true spirituality break over the sordid dogmatism of Western churches, once let it be recognized that modern Christianity is only an aspect of the Inner Truth and no arbitrary creed, and that its founder is of no "Divine" origin,‡ though divine in the perfection of his higher self, and much impediment will have been removed that now stands in the way of a truer comprehension of his noble and devoted career. Then, stripped of its husk of historical inaccuracies, self-contradictions and absurdities, will that Secret Doctrine blaze forth anew from the exoteric symbolism of the Bible and awake a responsive glow in the hearts of that despairing multitude who are now struggling so vainly in the slough of Materialism.

But what is the creed of Christendom to-day but a mockery of humanity, an icy unspiritual, unsatisfying superstition? In the words of a well-known Positivist,§ "What is the creed taught to the millions of children around us? That they are born totally depraved; thus they are in danger of eternal damnation; that they have incurred this danger by no act of their own, and can be saved by no act of their own; that they were corrupted by a man and woman who lived 6,000 years ago, and must be saved by the murder of a man who lived over 1,800 years ago." He adds, "What does human culture believe? That such teaching is utterly preposterous." Here at least Positivism and Theosophy have met and kissed one another.||

* "Then shall rough places become plain and crooked places shall become straight, and ye shall tread on serpents and heal the diseased, and open the eyes of the blind and cleanse the lepers, and stop the mouths of the lions and quench the violence of fire, and cast out devils and raise the dead, and be yourself raised from the dead." These were the "miraculous" powers promised by Jesus to his true disciples. In the next verse to this he distinctly alludes to the elementals. "Rejoice not that the 'spirits' are subject to you."—E. D. F.

† Such, for instance, as the raising of Lazarus and the recall of Jairus' daughter to life, the loaves and the fishes (symbolising exotericism and esotericism), etc. Most of such refer to the regeneration of the soul as portrayed in the turning of the water into wine.—E. D. F.

‡ St. Paul himself disclaims this error, Corinthians I. xii. 3: "No man can say that Jesus is the Lord except by the Holy Ghost." This chapter is also interesting as enumerating those spiritual gifts mentioned elsewhere by his Master, but which are only conspicuous by their absence in modern religionists.—E. D. F.

§ Moncure Conway.
|| Says a well known and respected priest of the Church of England on the Athanasian creed:—"We have set up a definition of the deity we worship, compared to which every heathen, pagan or barbaric conception of God is simple and rational.....our children ask for nourishment according to their years, and from their infancy we force into their mouth an impossible creed to be swallowed at peril of eternal damnation."—*Moxley's Reminiscences*.

Whence came then this mistaken doctrine of the Vicarious Atonement? Like the prodigious array of "pagan" importations, which served as a framework for the life of Christ, it owed its origin to an external cause. Draper identifies it as an adaptation from gnostic metaphysics, arising from a misconception of the symbolism of that illuminated sect. It was certainly unknown to the first Christian communities and equally so to the earliest Fathers of the Church. Its tendency is mischievous and demoralising, it sets a premium on late repentances, ignores utterly the operation of the law of cause and effect, and would manifestly be extremely unjust in its practical application. Where do we find a parallel to this conception in the relations of social life? Do we visit the sins of the guilty on the head of the righteous, and refuse to recognise the repentance of a reprobate except through the person of an intermediary? This Dogma, which is not illustrated in the action of the laws of heredity, was in fact imported into Christianity in order to meet the difficulty of accounting for the widely different conditions under which men appear to start in the struggle of life, an anomaly inexplicable except by a comprehension of the workings of Karma. In the words of the Christian Apostles, "Be not deceived, he who doeth righteousness is righteous." "Love is the fulfilling of the Law." "Pure religion and undefiled is to visit the widow and the fatherless in their affliction and to keep oneself unspotted by the world." Surely Tertullian and his associates would have done well to expunge these texts before transmitting the Dogma of the Atonement to a too credulous posterity. True it is, and will ever be, that as we sow so shall we reap, and he who sows the wind must reap the whirlwind, be he Pope, peer or peasant.

But although modern Christianity is in its *historical* aspect mainly a revival of the myths and mysteries of paganism, it can claim one dogma which, in the atrocity of its conception, transcends the uttermost extravagances of barbaric creeds—the dictum of eternal punishment. How it is possible for unprejudiced Westerns to sneer at the delusions of the "poor heathens," when this grotesque superstition is paraded in the pulpit, is to me inconceivable. Whether we revolt at the picture of a material hell or at that of an eternal state of mental torture, the doctrine is equally absurd and unthinkable.* We must assume an ETERNITY of bliss or woe determined by a few years of earth life, the conditions of which vary for every individual—a régime under which those whose physical organisation, temperament and education endow them with glorious opportunities for good, those to whom the necessities of their existence render virtue almost a miracle, those whose mental constitution does not permit them to accept certain dogmas, those whose

*As is usual in these questions of dogma, there is no real authority in the matter unless we are to accept as authentic certain doubtful passages in the *exoteric* teachings of the Nazarene Reformer. This is not the Christianity of the Sermon on the Mount. Besides, as Canon Farrar himself remarks, the Greek word *aiwviov* in the New Testament does not necessarily stand for "eternal" at all, this being an unusual meaning. Moreover the word "Hades," which occurs eleven times, is in every case translated as "Hell"—a sense that properly belongs to "Gehenna" (itself a purely symbolical term).—E. D. F.

country or creed places them "outside the pale of salvation," are asserted to be weaving a chain of causes which must result in everlasting and infinite misery or rapture as the case may be. How eminently preposterous this is, it needs no words of mine to show, but happily the great religious question does not rest for its solution on the acceptance or rejection of mediæval dogmas.

It matters little whether part of St. Matthew is legendary, whether Marcion recast the second synoptic, and whether the Gospel and Epistles according to John are the misty reminiscences of an old man or the fervid outpourings of a faithful apostle, or what interpolations have been added by monkish transcribers and too zealous Fathers. These things are but as dust in the balance. It is not the dead letter, but the truth enshrined in it that claims our allegiance and awakes our sympathies—a truth which shines forth in all lands under the varying symbolism of exoteric creeds and kindles the rudest traditions into life. While the externals of religion are but the results of chance, modified by the influences of climate, race and degree of civilization, the one esoteric Logos that underlies the Vedas, the Zend Avesta, the Kabbala and the Koran, also lights up the pages of the Christian Bible. In each of us burns that spark of divine fire which is alone "the way, the truth and the life;" the kingdom of Heaven is within us if we will but strive to find it. This was the secret of the austerities of the Indian Gymnosophists, of the mysteries of the Essenian priesthood of Egypt, Greece and Palestine, of the Chaldean Magi and Zoroastrian Mobeds; this is the magic of the Rosicrucian order and of the Spanish Illuminati, the philosopher's stone of the Alchemists. Look where we will, everywhere we discover the eternal truth, "Whosoever liveth the life, shall know of the doctrine."

E. D. FAWCETT.

ANURADHAPURA AND MIHINTALE.

VERY little is known by the great majority of people about the early history of the island of Ceylon; and even of those who have read something of its ancient splendour, there are probably few who at all realize to what a height that splendour must have reached. When one considers the small size of the island itself, and the fact that its kings (with the exception of temporary conquests of small districts in Southern India) never ruled over any country outside its borders, it is somewhat startling to hear of one chief city covering over seventy square miles of ground—of a defensive wall, erected round another chief city, which included an area of over three hundred and fifty square miles—and of a road one hundred and sixty miles in length, along which a man could walk upon the roofs of the houses from end to end; and yet all this does not rest upon mere tradition—the ruins are there to this day to testify to these and many other evidences of the enormous wealth and the extraordinary command of labour possessed by the ancient Sinhalese kings. Much as the slight and partial excavations already made have revealed, there must still remain much

more to reward a further and more systematic search; for many miles of country, apparently as fertile as any in the world, and shewing unequivocal signs of having once possessed a dense population, are now entirely overrun by jungle. Surely here is a good opening for the eager capitalist; the land is to be purchased at a low rate, and when cleared would, undoubtedly, produce first rate crops, while in the process of clearing who knows what interesting and valuable relics of a bye-gone age might not be discovered? If these considerations, together with the fact that the climate is probably the pleasantest and most equable in the world (average mean temperature 80°, rainfall 51 inches) were made generally known, settlers would assuredly be forthcoming.

In view, then, of the fact that one hears so little of these ruined cities of Ceylon, I have thought that a short account of a flying visit recently paid to some of them might not be uninteresting to the readers of our Magazine. The earlier part of the journey from Colombo is performed by railway, and for the first fifty miles there is nothing specially worthy of note, except the marvellous luxuriance of the vegetation and the occasional lovely glimpses of flowery glades that relieve at intervals the monotony of the dense jungle growth. After passing Rambukkana Station, however, the scenery suddenly changes, becoming picturesque, varied, and even romantic. In the course of the next thirteen miles the line rises two thousand feet, and is consequently composed principally of sharp curves and steep gradients. Sometimes it is a mere groove cut out of the face of the cliff, and in one place it runs for some distance along a ledge only just wide enough for the rails, with a perpendicular wall of rock on one side, and on the other a sheer precipice of three or four hundred feet in depth, down which two little mountain streams fall in graceful cascades into the valley below. It is a sort of tropical complement to the railway up the Righi, and it is quite possible that some persons, when making the descent, might share Mark Twain's feeling of nervousness at finding himself "sliding down the banisters in a railway train," as he expresses it. At Kandy it is necessary to change trains, and take the branch line to Matale—the most northerly point to which the railway at present extends. Thus the first ninety miles of the journey are performed in comparative ease, though only at a very slow pace; but the remaining distance of seventy-two miles is far more formidable. If the enterprising traveller leaves Colombo, as our party did, by the 7-30 A. M. train, he will reach Matale at noon, and will have to leave again almost immediately by a sort of curtailed waggonette drawn by two skeleton horses, which is dignified with the title of a mail-coach. This will take him twenty-eight miles on his way, to the village of Dambulla, but there he will have to abandon it for a still more horrible contrivance called a "bullock-coach," which carries him over the remaining forty-four miles at a slow jog-trot of about four miles an hour, depositing him at Anuradhapura at about 6-30 on the following morning. It is possible, with some contrivance, for three persons to make some approximation to comfort in this vehicle; but when, as in our case, a cargo of eight unfortunates has to spend the whole

night sitting bolt upright, with no room for the knees, and with iron supports bruising the back at every jolt of the crazy machine, this stage of the journey is simply unalloyed misery. I would also advise the traveller to possess himself quietly of the guard's bugle at the commencement of the evening, and keep it carefully hidden until morning, as otherwise his torture will be enhanced by a frequent and excruciating performance upon it. However, when the ancient capital is at last reached, all the fatigue and trouble of the journey will be speedily forgotten.

The ruins stand in the midst of a vast plain; and except that the surrounding land is unusually fertile, it is difficult to imagine why the Sinhalese dynasty established its capital here in those warlike days for the position has no strategic advantages of mountain, river, or forest, and all its riches must have lain very much at the mercy of the Malabar invaders when once they had obtained a footing on the island: indeed, history seems to show that more than once they found it a comparatively easy prey.

The first thing that attracted our attention on descending from the coach was a collection of sixteen hundred square granite pillars, arranged in rows of forty, and standing about six feet apart, so as to cover an area of about two hundred and forty feet each way. Though they stand some twelve feet out of the ground, each pillar is one solid block of stone, rough and undressed, apparently standing now just in the condition in which it was brought from the quarry two thousand years ago. I am told that it is considered probable that these pillars were originally sheathed in copper, and there can be no doubt that they must have been covered in some way; for a nation capable of executing the neat and refined working in stone which we see all around us here, would certainly never have left a prominent part of one of its great edifices thus unfinished. These sixteen hundred pillars, it seems, originally supported the floor of an enormous monastery called "The Great Brazen Place," built by King Dutugemunu in the year 161 B. C. This building, we read, was nine stories in height, each story being less in size than the one below it; it contained a thousand dormitories for priests, besides various other apartments, including a great hall supported on golden pillars resting on lions, in the centre of which stood a magnificent ivory throne: and as the whole vast fabric was roofed with tiles of burnished brass (whence its name), it must have presented a truly imposing appearance in those brave days of old.

Only a short distance from the Great Brazen Place is the celebrated Bo-tree—the oldest historical tree in the world. All students of Oriental history will remember how the Princess Sanghamitta, daughter of the great Asoka, king of Magadha, and sister to Prince Mahinda, the apostle of Ceylon, brought with her from India a branch of the sacred tree under which the Great Teacher sat when he attained the Buddhahood. It was planted here with much ceremony in the year 245 B. C.; and the story of its life has since been handed down in a continuous series of

authentic records. It is now a widespreading tree, and in spite of its 2131 years of life, it still looks hale and vigorous. It is surrounded by three tiers of terraces, which are raised in the centre of a small grove of palms and Bo-trees. At the foot of the steps leading up into the grove lies a curious and beautifully-carved semi-circular stone—a specimen of what students of Buddhist architecture have agreed to call the "moonstone," though beyond the resemblance in apparent outline it has no connection whatever with the moon. Several of these stones are to be found among the ruins, and all are alike in general design, though it seems that no two resemble one another exactly in arrangement of details. So, at least, says Mr. S. M. Burrows, the Assistant Government Agent of the district, in his little book "The Buried Cities of Ceylon." No traveller visiting these places should be without this work; we found it a most invaluable hand-book, telling us just what to look for and where to find it, and giving us facts and figures for which we must otherwise have searched through many volumes. I quote his description of these moonstones:—"As a general rule, the outer border of the stone presents a procession of the elephant, the horse, the lion, and the Brahman bull; the next two or three circles shew designs taken from the stem and leaf of the lotus plant; then comes a procession of the hanza, or sacred goose; and the innermost circles represent the other stages of the lotus growth—the flower, and the round bud." Ascending the steps and entering the grove we find lying on the ground some fine granite pillars and several images, all more or less defaced by time. Passing up a flight of steep stone steps and under a heavy arched doorway, we at last attain the highest platform, and stand before the iron railing which guards the Sacred Tree from the touch of the profane. This is the spot where the enthusiasm of the devotees culminates; and I have seen few sights more striking than the enormous crowd of pilgrims which came steadily pouring along what is called "The Sacred Road" and up those steps to lay their flowers and perfumes and incense at the foot of that venerable tree. Through the whole night that crowd streamed steadily in, as it had done through the whole of the previous day, and as it did up to the moment of our departure on the following day; through the whole night the High Priest of Anuradhapura stood patiently at the head of those steps, answering questions, directing the surging mass, and averting by judicious exercise of authority what might otherwise have sometimes been a very ugly crush indeed. A suggestive scene, truly; suggestive to see the expression of rapt devotion on the faces of the pilgrims; suggestive to note how each band of weary and travel-stained men, when from a distance of half-a mile or more, they first caught sight of the sacred enclosure, raised a great shout of gladness and pressed on their way with renewed vigour, many even weeping with joy, like the Jews of old at the sight of Jerusalem: most suggestive of all to remember that just such a huge procession as this—nay, one which must often have been many times as large—has poured along that road and up those steps on every greater festival for more than two thousand years.

Not far from the Bo-tree is a mound surrounded by a circle of fine pillars (monolithic as usual) with beautifully carved capitals—all that now remains of the "Peacock Palace" described in the ancient chronicles, but time failed us to examine half the objects of interest that presented themselves even close to the high-road; every few yards we came across fallen columns or fragments of stone carving. All I can do, therefore, is to give an outline description of some of the more prominent buildings, referring those whose interest is excited, and who wish for fuller particulars, to Mr. Burrows' book above-mentioned.

The next place we visited was the Ruanweli or Gold-dust Dagoba, also built by King Dutugemunu, to commemorate his victory over the Tamil usurper Elala—for whom, by the way, (having killed him with his own hand) he built a magnificent tomb, the remains of which, I believe, are still to be seen, though we had not time to visit them. It is said that the precise spot where the dagoba is erected was selected, because a stone of early date was discovered there, bearing engraved upon it a prophecy that a great and victorious king should raise in this place a most sacred monument. The stone is still to be seen—a huge pillar of granite—but the inscription is now illegible. The present height of the Ruanweli dagoba must be rather less than two hundred feet, but no doubt it was originally much higher. The upper portion presents the appearance of a very steep mound, covered with grass and creepers, but the lower part has been restored to its original size by the exertions of the priest in charge, under whose directions the work is rapidly progressing. Strictly speaking, members of the Lord Buddha's order are forbidden to collect money for *any* purpose whatever; yet one can hardly help admiring a man who, in this half-hearted nineteenth century, has the courage to undertake single-handed so stupendous a task as the restoration of one of these royal dagobas. He told us that to build a course of only one foot in height required sixty four thousand bricks, and that a sum not far short of £20,000 had already been spent in the work. He has been severely censured by many for attempting this restoration, and all kinds of insinuations have been levelled at him in consequence: I can only say that we found him straightforward, manly, and kind-hearted. He willingly shewed us all that there was to see in the grounds under his jurisdiction, and even accompanied me in a break-neck scramble to the summit of the dagoba in order to point out the various objects of interest which so thickly stud the surrounding country. At parting he presented me with a relic of the Arahata Sivali in a beautiful golden case, and also a pretty little silver-gilt figure of the Lord Buddha.

Various objects of interest will be found upon the platform surrounding this dagoba—among others a small stone dagoba, which is said to have been the model on which the larger one was constructed. There is a circular bathing-pool, some sixty feet in diameter, and about twenty-five in depth, carefully lined with blocks of granite; also several statues and stone altars, more or less broken, and the remains of some very curious grotesque figures in alto-relievo. Outside the enclosure is a large hollowed

stone, perhaps seven feet by two and a half, which is called "King Dutugemunu's bath," but is more probably some sort of sarcophagus; and also a raised slab of granite, surrounded by small pillars, upon which tradition says that the King had himself laid down when his death drew near, so that his last glance might fall upon the sacred shrine which he had reared. The present appearance of this and the other ruined dagobas gives but little idea of what they must have been in the time of their glory, for not only were they then considerably larger than they are now, but they were also coated with some sort of plaster which was susceptible of a very high polish, so that they seemed as though built of white marble.

A smaller dagoba erected by the same King bears the name Miriswetiya (curry and chillies)—the story told to account for the name being that this pious monarch always made it a practice to offer part of every dish he ate in charity, but having for some reason once forgotten to do so, he built this dagoba to atone for the omission and gave it its present title, so that every one might ask for and hear the reason of its erection—this being apparently part of the expiation. It is as yet only very partially excavated, but on the wall of a sort of chapel or shrine on one side of it is quite the finest carving in high relief that I have seen in Ceylon. The visitor should particularly notice a most life-like row of elephants' heads, and a form of decoration which at a little distance, gives exactly the effect of the well-known "dog-tooth ornament," and is quite probably its prototype. Not far off stand some sixty huge granite pillars, supposed to mark the site of a monastery.

One of the largest dagobas in Anuradhapura is the Abhayagiri—"The Mountain of Safety," or, as the Chinese pilgrim Fa-Hian calls it, "The Mountain without Fear." He tells us that at the time of his visit (413 A. D.) there were five thousand priests attached to this establishment, and he describes a beautiful image of blue jasper, twenty feet in height, which stood in the principal hall of its monastery. Even now this huge mound—325 feet in diameter and 230 in height—is completely encircled with ruins, which shew how important a place it must once have been. There are still some fine specimens of stone carving visible, among which may be specially mentioned three huge cobras—one a seven-headed one of gigantic dimensions. This building was erected by King Walagambahu in the year 89 B. C. Tennant says of it that the materials used in its construction would build a town the size of Ipswich or Coventry, or would form a wall ten feet high and one foot thick reaching from London to Edinburgh.

The oldest and one of the most venerated of the dagobas is a comparatively small one—only sixty-three feet in height—called the Thuparama, which was built by the celebrated King Dewa-nampia Tissa in the year B. C. 307, for the purpose of enshrining the collar-bone of the Lord Buddha. The Dalada, or "Sacred Tooth," was also kept here for some centuries before its removal, first to Pollanaruwa and afterwards to Kandy. This dagoba is surrounded by one hundred and thirty pillars, arranged in three

rows. Close by is a huge block of granite hollowed out so as to form a kind of bath or cistern ten feet long, five feet broad, and two and a half feet deep. This is said to have been filled with food for the use of the pilgrims on the Wesak festival only a few years ago.

Other interesting shrines at Anuradhapura are the Jetawana-rama (a companion in point of size to the Abhayagiri), the Lanka-rama, and the Isurumuniya, this last being carved out of the solid rock; but these we unfortunately were unable to visit. I cannot pretend in these few pages to give a thorough account even of the little that we could find time to examine in the intervals of business; the place must be seen to be appreciated, and to do it justice many days' study would be required. The same may be said of Mihintale, which we visited on the following day. This much venerated spot is about eight miles from Anuradhapura, but some distance from the coach-road, so that it has to be reached by the one conveyance of the country, the bullock-cart. Arriving at the foot of the hill the traveller has to follow a pretty jungle-path for some time, and then finds before him a gigantic staircase of 1,840 broad granite steps. The ascent, though of course fatiguing, is most interesting, as ruins of some sort mark every few steps. Everything, however, is now overgrown with a dense though beautiful jungle, in which troops of the grey Wanderoo monkey are frequently to be seen. Numerous sidepaths branch off from the main flight of steps, each leading to some spot worthy of long and careful study, but the only one we could spare time to follow was that which passes the Naga Pokuna, or snake-bathing place. This is an irregular hollow in the rock, about one hundred and thirty feet in length and perhaps five and twenty in breadth, filled with clear, cold water, in which we found some priests bathing. On the wall of rock which rises behind the pool is sculptured a large five-headed cobra, the hood—some seven feet in diameter—and two or three feet of the body being all that is visible above the water, as the creature seems to rise out of it. The little path leading to this pool struck us as specially beautiful; indeed the most lovely bits of jungle scenery which I have yet observed in Ceylon are on that hill of Mihintale. There is said to be a well preserved portion of a fine stone aqueduct not far from the Naga Pokuna; but time compelled us to press on to the summit without staying to search for it. At the top of the last flight of steps is a small building said to be a guard-house, through which one passes on to the platform of the Ambustala dagoba—one of the holiest in Ceylon, since under it lie the ashes of the great apostle Prince Mahindo and it also marks the spot on which he first met King Dewenampia Tissa as the latter was returning from a hunting expedition. It is built of stone, and is only of very moderate height; but it is surrounded by a circle of octagonal stone pillars with beautifully carved capitals. The pansala, or residence of the priests, is upon this platform; and surely a pleasanter situation it would be hard to find. Another flight of slippery rock-cut steps leads to the Mahaseya dagoba, which occupies the summit of this peak of the hill. The twin summit—the higher of the two—is also

Crowned by some ruins, but these we were unable to explore. This Mahaseya dagoba, like the great Shway Daigôn at Rangoon, is said to enshrine a hair of the Lord Buddha. It is built of brick in perpendicular stages, and its summit would be quite inaccessible were it not that a breach made by the Malabars in search of treasure has transformed one side of it into a very steep inclined plane up which it is possible, though certainly dangerous, to climb. The view from the top, however, is so fine as to render it well worth while to make the effort.

Another path from the Ambustala platform leads through a rocky ravine in which grow the most lovely ferns to what is perhaps the most interesting spot of all—Mahinda's cave. Certainly the great Missionary Prince chose his locality well, for it would probably be hard to find anywhere in the world a scene of more romantic beauty than this. To give any real idea of it would require a painting by one of our great landscape artists; mere words can never do it justice. As I have said, the traveller follows a steep path through a ravine apparently in the heart of the group of hills, and, towards the end of it at least, progress becomes so difficult over the sharp-pointed rocks and the huge slippery boulders that he is too fully occupied to get any hint of the surprise in store for him. Finally he scrambles into the cave itself, and with a suddenness that takes his breath away, finds a prospect of fifty miles of country stretched very literally at his feet, for he stands less than three yards from the edge of a precipice, and at an elevation of some eight or nine hundred feet from the jungle-covered plain below. The cave is formed at the extreme point of a spur of the hill; its floor is a smooth slab of rock, perhaps nine feet in length and about six in breadth, and its roof is an enormously strong natural arch of granite, rather over six feet from the floor at the higher end, and about two at the lower. Thus both sides of the cave are open, and as the Royal Priest lay there to take his noonday rest, he had on his left the beautiful rocky glen before referred to, in which huge grey boulders peep out at frequent intervals through an indescribable luxuriance of vegetation, and on his right, far, far below, an unbroken sea of verdure extending to the horizon, dotted at intervals by a few smaller hills. But no; that statement is incorrect; that is what the enraptured visitor sees *now*, but in Mahinda's time that desolate plain was no doubt covered with populous villages and highly cultivated gardens, and that lonely glen filled with the residences of his priestly pupils. Then or now, no situation could be more striking; and no one who has had the good fortune to see it will ever forget Prince Mahinda's cave.

On the journey back to Kandy we found ourselves with an hour to spare at Dambulla, and so hurried off to visit the famous rock-temples there. We saw only enough to make us wish for time to see more, but even that little is well worth describing. The ascent to the temples from the road is a steep one, partly up slippery rocks and partly up a very picturesque old staircase. The view from the gate-house of the temple platform is said to be one of the finest in Ceylon, but on that point I am unable to speak from

personal experience, as when we were there everything was hidden by torrents of rain. The five temples are simply caverns in the side of a huge mass of gneiss rock, and it is said that King Walagambahu (B. C. 104) had frequently used them as a refuge during the unsuccessful years of his long war with the Malabars, and so, when he was finally victorious, he celebrated his triumph by turning his asylum into a magnificent shrine. A narrow outer gallery has been built under the overhanging rock in front of the entrances, thereby much spoiling the external effect. In the first temple is a gigantic recumbent figure of the Lord Buddha, cut out of the solid rock, and about fifty feet in length; around it are several smaller figures, one being a wooden statue of Vishnu, from which this cave is called the Mahadeva Dewale. The next temple is called the Maha Vihare, and is about one hundred and seventy feet long by fifty or sixty broad, the roof being twenty feet high in front, but sloping down gradually to the floor. In this gloomy cavern is a semicircle of huge sitting figures of the Lord Buddha which presents a very striking effect as one enters from the glare of daylight outside. There are some smaller statues also, but I should say that fifty at least are above life-size. A small dagoba stands at one side, and parts of the roof and walls are covered with very curious paintings—utterly innocent, most of them, of any idea of perspective—representing historical events, such as the landing of Wijeya, the preaching of Mahinda, and the planting of the Bo-tree. In one place water drops from a fissure in the roof, and is caught in a stone vessel and reserved for sacred purposes.

The third temple is about eighty feet in length, and varies in breadth from some sixty feet to perhaps about twenty-five. In its centre sits under a stone canopy a large image of the Lord Buddha, and at one end is a recumbent brick figure of him thirty feet in length. There are at least fifty statues in this chamber. The fourth and fifth temples we had not time to visit, but we were told that they were both smaller than those we saw; one is said to contain some fine specimens of wood carving, and another gigantic reclining statue of our Lord.

This account of the little that we ourselves were enabled to see cannot, of course, be considered as giving more than a mere hint of what would reward the researches of a traveller with more time at his disposal. Surely therefore when our Indian neighbours require rest and relaxation, they might do worse than pay a visit to what Mr. Burrows describes as "an artistic and archaeological treat, which is perhaps unique in the East." They will at the same time be enabled to form something like a just estimate of the past history of a very interesting nation—a nation which, as the same author remarks, "could build a city of gigantic monoliths, carve a mountain into a graceful shrine, and decorate its pious monuments with delicate pillars that would have done credit to a Grecian artist."

C. W. LEADBEATER.

THE DESATIR.

THE *Desatir* is a Zoroastrian work on Occultism. Originally it was written in some mysterious language; but afterwards, in the reign of Khoshru Parveiz, *i. e.*, a little before the Arabian hordes invaded Persia, it was translated into Persian by Dastur Sassani Panjom, who was himself an occultist. The *Desatir* at present in existence appears to be an abridged edition of the original work, which must have been a mine of occult literature; for in a passage in the works of Sassani Nakhost it is said that the present is a rudimentary work, extracted for beginners from the original one. This conjecture was confirmed by a Mahomedan from Afghanistan, who, when in Bombay in 1828 (Y. D. 1179), informed the Parsis that he had in his possession in Afghanistan a work bigger than this; and convinced the Parsis by reciting and explaining chapters from the present edition as if he had them by heart. What the then Parsis did to acquire the larger edition is not known.

The present is a rare work that has escaped the destroying hand of time. It came into the possession of the modern Parsis in a peculiar way. A copy of the *Desatir* was lying among the old stock of a bookseller at Ispahan, Persia, probably food for the worms. No Mahomedan of the place being able to understand the mysterious chapters of the book, it was carelessly left among the old rubbish, where, but for the timely arrival of two Parsis from India, it would have been lost for ever. In the year 1778 Mulla Kaús and his son Mulla Phiroz, two Parsis of India, went to Persia in search of some of the sacred books of the Parsis. Hearing of their arrival in Ispahan and their errand, the bookseller came to them and told them about the old book he had to dispose of, and the Mullas at once bought it.

It is believed, however, that before this time it was known among the Parsis. In the sixteenth century when the Courts of Akbar and Jehangeer in India were full of learned men of all creeds, and religious and philosophical controversy was at its highest, the *Desatir* was among the books used by Ajar Kaivan, the Parsi Dastur. Mention is made of the *Desatir* in the *Dabistan* and the *Burhanikati*, two later works written after the great Philosophical Assemblage.

During his last stay at Calcutta, Sir William Jones made a passing remark in one of his works about the *Desatir*, which attracted the attention of the European residents in India. Jonathan Duncan, the then Governor of Bombay, being a Persian scholar himself, was so pleased with the work, that he desired an English translation of it to be made. With all the responsibility of a Governor, His Excellency himself, undertook with the assistance of Mulla Phiroz, the work of translation. It was a very difficult task indeed. Five years passed away and the work was not completed, when, unfortunately, Duncan died in Bombay. The incomplete English translation was sent, with the other private papers of His Excellency, to England, and nobody knows what became of it.

During the time, however, of Sir John Malcolm, Mulla Phiroz was again entrusted with the work. He was assisted this time by Mr. William Erskine, of the Bombay Police. They both worked hard and perseveringly, and in the year 1818 was published the English translation and commentary of the *Desatir*.

Now came forward the Christian Missionaries. They raised a hue and cry against the truthfulness of the work; and, with the aid of several Anglo-Indian newspapers of the time, Mulla Phiroz and the Chelas of Azar Kaivan were accused of fabrication. A hot controversy ensued, but Mulla Phiroz passed successfully through this ordeal. He proved by arguments that the religious systems preached in the *Desatir* were not a production of imagination, but were systems familiar to the people of the pre-Zoroastrian period. Students of Oriental Philosophy, like Sir William Jones, the Marquis of Hastings, Sir John Malcolm, Sir George Ousley, Mountstuart Elphinstone, Baron Von Homer, Anthony Troyer, Rosk, St. Martin, Burnouf, Lassen, and others have been satisfied with the genuineness of the work, and have expressed their satisfaction in their writings.

The *Desatir* contains, among other matters, chapters on the unity of God, the evolution of the universe, the *Avatar* theory and directions to be observed by Chelas. The ideas contained in the *Desatir* are so identical with those of the Hindu Shastras that some of the Parsis are prejudiced enough to believe it to be a Hindu rather than a Parsi production. Once I asked an Aerpas (Parsi priest) who is a student of Sanskrit as well as of Zend, and a recognized authority among Parsis, what he thought about the *Desatir*, and why it is not quoted in Parsi religious controversy? He said that its author, Dastur Panjom, travelled in India, and in company with Brahmans, that he was imbued with Hindu ideas, and therefore not worthy of attention. This is the general belief about the book among the modern Dasturs. The book of course contains some words which cannot be easily understood by the uninitiated; but that is no reason that it should be left on the shelves, like the old lantern of Aladdin for the coming of some magician.

Some Theosophists and non-Theosophists have in contemplation, however, to republish the Gujerati as well as English translation of the *Desatir*. The task is not so easy as it was first considered. To republish it as it is would be useless, and it must be therefore annotated with an extensive commentary. Arrangements have been made to have this scheme carried out and we hope that the reading public will soon be in possession of this rare and valuable work.

N. F. BILLIMORIA.

A CANDIDATE FOR CANONIZATION.

THE Roman Catholic Church has always laid great stress on the efficacy of prayers to dead saints as a part of its religious system. It also enjoins on its votaries a firm belief in the miracles performed during life by the saints, and there is indeed a vast literature devoted to the various legends of those men and women who have been canonized, or officially recognised as saints. Moreover the Romish Church does not relegate the existence of saints and miraculous performances to the early ages of Christianity, but is logical enough to acknowledge that there is no reason why there should not be saints among us to-day as well as in olden times, and admits that, if miracles were performed in the days of Christ and his Apostles, there is no reason why miracles should not be performed even now.

The right of canonization or admission to the rank of saint appears originally to have been vested in the great Councils of the Church, but now it is one of the prerogatives of the Pope. There was a period during the history of the church when the admission of a new saint to the calendar was a comparatively easy matter. It only needed a strongly expressed popular opinion, together with allegations of miracles performed at the tomb of the deceased, to secure his or her admission to the ranks of those who are supposed to act as mediators in heaven between God and sinful men. So much was this the case, that it was found necessary to make it a rule to admit no more saints until a hundred years after their deaths had taken place, it being thought that if their reputation could stand the test of time, it was less likely that mistakes would be made. It has also become the custom that a sort of ecclesiastical committee for psychical research shall be appointed, to make careful and detailed enquiry as to the truth of the claims of the candidate for sainthood. These enquiries are said to be very long and costly, and there seems to be a general dislike to fresh canonizations. Some of our readers may remember that a few years ago such an enquiry was held regarding Joan of Arc, and the result was that the heroine was disqualified.

From a little pamphlet by Max Steigenberger, cathedral preacher of Augsburg, Germany, we learn that there is now proceeding an enquiry into the merits of Maria Crescentia Hoess, who died in 1744, and some account of her life may prove interesting as showing the modern idea of what constitutes a saint.

It appears that as long ago as 1801, the then Pope, upon the report of a commission appointed for the purpose, solemnly declared that Maria Crescentia Hoess had possessed the moral and saintly virtues to a heroic degree. After this time the proceedings were dropped until 1884, in which year another commission was appointed, and up to July 1885 it held eighty-nine sittings and examined fifty witnesses.

As we often find in the legends of the saints, Maria Crescentia used to have visions of Christ and the Virgin. These visions began at a very early age, for when she was not more than three years old she had a vision of the Christ-child who appeared as a

little boy. After Maria had exchanged a few words with the object of her vision, she fell into an ecstasy and visited paradise, where the heavenly Father himself instructed her in the mysteries of the Trinity. These visions occurred several times subsequently, and on one occasion the child Jesus put a ring on her finger as sign of mystic betrothal. As a consequence of these visions Maria at once began to lead a pious life, and from the age of four she used to fast and discipline herself in order to overcome the body.

At school she was distinguished by the excellence of the answers she gave to religious questions, as well as by her exemplary behaviour. Indeed she became known all over the town as one who was rather an angel than a human child.

Her great desire was to enter a convent, but for some unexplained reason various difficulties arose as to her admission, and it was two years before her application was successful.

Her entrance into the convent must have been a sad awakening, for we learn that she found there none of the love and holiness she had expected, but found herself the object of all sorts of petty jealousy and suspicion, while all the most disagreeable and menial tasks fell to her share. Her difficulties were further complicated by a series of diabolical visitations. For a long time she kept silence about these persecutions, which took the form of disturbances while she was at her work—dishes would be snatched out of her hand, and thrown to the ground and broken, the fire was often extinguished, and so on. All these accidents were attributed to her carelessness by her superiors who, doubtless, made them excuses for punishing the poor girl.

After a time, however, these visitations took a more visible form and were seen by others. One night, a man dressed as a hunter, but without any head on his shoulders, was seen by another sister to enter Maria's cell. This sister at once told the startling news to the other inmates of the convent, and Maria had to confess that such visitations were not new to her, and that the devil had often appeared to her in various shapes and had beaten her severely.

Another manner in which the fiend made himself publicly felt was by violently knocking her head against the stone floor of the chapel when she prostrated herself. So violent was the blow that it caused blood to flow from her nose and mouth, and all present thought her skull must have been fractured. At table a similar thing happened—her head was knocked against the wall behind her seat. On two occasions an invisible power is said to have snatched her from the room with the speed of lightning, without allowing her feet to touch the ground. After some search she was found, the first time, in a distant corner of the house under a heap of carrots that were piled over her, and the second time in a cellar between the supports of the casks,—a position from which she was only rescued with much difficulty.

At night, noises as of the clanking of chains, the cracking of whips, the braying of horns, and so on, would sometimes be heard coming from her cell. She said too that at times her cell would be filled with all sorts of terrible animals, such as snakes, toads, crabs

and spiders. She used to send these away by telling them that the law of obedience appointed her and not the animals to occupy the cell.

At other times she would be thrown out of bed, and one night she was taken forcibly out of her cell, through several doors, and laid on the snow-covered ground with her face to the earth, and with several logs of wood piled upon her. In this plight she was found half-frozen. It is said that she was similarly treated more than once, generally being plunged into the millstream and half-drowned. Another time she was thrown down from a roof and had two teeth knocked out and also received an injury to the bone of her nose. When she was in the kitchen a sister relates that she saw a bowl of hot milk taken from the hands of Maria by some invisible power, and poured over the head of the nun, so that she was severely scalded.

For four years this diabolical persecution continued, but though all the other nuns were aware of what was taking place, they were by no means at once ready to hail their sister Maria as a saint. On the contrary it is said that all these extraordinary occurrences only served to make her an object of suspicion and calumny! But she went on in silence, neglecting no duty and replying to no accusation.

After the four years had passed, a new superior was appointed to the convent and also a new confessor, and this priest was much exercised as to the real truth of Maria's conduct. He therefore contrived a test. He was sitting in the guest-room and was just about to seal up a letter, when he thought to himself: If Maria will now come in, unsummoned, with a lighted candle in her hand, I will take it as a sign that she is guided by the Spirit of God. A few moments after there was a knock at the door, and Maria entered with a lighted taper.

"What is that for?" asked the priest, "we do not want candles by daylight." She replied, "Did you not want a lighted candle to seal a letter with? I felt impressed to bring you one."

This instance of thought-reading under test conditions quite convinced the priest, and from that time Maria had no more persecutions to endure from the inmates of the convent, where she lived until her death,—the whole time of her cloister life being forty-one years.

Her motto throughout her life was: It is better to die than to disobey. One day the superior gave her a sieve, in which were, moreover, some large rents, and told her to go to the well and fill it with water. She went to the well in obedience to the command and returned to the house with the sieve full of water.

During the greater part of her life she used to suffer from a disease that bent her body, so that she was obliged to remain in bed, and moreover caused her great pain, especially about the back and shoulders. She was however never heard to complain, and used to praise God who had given her the capacity to endure so much suffering.

Her habits were very simple. She only took one meal a day—sometimes fasting for two or three days, she never slept for more

than two or three hours, and towards the latter part of her life used to take her repose on a great wooden cross laid upon a bed. In addition to this she used to beat herself always once, and generally three times, a day. During the six weeks that her last illness lasted she neither ate nor drank anything but a little warm water.

Already during her life she had become famous as a saint, and many persons of rank used to correspond with her, asking for her prayers in their trials and difficulties. Among these were the Emperors Joseph I and Charles VI, and the Empress Maria Theresa.

After her death miracles were performed at her grave. The place where she was buried became a centre of pilgrimage, and was visited by from thirty to seventy thousand persons annually.

Such was Maria Crescentia, always patient, always obedient, and always cheerful. Surely if the Catholic Church wants any more saints she is a fitting candidate, especially as the obedience which was one of the ruling traits of her character, would prove a useful theme for Romish sermons in these days of independence and rebellion against authority.

Whether all the marvellous deeds recorded of her are strictly true it is not possible, perhaps, to determine so long after the events have taken place. There is nothing impossible in them, and there are many mediums to whom even more wonderful things have happened. It will be noticed that her frequent ecstasies and bodily contortions through illness point in the direction of hysteria. Her great leaning towards passive obedience which was, as we have said, one of her main characteristics, must have given a certain passive direction to her temperament. Her ecstatic devotion was also a predisposing cause to mediumship, while the natural rectitude of her character and her steady refusal to be made to do anything that she did not consider right—her refusal in fact to surrender herself utterly to the “control”—resulted in the persecutions mentioned above.

From a different point of view the moral influence that her pure and unassuming life exercised all over Germany must have been very great. To a whole population she stood out as a living example of a holy life. The true strength of Christianity lies in the records and examples of such lives far more than in any particular body of dogmas and doctrines. The craft of ecclesiastics has used these life-records as instruments for the spread of the influence of the churches by representing them as being sanctified by orthodox religion, rather than being, as indeed they were, the very pillars of orthodoxy. On the other hand, the limitations manifested in the characters of so many of the saints bear witness to the terrible effects of the galling bonds of psychic servitude that confine the bigot and the devotee.

MAURICE FREDAL.

ZOROASTRIANISM (MISCELLANEOUS).

THE following are some of the principal Manthras which are constantly recited by the Zoroastrians:

AHUNA VAIRYA. (*)

“As is the will (or law) of the eternal existence, so (its) energy, solely through the harmony of the perfect mind, is the producer of the manifestations of the universe, and (is) to Ahura Mazda (the living wise one) the power which gives sustenance to the revolving systems.”

The above manthra indicates the power of the creative intelligence to manifest itself in the phenomenal world, whereby is brought about the existence of the universe. It implies the highest knowledge of the philosophy of Being, necessarily carrying with it the strongest determination and power in man, in the direction of attaining to beatitude.

ASHEM VOHU. (*)

“Purity is the best good, a blessing it is, a blessing to him who (practises) purity for the sake of the Highest Purity.”

This manthra almost always follows the Ahuna Vairya and indicates that, in order to attain to beatitude, a man must be pure for the sake of purity itself; that is, disinterestedly with a view of merging self in the Infinite. It means that one should observe purity in thought, word and deed, and thus elevate oneself so “that the soul can be raised to the vision of eternal truth, goodness, and beauty—that is—to the vision of God.”

VISPA HUMTA.

“All good thoughts, words and works are done with knowledge. All evil thoughts, words and works are not done with knowledge. All good thoughts, words and works lead to Paradise. All evil thoughts, words and works lead to hell. To all good thoughts, words and works (belongs) Paradise—so (is it) manifest to the pure.”

In the above, knowledge signifies the opposite of ignorance. Ignorance—ignorance of the true philosophy of Being—is the root of all evil. Ignorance being removed, and knowledge obtained and then realized by one’s essential self, evil loses its hold and power.

PART OF YASNA XII.

“I praise the well-thought, well-conceived, well-performed thoughts, words and works. I abandon all evil thoughts, words and works. I bring to you, O Amesha Spentas, praise and adoration with thoughts, words and works, with heavenly mind, the vital strength of my body.”

(*) The translations are given as rendered by Mr. N. D. Khandalawala. Ahuna Vairya is composed of 21 words and Ashem Vohu of 12. These numbers have an occult significance. The former represents the descent of the seven-fold power of God into three spheres or regions. The latter means that one must surmount three squares to gain the ultimate end. The square is a symbol of matter.

NIRANG KUSTI.

(Recited during the binding and unbinding of the sacred girdle.)

"Let Ormuzd be king, and let Ahriman, the wicked holder-alooft, be smitten and broken. May Ahriman, the Devas, the Drugas, the sorcerers, the evil Kikas and Karapas, the oppressors, the evil doers, the Asmogs, the wicked, the enemies, the Paris, be smitten and broken. May the enemies be afflicted. May the enemies be far off. Ormuzd, Lord! Of all sins I repent with Patet.

"All the evil thoughts, evil words, evil deeds, which I have thought, spoken, done, committed in the world, which are become my nature—all these sins, thoughts, words, and deeds, bodily, spiritual, earthly, heavenly, O Lord, pardon; I repent of them with the three words, (*i. e.*, with thoughts, words and works.)

"Contentment for Ahura-Mazda, contempt for Anra-Mainyus. What is highest for the wish of manifest works. Ashem Vohu. Ahuna Vairya. Ashem Vohu, Come, O Ahura! for my protection. I am a Mazdayasnian. As a Mazdayasnian, a follower of Zarathustra, as a praiser, as a follower I will confess myself. I praise the well-thought sentiment, the well-spoken speech, the well-performed action. I praise the good Mazdayasnian law, the free from doubt, removing strife. (I praise) marriage between relations, the pure of the (women)* who are pure, and are about to be, the best, greatest, fairest, the Ahurian, Zarathustrian. To Ahura-Mazda I offer every good. Let this be the laud of the Mazdayasnian law."

The first two paragraphs of the above Nirang are subsequent introductions and are in the Pehelvec dialect; while the third paragraph belongs to the original texts and is written in Zend. Ormuzd and Ahriman mentioned in the first paragraph are the Ahura Mazda and Anra-Mainyus of the original writings; and for an interpretation of them the reader is referred to my papers on the Spenta Mainyus and the Anra-Mainyus and on Ahura Mazda and the Amesha Spentas. The Devas and Drugas and other like names have reference to the evil spirits of the astral plane, and also to the sorcerers and black magicians who always have recourse to these spirits. Enemies are those who make it their business to pervert mankind from the path of God—from the path of Being—and lead them to that of non-Being—of annihilation.

• RITES AND CEREMONIES.

As in the case of many other doctrines, Zoroastrianism has its rites and ceremonies, and they are based upon the philosophy of Being, and were preserved as mysteries in the various mystic Lodges of different ages and different countries. Every rite or ceremony is supposed to have as its basis a certain truth disguised under various symbols. The most prominent of the ceremonies of the Zoroastrians is called the Ijeshne ceremony. It is difficult at

* The interpretation of the passage is obscure and should not be taken quite literally.

this distant day to give a complete interpretation of all its details, but judged from the writings of the Platonists, it may be stated generally that the leading ceremonies represented the descent and the ascent of the soul, and indicated how the ascent could be accomplished. In the Christian ceremonies, wine and water symbolize spirit and matter respectively, and the Haoma juice and the Zaotira (or water) in the Ijeshne ceremony do the same. The Haoma plant is selected, because, like certain stones and many other plants, it is supposed to possess a sort of magnetic property which repels the evil influences of astral spirits and the bad magnetic aura emanating from vicious and evil people. The strainer with nine holes signifies the nine spheres through which, according to the Platonists, the soul passes while descending into the material world. The Barsom twigs signify the projecting power of spirit—the power to project itself into the phenomenal or material world—and are thus a symbol of the Creative Principle. The Aiwyonhanem, or the girdle with which the Barsom twigs are tied, is the encompassing matter around the spirit projected, and is identical in meaning with the sacred girdle (Kusti) round the Sudreh (the sacred shirt).

Fire is always a symbol of Spirit—of God—representing the ever-living and ever-active light-essence of God. The perpetual preservation of fire typifies the essential truth that one should in like manner make this his sole and constant object, viz., to preserve the divine principle in himself—which can be accomplished by acting in conformity with the laws essential to Being. In the Ijeshne ceremony, however, the fire appears more particularly to signify the spirit purified, the result accomplished by undergoing the crucifixion of matter.

The object of reciting various manthras and invocations during the performance of the ceremony appears to be to proclaim mystically the universal truth—the truth of God—viz., what the universe is, how it came into existence, and how it will end; in short, the whole secret of God, and to invoke divine beings to take part in the divine proclamation and in the rejoicings consequent thereupon*. The mysteries were not revealed to all the initiates, but to a select few only. There were various grades of initiates, and they had to pass through different trials and purifications, physical as well as psychical and through the knowledge of the transcendental philosophy. Of these but few could elevate themselves so as to know the truth by self-illumination.† We give

* There may be other reasons probably known to occultists alone. The reader will, however, gain some information by reading the "Eleusinian and Bacchic Mysteries" by Thomas Taylor and the "Mysteries" by Iamblichus.

† "But in order to understand what Olympiodorus means by *self-beholding intellect*, it is necessary to observe that there are four modes of knowledge which we are able to acquire in the present life. The first of these results from opinion, by which we learn that a thing is without knowing *the why*; and this constitutes that part of knowledge, which was called by Aristotle and Plato, *erudition*; and which consists in moral instructions for the purpose of purifying ourselves from immoderate passions. But the second is produced by the sciences; in which from establishing certain principles as hypotheses, we deduce necessary conclusions, and arrive at the knowledge of *the why* (as in mathematical sciences); but at the same time we

below a few lines from the invocations used in the Ijeshne ceremony.

- "Zaotbra, I wish hither with praise.
 "Baresma, I wish hither with praise.
 "Zaotbra, united with Baresma, I wish hither with praise.
 "Baresma, united with Zaotbra, I wish hither with praise.
 "Here by means of the Zaotbra, I wish this Baresma hither with praise.
 "Together with Zaotbra, I wish this Baresma hither with praise.
 "This Baresma, together with Zaotbra, together with binding, the bound together with purity, wish I hither with praise.
 "Here with this Zaotbra, with this Baresma, I wish hither with praise:
 Ahura Mazda, the pure lord of purity.
 "The Amesha Spentas, the good rulers, the very wise, wish I hither with praise.
 "Here with Zaotbra and Baresma, I wish hither with praise: the day times, the pure, the lords of purity.
 * * * * *
 "To Ahura Mazda announce we this Haoma, the uplifted.
 "The very profitable (to him) the victorious, the promoter of the world.
 "To him the good ruler, the pure; to him the ruler over the lords of purity.
 "To the Amesha Spentas make we the Haomas known.
 "To the good waters, make we the Haomas known.
 "To (our) own souls we make known the Haomas.
 "To the whole world of purity we announce the Haomas.
 "These Haomas, these Haoma utensils.*
 "These covers, these Myazdas.
 "These stones, the first among the creations.
 "These stone mortars, these brought hither, O golden Haoma.
 "These iron mortars, brought hither, O golden Haoma.
 "This Haoma juice, this Baresma, which is bound together in holiness.
 "These bodies, these strengths, these flowing Zaotbras.
 "This pure Haoma, the well created cow, this pure man.
 "The heavenly souls of the pure, the heavenly souls of the profitable."

The above translations are not to be taken as infallibly correct. Before long, when the Zend Avesta is translated by persons conversant with esoteric philosophy, the versions will have a more intelligent aspect. We have said already that the

are ignorant with respect to the principles of these conclusions, because they are merely hypothetical. The third species of knowledge is that which results from Plato's dialectic; in which by a progression through all ideas, we arrive at the first principle of things, and at that which is no longer hypothetical; and this by dividing some things and analyzing others, by producing many things from one thing, and one thing from many. But the fourth species is still more simple than this; because it no longer uses analyzations or compositions, definitions or demonstrations, but by a simple and self-divine energy of intellect, speculates things themselves, and by intuition and contact becomes one with the object of its perception; and this energy far surpasses the indubitable certainty of science." (Note by Thomas Taylor in his translation of the *Phædo* of Plato.)

"And the occultist needs neither the external eye nor the external light. His perception arises from the conjunction of the mind with the soul, assisted by the spiritual light, which results from such conjunction, and shows itself in the cavity of the forehead above referred to. 'The Yogi,' says Patanjali (*Vivekakhya*), 'disregarding all other instrumental causes, sees everything solely from *Pratibha*, i. e., the light or light knowledge instantly produced from the conjunction of the mind and soul, antecedent to the exercise of the reasoning faculty.'" (Annotations to "*Light on the Path*.")

* The utensils and stone mortars are implements used in the ceremony for making juice of the Haoma twigs. That the colour of Haoma is golden, is not a rhetorical expression. The colour of God's essence is, according to Hinduism, golden. Read in this connection, P. Sreenivas Row's Annotations to "*Light on the Path*."

invocations and recitations are also mystical, and that is why we find the names of various symbols recited. Even the initiates were not privileged to know the underlying truth, a select few excepted.

SUDREH AND KUSTI.

Some, if not all, of the ancient mystic Lodges had their mystic dresses. The Sudreh and Kusti are the mystic garb of the Zoroastrians. The Sudreh, a garment worn next the skin, is white in colour and is symbolical of the light-essence of Spirit—of God. The three rounds of the hollow Kusti girdle, encircling the Sudreh, mean matter or the phenomenal world in three stages wherein the Spirit manifests itself. The circular binding of the Kusti symbolizes eternal revolution or eternity, and a Zoroastrian must surmount three stages of the phenomenal world (identical with those of thought, word and deed) before he can attain to the eternal lights.

When Sudreh and Kusti are first bestowed upon a Zoroastrian, the ceremony is performed by a priest whose pure and powerful magnetic aura is supposed to be imparted to the Kusti. The Kusti, thenceforward, serves as a talisman to repel the influences of evil spirits and the bad aura* of evil persons. But the same property is imparted to the Kusti by the wearer himself (provided he be of a pure nature), who unbinds and binds it many times in a day, reciting the Nirung Kusti while so doing. This frequent unbinding and binding, with the recitation of the Nirung, serve also to remind us constantly that renunciation of evil and love of God should be our sole and first objects, even while engaged in the duties of life.

Viewed from the standpoint of the Yoga philosophy, the three rounds of the Kusti represent the three principal Nadis, through which the soul-essence runs; the seventy-two thinner threads of which the Kusti thread is composed represent the 72,000 Nadis, the principal among which are the above three; the Kusti is hollow like a pipe and so are the three Nadis; while unbinding the Kusti, the wearer recites mantras renouncing evil spirits, evil thoughts, words and deeds, and while binding it on he praises purity, concentrating his mind with a view to becoming one with the Deity; and the Yoga student, while performing psychic exercises, does the same. The Sudreh in this case corresponds with the Mount Meru around which the three Nadis are entwined, symbolizing spirit manifested in the three stages of the phenomenal world. Meru is the source of Spirit, or the Infinite Spiritual Source itself.

* These odylc emanations, which are constantly radiated by mankind, upon the surrounding atmosphere and objects, affect not only the physical and psychical constitution, but also the moral sentiments of the persons who come in contact with them. It is these odylc emanations that are mostly at the bottom of all the various austerities and purifications observed by Zoroastrians in respect of ceremonies, dead bodies, and females in menses. That this is no fanciful view will be seen by those who read P. Sreenivas Row's "*Annotations to the Light on the Path*" and other literature treating of this subject.

THE COMING ASHA.

In many doctrines there is mentioned the arrival, at some distant future date, of a great redeemer, at whose coming will begin an everlasting blissful state. Mankind will then be relieved from the sorrows and troubles now attendant upon them. Now this anticipated eternal blissful state is none other than the attainment of the state of transcendent being, of pure spirit, and of union with the Deity. Applied individually, it means the spiritual perfection of an individual; and applied universally, it is the total absorption of spirit into the Divine source. Asha may, in the latter case, well be said to indicate the Mahapralaya of the Hindu cosmogony. But we shall explain how the word Asha has been made to bear this interpretation. Asha is an abbreviation of the word Asha-Vahista, which is the second month of the Zoroastrians and represents the sign Taurus or the Bull. During the period when the equinox was at Taurus, the sun on his return to this point was regarded as being in the most perfect position. This was due to the fact that the sun was regarded by the Persians (as well as the Egyptians, Syrians, Grecians, &c.) as the agent of goodness and light. His movements through the signs of autumn and winter were supposed to be attended with great hardship to himself and to the world. Hence is it that the Zoroastrian books say that when the millennium came to Libra (*i. e.*, Mithra), Ahriman rushed forward and slew the Bull. This indicates the commencement of autumn, which is equivalent to the commencement of the assertion of its power by matter. The Bull is slain to revive again at the sun's arrival at the spring equinox. The coming Asha signifies therefore the arrival of the sun at the highest perfection after having passed through the hardships of autumn and winter. Applied more universally, it means the arrival of the state of the highest perfection of Spirit. Subsequently the equinox arrived at Aries, and this sign was called the Cow by the Zoroastrians, the Lamb by the Christians, and the Ram by the Egyptians. Christ is supposed to have been born when the equinox was at Aries, and the sign Virgo was above the horizon. The words Bull and Cow are frequently used in the Zend Avesta, and regarded from the above standpoint, they must be taken to signify the divine principle in man which should be preserved, or else extinction of one's individuality must be the result. There are, no doubt, passages in which the words (Bull and Cow) are made to stand for the animal kingdom. For this, there are reasons which we will for the present reserve.

DHUNJIBHOY JAMSETJEE MEDHORA.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.
(Fourth Series.)

IX.

THE third chapter of the Sephir Dzeniutha, continued:

"The two sons of Adam, Cain and Abel, represent respectively the worshippers of the God of shadow and the children of the God of light.

"For the astral serpent, violently penetrating the woman, implanted in her the germ of all desires, the source of impurity.

"Man, intoxicated by desire, seized upon woman as a prey and communicated his own brutality to her.

"Cain is the son of the man, and Abel is the son of the woman.

"When the god of Abel gazes on the god of Cain, the Black Ancient turns his head and in his place there appears the figure of a woman which is divine providence.

"And if the Black Ancient looks at the turned head of the White Ancient, he also sees the figure of a woman who is divine mercy, and whom he calls: my mother!"

This passage gives a lofty interpretation of the allegories of Genesis, and gives the reason of the worship of the mother of God among the Catholics.

This God whom the priests represent to us as always angry but always appeased by the tears of his mother, is the black God of the vulgar, and we see how and why the ideal woman is here put in the place of the true God, whose goodness she represents.

We know how the adorers of Mary have vulgarised the symbol, but this materialism is the realism of the ignorant who are unable to feel the realities of the ideal.

Thus for them the divine mother is woman, having a heart that bleeds, transfixed by a sword of sorrow, and surrounded by our iniquities as by a crown of thorns.

She is at once virgin and mother; she is conceived without sin and all the rest of the legend, very beautiful when it is properly understood, and perfectly absurd if taken literally.

Translation continued:

"Thus man has placed his own image on the throne of heaven.

"But man is only complete in the human pair, and for this reason the primitive type of Adam was androgynous.

"Ezekiel says: I saw a throne in heaven, and on the throne, one who had the appearance of a man.

"When humanity sees God as a man, she presents herself to him as a spouse.

"She prays to him nine times, according to the idea she conceives of him, and thus clothes him with the form of her desires.

"Then there is as it were a marriage between the divine ideal and the human prayer, and God appears at first stern and cruel, and afterwards he softens towards her, and fills her with joy and gladness.

"The nine prayers that man may address to God are:

"1. To preserve his life in time and in eternity.

- "2. To inspire him with wisdom.
- "3. To illumine his intelligence.
- "4. To make him righteous.
- "5. To make him just.
- "6. To embellish his existence with all that can charm the soul, the heart and the eye.
- "7. To give him victory over his enemies.
- "8. To give him peace of soul.
- "9. To give him offspring.
- "10. To give him earthly possessions.
- "In the first of these prayers he calls God Kether, that is to say, the crown of life eternal.
- "In the second, Chochmah, in the third Binah; that is to say, wisdom and intelligence".

Then he calls God mercy, justice and beauty. He attributes to God the triumph of the eternal order; he calls him father; he invokes him as creator and king of nature.

"Thus is composed the triple light, which is one only light, three times triple and three times one.

"Because it is our prayer that diversifies for us the essence of God, for God produces number, and is not himself governed by number. He is the infinite and indivisible unity, which can neither be multiplied nor decreased."

The above translation has been so far paraphrased that further commentary is unnecessary.

We now come to the most obscure and dangerous portion of the book of mystery. This passage has driven mad a multitude of Kabbalists whose intentions were not perfectly pure. It relates to the terrible Sphynx who devours the imprudent—it relates to the power of the divine names to subject nature to the will of man.

You know the light in which miracles must be regarded. Nothing happens in nature except by the action of nature-forces, but certain hidden forces become manifest at the will of man, when that will is either perfectly regulated or abnormally unregulated.

Man is the master of order and disorder, with the difference, however, that order saves and disorder kills him.

The will of man is exercised and strengthened by acts frequently repeated. Do the works of wisdom and you will become wise; do the works of folly and you will become fools.

Speech is the first act of intelligence. By it thought is formulated, and it determines the will. Only true words deserve the name of speech, false speech is but a noise.

Jesus said that we shall have to give account of every idle word. The real meaning of the expression 'idle word,' is not a word used in innocent jest, but a serious word that is not translated into action. It is a promise made to oneself and not kept; it is a culpable abortion of the will.

Words are the expression of thought, and those that express it the most perfectly are engraved the most deeply in the memory and are the most efficacious in the direction of the intention.

The Catholic church attaches an infinite efficacy to certain words, such as those of the formulas used in baptism and absolution.

The Catholic religion is the only inheritor of the secrets of the magic of the Kabbala. But if the Catholic church has preserved the traditions of the mages, she has completely lost their interpretation. She no longer possesses initiates, and her sacraments are like seven lamps that burn and shine in a temple full of blind men.

The whole of the Kabbala is contained in one word, and that the great hierophant alone was able to read. That word is the JHVH which we have turned into IEOUA, the five vowels necessary for the formation of all sounds. But the real sacred word has four letters, of which the first alone is an invariable vowel. The others are consonants or aspirates. The way to pronounce the tetragram is to say the names of the letters: Jod, He, Van, He; and herein there was a great mystery, reserved among the Hebrews for the High Priest alone.

You know how this name may be written in twenty-four points crowned with seventy-two rays, forming the clavicles of Solomon, and the elements of the tarot. You know also that a talisman is a sign that we can magnetise by our personal magnet, and which identifies us in some sort with those sublime things expressed by the symbols inscribed on the talisman. You know that talismans are not necessary for the true adepts, for their will is strong enough to enable them to dispense with auxiliaries. Talismans are good for the apprentices of magic.

Our will, when it is strong and well equilibrated, becomes like a magnet that attracts to us the persons and things necessary for the accomplishment of our legitimate desires. All happens naturally, but when we reflect, we cannot avoid recognising that the results are marvellous.

Translation continued:

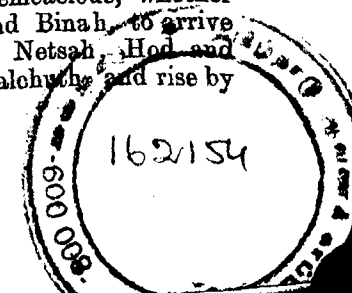
"We read in Genesis that when Jod, He, Van, He had separated the land from the water, the waters, at first agitated, became calm, the mud descended to the bottom, and the Lord said: Let the waters bring forth life!

"And the waters were filled with fish, shining and silvery like themselves; agile and sinuous like the winding brooks.

"Thus will it be with thy thought, O thou who dost meditate upon the great mystery, when thou shalt have purified thy soul and produced equilibrium in thy life; when thou shalt have freed thy spirit from the mixture of gross things; when thou hast raised on high that which ought to be above, and put down those things which ought to be below.

"Thou shalt then pronounce in their order the names of the omnipotent virtue, and these names will become thine and this power will become thine.

"Thou shalt pray, and thy prayer will be efficacious, whether thou dost commence by Kether, Chochmah and Binah, to arrive at Malchuth by Gedulah, Geburah, Tiphereth, Netsah, Hod and Jesod, or whether thou dost commence with Malchuth and rise by degrees to Kether.



"When thou art able to pronounce the perfect verb of Chochmah, thou wilt evoke wisdom and it will be in thee, and thou wilt become Chochmah, and thus it will be with the other Sephiroths.

"Then thou wilt feel that the seven letters, Jod, He, Vau, Aleph, Daleth, Nun, Jod, govern the heaven and earth.

"The seven sublime angels who rule the celestial spheres obey the name Jod, He, Vau, He. It is the ineffable word, which causes the heaven to revolve and the earth to become fixed.

"The metatron trembles when a sage pronounces the name of Jod, He, Vau, He, and he stands up saying: Here am I! what do you want with me?

"The temple* of God is not an edifice of marble and stone. The temple of God is the true knowledge of God.

"And he who knows the order of the names, and who invokes God by the Sephiroths—he, in whatever place he may be, is in the temple of God.

"It is only in the temple of God, says the law of Moses, that it is permissible to offer sacrifices.

"But the sacrifices that God demands are those of the spirit and of the heart, and those are legitimately offered in the temple of the mind.

"The true prayer is not offered by him who moves his lips to pray; but by him who offers to the Eternal a firm will and a pure heart.

"We read in Genesis that God said: Let us make man in our image and in our likeness.

"But to whom did he say this if not to man himself who ought, in his soul, to finish the image of God by giving it a resemblance to him?

"And if man has no veritable notion of God, if he makes a defective image of God, how can he arrive at a resemblance to a model of which he knows nothing?

"Man is not finished and complete until he resembles God, and it is of this latter, and not of the animal man, that God spoke when he said: Let us make man.

"And it is of him alone that he said: I wish him to be lord over the birds in the sky, the animals on the earth, and the fish in the waters."

This explains why the rabbins attached to the knowledge of the Kabbala the possession of all magic powers. He who knows the truth can will nothing but justice, and all that he wills is accomplished as if nature herself anticipated his desires. He is conscious of his strength, he knows that God and reason are on his side, and he dares what he wills, because he knows he has the power.

The portion of the mysterious book just translated, reveals the most secret arcana of the great science.

The masonic legends relate that on the heap of stones that concealed the corpse of Hiram after his assassination, there was a

* The temple of Solomon was wholly Kabbalistic, and the material edifice was but the symbol of the spiritual one.

branch of acacia; and when the masons accompany one of their brothers to his last resting place, they wear a branch of acacia in their button-holes.

The science of the acacia constitutes the secret of the masters, and I can assure you that in modern masonry there is not a single master who knows the symbolical acacia. The nine faithful masters found beneath the acacia the mutilated body of Hiram. Hiram signifies the man of light, the hierophant, always sacrificed and always rising again like the phoenix; he is the immortal victim whom we adore under the name of Christ in his Jewish personification. The branch of acacia is cruciform and reminds us of the staff of the pontiffs.

It is a thorny plant, and Christ was crowned with thorns.

The meaning of its name in Greek is: negation of evil.

Evil being the negation of good, the negation of evil must be the good.

Thus we have the corpse of a just man, and on the stones that cover him there is a hieroglyphic sign that signifies: there is no evil.

The freemasons say that they are looking for the lost word and they must take the acacia in their hands to help them to find it. They know how the lost word is written, but they do not know how it is pronounced, though on their cubic stone the letters are arranged in triangles and form the words of the Schem Hamphorasch. The lost word is the Kabbalistic verb synthesized by the four letters of the Schema, and the supreme key of this verb is acacia—negation of evil.

The sacred book tells us that all that is living is good. And a living savant has written:

"Wherever life is manifested, intelligence is revealed, not as an accident, but as a principle and a cause."

Let us add that all that is, lives, and that every death is a rebirth, every suffering a work of regeneration, every pain a remedy, and you will understand how, even in the presence of the inanimate remains of Hiram, of Orpheus, of Pythagoras and of Jesus, we may pluck the symbolical branch of acacia and say: There is no evil. A miserable or a violent death is the coronation unction of the kings of initiation. These great unknown ones change the face of the world, and their great works are attributed to puppets clothed in tinsel whom men call generals and kings. It is by ideas that empires are raised or thrown down.

But the word acacia reveals moreover the way to arrive at the destruction of evil. One must oneself be acacia, that is to say, without perversity and without weakness. The only object of the trials of antiquity was to make sure of the disposition of the neophyte.

Among the ancient books of initiation that have escaped the ignorant fury of Christian and Mussulman, we have the life, allegorical for the most part, of Apollonius of Tyana, written by Damis the Assyrian and reproduced in Greek by Philostratus.

In this work, unintelligible for the profane, to whom it is but a mass of ridiculous fables, there is the following legend. One of the

disciples of Apollonius fell in love with a beautiful Thessalian woman and was about to marry her without having consulted his master.

The nuptial ceremony was already over, and the guests were seated at the festal board, when a curtain at the end of the room was suddenly drawn aside and Apollonius entered. The Thessalian became terribly pale and shrank from the appearance of the sage. At every step the hierophant took she seemed to grow ten years older. At last Apollonius touched her—her hair fell off, her ornaments vanished, and a horrible stryge sank into the earth.

Behold! said the master to the disciple, the spouse you had chosen.

There are many similar legends and all of them represent the deception that awaits those who profane the great mysteries; and those who get themselves initiated without having their reason sufficiently free, and their characters sufficiently firm to enable them to go through the trials without succumbing to them.

The object of initiation is the perfection of human liberty: the liberty that constitutes relative omnipotence. The initiate has a right to use everything when he no longer needs anything. Nothing must attract him, nor subjugate him nor dominate him. He must repose on the fixed point of perfect equilibrium, and then he is like one of the Elohim, knowing good and evil, without being the slave of either the one or the other.

"All things are lawful for me" said St. Paul, "but all things are not expedient." If then such a man does not commit what is called evil, it is not because he refrains through fear, but because *he knows* that evil is of no advantage to him.

The true enjoyment of things, that which is without danger, is that which we accept, or even know how to procure for ourselves *without fear and without desire*. This seems difficult and even impossible to the profane, but the initiates discover it for themselves, for with them to know is to will.

The oldest and most accredited books of magic say that the spirits evoked by necromancers may wring the necks of the latter for two causes:

1. When some rite has been neglected in the magical ceremonies.

2. When their pentacle is not regular.

The great pentacle that commands spirits and keeps them to their duty is that of Solomon, having inscribed within it the sacred sign of the pentagram.

The pentacle of Solomon represents the perfect equilibrium between the light and the shadow, between the thought and the form; between real good and apparent evil. Any irregularity in the form given to it, represents a fault in the equilibrium and as in magic, a sign ought to be the realisation of an idea, and is, as the masters say, its veritable signature: every pentacle traced in order to influence spirits is a compact made with them. It is like a bill drawn to order to be paid by them or the magician.

But in order to understand the effect of an error in the sign, it must be compared to a bill of exchange on which there is the omis-

sion or the addition of a zero in the figures representing the sum to be paid. Hence, when the divine pentacles are badly drawn, they become diabolical signatures.

We need not suppose that when we summon the spirits they hear us, and immediately make a journey from heaven or from hell to obey our call. It is by entering ourselves into their magnetic circle, that we attract towards us the astral current which they influence. Prayer is an invocation, but it may become an evocation when addressed to the powers of error, or to spirits that are not equilibrated. If you evoke the tempest without being firmly placed upon a rock, it will carry you away like a dead leaf.

Evocations are therefore infinitely dangerous, and moreover they are always productive of disaster to those who practise them; because the adept whose pentacle is regular, that is to say, whose thought is in perfect harmony with the perfect sign, has *no need* to evoke or even to invoke, in order to attract to himself those currents that are salutary, and to repel those that are the vortices of error and disorder. The difference between the sorcerer and the magician is, that the former makes evocations and gives himself to the devil in order to get help in some bad action; the magician on the other hand, annuls the effect of evocations, and forces the devil to surrender himself to him. That is to say, that even the very vortex of evil brings him nothing but good.

But the devil, that is to say evil, may appear under the most seducing forms, he is as beautiful as a nymph, and he sings like a syren. He must be looked at and listened to, but without allowing him to move the listener. The devil is a dog that cringes when he is threatened, and who bites when he is caressed. If you despise him he flatters you and serves you and provides for your smallest wants.....Woe to you if you desire something that he alone is able to offer you! For then you are his. The palace of Psyche crumbles to dust, the nymphs become monsters, and with an infernal shriek they cry out: Here am I! What do you want with me?

THE IDYLL OF THE WHITE LOTUS.

(Continued from page 661.)

THE assurance and the advice given by the Lady of the White Lotus to Sensa in the holy of holies marks the great turning point in the history of his career. He has perceived the light of the Divine Wisdom and has brought himself within the pale of its influence. This light of the Logos, which is represented in the story as the fair goddess of the sacred flower of Egypt, is the bond of union and brotherhood which maintains the chain of spiritual intercourse and sympathy running through the long succession of the great hierophants of Egypt, and extending to all the great adepts of this world who derive their influx of spiritual life from the same source. It is the Holy Ghost that keeps up the apostolical succession or Guruparampara as the Hindus call it. It is this spiritual light which is transmitted from guru to disciple when the time of real initiation comes. The so called "transfer

of life" is no other than the transmission of this light. And further, the Holy Ghost, which is, as it were, the veil or the body of the Logos and hence its flesh and blood, is the basis of the holy communion. Every fraternity of adepts has this bond of union; and time and space cannot tear it asunder. Even when there is an apparent break in the succession on the physical plane, a neophyte following the sacred law and aspiring towards a higher life, will not be in want of guidance and advice when the proper time arrives, though the last guru may have died several thousands of years before he was born. Every Buddha meets at his last initiation all the great adepts who reached Buddhahood during the preceding ages: and similarly every class of adepts has its own bond of spiritual communion which knits them together into a properly organised fraternity. The only possible and effectual way of entering into any such brotherhood, or partaking of the holy communion, is by bringing oneself within the influence of the spiritual light which radiates from one's own Logos. I may further point out here, without venturing to enter into details, that such communion is only possible between persons whose souls derive their life and sustenance from the same divine ray, and that, as seven distinct rays radiate from the "Central Spiritual Sun," all adepts and Dhyan Chohans are divisible into seven classes, each of which is guided, controlled and overshadowed by one of seven forms or manifestations of the divine wisdom.

In this connection it is necessary to draw the reader's attention to another general law which regulates the circulation of spiritual life and energy through the several adepts who belong to the same fraternity. Each adept may be conceived as a centre wherein this spiritual force is generated and stored up, and through which it is utilized and distributed. This mysterious energy is a kind of spiritual electrical force, and its transmission from one centre to another presents some of the phenomena noticed in connection with electrical induction. Consequently there is a tendency towards the equalization of the amounts of energy stored up in the various centres. The quantity of the neutral fluid existing in any particular centre depends upon the man's Karma and the holiness and purity of his life. When evoked into activity by being brought into communication with his guru or initiator it becomes dynamic, and has a tendency to transfer itself to weaker centres. It is sometimes stated that, at the time of the final initiation, either the hierophant or the "newly born," the *worthier* of the two must die (see page 38, *Theosophist*, November 1882). Whatever may be the real nature of this mysterious death, it is due to the operation of this law. It will be further seen that a new initiate, if he is weak in spiritual energy, is strengthened by partaking of the holy communion; and for obtaining this advantage he has to remain on earth and utilize his power for the good of mankind until the time of final liberation arrives. This is an arrangement which harmonizes with the Law of Karma. The neophyte's original weakness is due to his Karmic defects. These defects necessitate a longer period of physical

existence. And this period he will have to spend in the cause of human progress in return for the benefit above indicated. And, moreover, the accumulated good Karma of this period has the effect of strengthening his soul, and when he finally takes his place in the Sacred Brotherhood, he brings as much spiritual capital with him as any of the others for carrying on the work of the said fraternity.

If these few remarks are borne in mind, the incidents related in the last five chapters will soon disclose their real significance. When Sensa gains his power of spiritual perception through the grace of his guardian angel, and begins to exercise it knowingly and voluntarily, he has no occasion to rely on the flickering light of intuition. "You must now stand alone," says the gardener and places him in possession of his beloved flower, the full meaning of which Sensa begins to understand. Having thus gained the seat of spiritual clairvoyance, Sensa perceives the hierophants who preceded him and into whose fraternity he has entered. The guru is always ready when the disciple is ready. The initiation preceding the final struggle for liberty from the bondage of matter is pretty plainly described. The highest Chohan reveals to him the secrets of occult science, and another adept of the Brotherhood points out to him the real basis and nature of his own personality. His immediate predecessor then comes to his assistance and reveals to him the mystery of his own Logos. "The veil of Isis" is removed, and Sensa discovers that within the bosom of the Lady of the White Lotus, his real Saviour lay concealed. The light of the Logos enters his soul and he is made to pass through the "baptism by Divine Fire." He hears the final directions given by his Queen and recognises the duty cast upon his shoulders.

His predecessor, whose soul is so "white and spotless," is commanded to give him a portion of his spiritual strength and energy. The three great truths which underlie every religion, however disfigured and distorted, through ignorance, superstition and prejudice, are then taught to him for the purpose of being proclaimed to the world at large. It is needless for me to explain these truths here, as their enunciation in the book is sufficiently plain. Thus fortified and instructed Sensa prepares for the final struggle. During these preparatory stages the passions of the physical man are, as it were, dormant, and Sensa is left alone for the time being. But they are not entirely subdued. The decisive battle is yet to be fought and won. Sensa begins to enter on the higher spiritual life as a preacher and spiritual guide to men, directed by the light of wisdom which has entered his soul. But he cannot pursue this course for any length of time before he has conquered his foes. The moment for the final struggle of the last initiation soon arrives. The nature of this initiation is very little understood. It is sometimes represented in vague terms as a terrible ordeal through which an initiate has to pass before he becomes a real adept. It is further characterized as "the baptism by blood." These general statements do not in the least indicate the precise nature of the result to be achieved by the neophyte or the difficulties he has to encounter.

It is necessary to enquire into the nature of the psychic change or transformation which is intended to be effected by this initiation before its mystery is understood. According to the ordinary Vedantic classification there are four states of conscious existence, viz., *Viswa*, *Thyaja*, *Pragna* and *Thureeya*. In modern language these may be described as the objective, the clairvoyant, the ecstatic, and the ultra-ecstatic states of consciousness. The seats or *upadhis* related to these conditions are the physical body, the astral body, the *Karma Sarira* or the Monad and the Logos. The soul is the Monad. It is as it were the neutral point of consciousness. It is the germ of *pragna*. When completely isolated no consciousness is experienced by it. Its psychic condition is hence compared by Hindu writers to *Sushupti*—a condition of dreamless sleep. But it is under the influence of the physical body and the astral body on the one side, and the sixth and seventh principles on the other. When the attraction of the former prevails the *jiva* becomes *baddha*, and is subject to all the passions of embodied existence. The power of these passions grows weaker and weaker as the neutral point we have indicated is approached. But so long as the neutral barrier is not crossed their attraction is felt. But when once this is effected, the soul is, as it were, placed under the control and attraction of the other pole—the Logos; and the man becomes liberated from the bondage of matter. In short he becomes an adept. The struggle for supremacy between these two forces of attraction takes place on this neutral barrier. But during the struggle the person in whose interest the battle is fought is in a quiescent, unconscious condition, almost helpless to assist his friends or strike hard at his enemies, though the result of the fight is a matter of life and death to him. This is the condition in which *Sensa* finds himself in passing through the last ordeal, and the description of the said condition in the book under examination becomes clear by the light of the foregoing explanations. It can be easily seen that the result of the fight will mainly depend upon the *latent* energy of the soul, its previous training and its past Karma. But our hero passes successfully through the ordeal; his enemies are completely overthrown. But *Sensa* dies in the struggle.

Strangely enough when the enemy is defeated, the *personality* of *Sensa* is destroyed on the field of battle. This is the final sacrifice which he makes and his mother, *prakriti*—the mother of his personality—laments his loss, but rejoices at the prospect of the resurrection of his soul. The resurrection soon takes place; his soul rises from the grave as it were, under the vivifying influence of his spiritual intelligence, to shed its blessings on mankind and work for the spiritual development of his fellow beings. Here ends the so-called tragedy of the soul. What follows is merely intended to bring the story in its quasi-historical aspect to a proper conclusion.

THE SOLAR SPHINX.

SOWING AND REAPING.

(Continued from page 652.)

CHAPTER VII.

The Maniac.

THE following morning I went in to Ralph's room. The most tragic sight in Nature is a noble mind overthrown. Something peculiarly tender and touching mingles with the tragic element in some phases of insanity. There sat Ralph, the manly beauty of his countenance unimpaired, but rather improved by an utter absence of passion, which so peculiarly stamps manhood and separates it from the angelic state of infancy. His large grey eyes, with a shade of pensive melancholy added to them, appeared a trifle larger in comparison to his pale face, rendered thinner by the suffering the inner man had undergone. To the first observation he presented rather the appearance of a penitent whose soul had received the conviction of divine forgiveness than that of a maniac; but when on being spoken to he lifted his head, a vacancy in the eyes instantly betrayed the absence of the controlling guidance of the spirit within.

When I came in I found him dressed with his usual precision of neatness, sitting at the table reading a volume of Epictetus. On my entrance he pushed aside the book and for a moment seemed to recognize me, and then the same indescribable vacancy returned to his eyes. Scarcely I had taken a seat when he grasped my hand, somewhat convulsively:

"No philosopher," Ralph said, regaining composure in a moment, "no philosopher has yet found a remedy for the lost innocence of childhood. In the morning I went into the garden and saw the little rose-bud covered with the dew of the night. I thought how when I was a little child my mother used to kiss me and say, 'Ralph, you are my angel baby, you will be good and make your mother happy.' I used to sit on her knee and say, 'Mother, why are you unhappy?'"

"I am not unhappy, my boy, so long as I have you," my mother would say.

"I was unwilling to disturb the sad, sweet fancies of the unhappy man, but I was afraid that dwelling too long on them might bring on a paroxysm."

"Ralph," I interposed, "have you nothing to say to your friends, have you forgotten me?"

"I forget nothing," he continued, "but wait. I am not yet away from my mother. One day I came up to her crying, and said, 'Mother, cousin Ethel was telling me how she loved her papa and he loved her. I want a papa whom I would love and he would love me.'"

"My darling boy," my mother said, "papa is in heaven. I know he loves you now. But I am your papa and mama both."

"How naughty of papa to go to heaven and leave us here. I do hope you love papa and papa loves you."

"I love him and have loved him," my mother sobbed, "but he cared not for my love. He left me and went to a strange land among

strange people. He would not stay even for the sake of his sweet baby. God bless him and you my angel."

"Papa was bad, I shall not be like him. I don't like him to make you cry."

Tears were running down Ralph's cheek. With all my self-control I confess the beating of my heart nearly choked me. I hated to have to shed tears, but yet some fascination seemed to bind me to the placid face of Ralph. I wished Ralph would stop, but was powerless to make any attempt to stop him. Suddenly there was a knock at the door, breaking the strange thrall in which I was held. Ralph's Indian servant entered and gave me a note from Barlowe, who was waiting to see me in the drawing room. I left Ralph to join Barlowe. That gentleman was pacing up and down the room in a great state of excitement. On seeing me, he advanced, and put both his hands into mine.

"St. Clair, my boy," said he hurriedly, "a great misfortune has lighted upon us. You do not know how violent Ravenshawe was all yesterday when you were away. We were at our wit's end. Now that you are come back, I feel a little relieved. For we saw yesterday you have a great influence over him."

"That may be so," I replied, "for all the time I was with him there was not the least symptom of violence."

"Then, I hope, you will not leave us until Captain Ravenshawe comes down to arrange about his going home," Barlowe said, taking a chair.

"Yes, I think I will stay till then," I said, sitting down, "for, as you know, Ralph is my dearest friend upon earth, and I shall not think of leaving him until I have seen Captain Ravenshawe and made all arrangements about Ralph's going to a safe place at home. I was thinking of asking you to let me stay here until Captain Ravenshawe's arrival."

"My dear fellow," said Barlowe, "it would be a great favour to us if you would stay, and I am sure Miss Stanley will be greatly obliged to you for your kindness."

"But how is Miss Stanley?" I asked. "All I could learn from the ayah was that she had come to for a little while and then again passed into the unconscious condition."

"Yes, she did come to for a time, but her head was so confused that she did not even know Mrs. Barlowe. The doctor was here late in the evening when you were away, and he gave a very hopeful account of her state. But tell me, do you know this Captain Ravenshawe?"

"Not very intimately," I replied. "I have met him several times. Have you heard when he is coming?"

"Yes," said Barlowe. "I sent him a telegram as we settled before your departure yesterday morning, acquainting him with the sad turn affairs had taken with his cousin."

"Poor fellow!" I interposed, "he was very fond of Ralph, and the news must have been a terrible blow to him, especially as he was in high spirits, preparing to come to Ralph's wedding and act as the best man. But what does he wire back?"

"He says," replied Barlowe, "that the arrangements about his taking leave have progressed too far to be disturbed now. But that he would be here by the close of the month."

The servant then announced the doctor, who immediately came in. He had been to see Grace, and with a beaming face, which bespoke his undiminished self-satisfaction, he reported his patient's progress towards recovery.

"Mr. St. Clair," he said turning towards me, "I hear from Mr. Barlowe you are my colleague. You took a medical degree in Edinburgh. Do you know I too am from the same University? It does not matter that you don't practise; in this country we must not stick to forms with pedantic pertinacity. I shall therefore look upon you as being Miss Stanley's doctor. I am only the consulting physician, so long as you are in the house. Now you must enter upon your duties. What do you say Mr. Barlowe, is not that a satisfactory arrangement?" Dr. Christopher concluded with a gracious smile.

"You learned gentlemen," replied Barlowe, "must settle about that; what can I, a poor ignorant layman, have to say about matters of such importance?"

"Now, what is your opinion Dr. St. Clair," Dr. Christopher said, in a voice which left no doubt in my mind that he wanted me to appreciate the honour he was conferring upon me.

"If I am considered worthy of such an honour," I replied, taking the cue from the doctor, "I shall discharge my duties to the best of my abilities."

Dr. Christopher smiled again, immensely pleased with himself. He leant back in his chair and began stroking his beard with a smile of satisfaction playing all over his features.

"Now, Dr. Christopher, what do you think of Mr. Ravenshawe's condition, have you been to see him yet?" broke in Barlowe.

"Mr. Ravenshawe—oh, no—I have not seen him this morning," said the doctor, looking grave and serious. "Besides I don't think there's much that I can do for him. He is a violent maniac and ought to be kept in strict confinement till he can be sent to some safe place at home. That's all the advice I can give. What do you think Mr. St. Clair?"

The doctor was evidently bent upon impressing Barlowe with his own merits by his discovery of merit in me, where no one had discovered it before.

"Well," I replied, thus questioned, "as far as I can see, Ravenshawe is beyond the physician's help. So far as that goes I fully agree with you, Dr. Christopher. Ravenshawe is only amenable to a friend's care and kindness, and while I am here he will be in need of neither."

"You are a good man, St. Clair," said Barlowe with some enthusiasm, "I have always thought so."

"Your conduct merits all commendation," said the sententious doctor.

With this approval from the man of science our consultation came to an end. Before parting, however, Barlowe told me he

would give orders to the household that they were to obey me as if I was the master of the house. I thus found myself involuntarily placed in a very strange position. Circumstances forced me to occupy a place of great responsibility in the family on the plantation. As regards Grace, I did not feel much anxiety after all that had happened between me and the Master. That she would recover I had not the least doubt. I was equally convinced that she would lose her reason. My Karma for some wrong done to her in a past incarnation would, I thought, require me to accept the care of the fair lunatic as long as our joint life would last. But as for Ravenshawe, the deep pathos of his affliction went into my very heart. To me, duty would have been a pleasure, melancholy and tender, if I could link my life to his by the devotion of friendship. But I knew, alas! it could not be. In a few hours, I went back to Ravenshawe. He was not in his room; his servant told me he had gone into the garden, whither I went in search of him. I found him sitting on a garden seat in the little summer-house, reading Epictetus. I went and sat down beside him, but without taking the least notice of me he went on with his reading. After a while he threw down his book and went to a small jessamine bower.

"This little flower," he said, "is my sister; we were born together. She says she was a happy innocent maid. She had told the sun and breeze never to cause her to bloom. No, she would not bloom, but clung closely to her mother's breast. She would not bloom, she would not bloom, she would not bloom, she said. But the breeze came, and came, and came. She forgot herself and bloomed. Her tender scent of love grew into a passion of perfume as the sun smiled upon her with contempt and the breeze kissed her and bore her song of love on his wing. Her passion grew fiercer and fiercer till her own perfume bereft her of sense and left her mad. The breeze no longer bore her love-ditty, but her funeral wail. Poor child! she will not smile again. But others will take her life and live, who would not have lived but for her life. It is all a wheel."

Restraining my tears with difficulty, I put my arm in Ralph's and turned towards the ornamental waters. To me he was docile as a little child, and slowly we walked to the side of the lake.

"Do you know," said Ralph, when we had sat down upon a small bench, "what the little flower told me? She said our passions open our hearts, and that all the perfume vanishes, leaving the heart mad and vainly searching for its lost treasure." She said, "my brother, you come to me too late and find but the withered petals, which crumble at your touch. But it is better you should scatter my petals away. It is not good that I should dwell among opening buds with the poison in my breath."

I was quite mute. It seemed like sacrilege to touch the strings that Nature herself was swaying. In a little while, Ralph fell into a deep silence and sat in statuesque repose, in perfect harmony with the noontide stillness. An autumnal noon on the hills is a thing quite unique. You look in any direction of the

compound, no human figure is seen to disturb the perfection of restfulness. The air itself seems tenantless except when the dragonfly flashes by like a bright spark of colour. The feathered tribe obliterate their existence, except the solitary woodpecker who seems to strike a weird hammer on your heart, which nothing can describe. The note of this bird has a peculiar influence on the mind which has won for it the name of the *delirium tremens* bird. At long intervals you see a distant human figure slowly appear in view and then disappear, intensifying rather than lessening the mystic feeling that seems to pervade everything. Or, you hear the rustling of the leaves which reassures you for a moment as to the reality of the scene, and then leaves but its ghost behind. A little bird will twitter perhaps behind you, and then, when you have turned your head to look, you see nothing but a speck of colour shooting into the clear blue. The effect of the mystic influence began to seize hold of me, and I felt as if I was floating in some unknown element, whose brightness was devoid of heat. A sudden thought brought Ravenshawe back into my mind and stopt my mystic wandering. I looked at the face of my friend. There he sat mute and motionless, with a peculiar far away look in his eyes, which alone was out of keeping with his statuesque appearance. In a few seconds the calm flow of my thoughts was interrupted by the feeling of a hand touching my head. I was startled and turning round, I saw Punditji. He was standing behind me as the genius of the mystic scene, his snow-white dress almost shining in the splendour of the noonday sun, his smile infusing cheerfulness even into the vegetation around. I was beyond the world and myself for a moment. Then, quickly recovering myself, I stood up to salute him.

"St. Clair, my good friend," he said, "you have done well. I give you my blessings. Ralph Ravenshawe is deserving of your friendly devotion. There are elements of good and evil in him of which you have no conception. The volcano has burst and covered the green fields with the fiery lava of destruction. But again the grass will grow in its freshness and the flower will bloom in its beauty, and again the house will be built. But patience and care must not be lacking. What do you intend to do with him?"

"Send him to some place in London, where he will be properly taken care of," I replied.

"That is wise," Punditji said, "but so long as he remains here bring him to this seat every day and leave him alone. Let no one come to this place while he is here. Never fear; he will not fall into the water. But I warn you of one thing. Talk about him as little as you can, and do not think about him when he comes here. All will go well."

Before I could fully realise all I heard, Punditji was gone. Ralph awoke from his strange reverie with a child-like smile on his face. We arose and walked back to the house.

CHAPTER VIII.

Soul-union.

SEVERAL days had come and gone. Grace was convalescent. Every morn as it came and went, left its rosy imprints on Grace's cheeks, and imparted to her the freshness with which a budding lotus blooms after a storm. At last she was able to take morning rides on her grey mare, Sultana. I accompanied her in these excursions to all the romantic spots in a country which was embodied romance itself. We went to see the tiny cascade which, like molten silver, leaped from crag to crag with a music that seemed to cry for want of words. We rested under the biggest *Deodar** tree in the forest, and Grace repeated to me the weird legend connected with it. The tree was the trysting place of the Phyllis and Damon of the village that skirts the eastern boundary of the forest. It was many years ago that after midnight the frightened villagers used to mutter the name of Rama and touch their ears as the soft music of the bamboo flute came floating on the still air. They thought it came from the *apsaras* engaged in their forest frolics. But no, it was Malli playing to Reva, the carpenter's fair daughter, whom the law of the heart united, though the customs of the caste kept them apart. The music in course of time came to be looked upon as a regular feature of the night, summer and winter. Many were the theories started by the wise men and women of the village to account for the strange phenomenon, till it came to be universally regarded as *apsaras*'† music, and the belated villager avoided the spot even at the cost of a longer walk home. For several years this went on, till one night there came a terrific thunderstorm, so peculiar to India. The next morning some woodcutters went into the forest to follow the track the *deo* (God) had left behind. When they came to the weird tree they found Malli and Reva dead in each others' arms, and the bamboo flute lying beside them. The mystery was solved, but another took its place. Although the music disappeared for a time it was heard again when the moon was full. And since that time, whenever the moon is full, the music of the bamboo flute is sure to make its appearance.

Thus in a few days I made the acquaintance of every nook and corner of the country side, and learned every legend with which the village mind is full. For there was not a single romantic story current in the neighbourhood but Grace knew it. Strangely enough, neither in these peregrinations nor at any other time, did she make the slightest allusion to Ravenshawe or to anything connected with him. I religiously adhered to the injunction of the Master and avoided the subject both in speech and act. Grace's conduct confirmed me in my theory—fool that I was!—of her loss of memory through illness.

One day we took a long ride to explore a distant stream which shone like a silver thread on the green breast of the hill. We had miscalculated the distance, and before our goal was reached

* *Pinus devadāru*.

† Indian fairies, forming a class of musicians in Indra's heaven.

the sun grew uncomfortably hot, and we had to dismount, and tying our horses to some trees we sought the shade of a large *Sal** tree. We chatted freely on various subjects, suggested by the forest scenery. Grace tried to weave out a romance about our getting lost in the forest and being obliged to find the cottage of the nearest forest watchman.

"Suppose," she said, "we do not find the watchman at home but only his wife, whose baby is ill and she cannot shew us the way. Then we shall be obliged to roam about in the forest until the watchman comes home at sun-down, and then it would take the whole night to get back to the plantation, for we shall have little or no moon to-night."

"All that and much worse might no doubt happen," I replied, "but I promise you nothing of the kind will, as a matter of fact, come to pass."

"You have a strange prosaic perversity Mr. St. Clair," Grace said, "your philosophy, which I sincerely respect, would not only make one indifferent to the actualities of life, but would even clip the wings of imagination. To pass to another subject, do you think the watchman's wife, whom we passed this morning, is quite happy and contented?"

"In a great measure the answer will depend upon a knowledge of her husband's character. I dare say her cup of happiness is full if he does not beat her under the influence of arrack. For she has a little baby, and he gets enough to satisfy all their desire of comfort."

"Ah, Mr. St. Clair," Grace said, "how you have become orientalized! you never thought whether the woman loves her husband and he her. You are a perfect disciple of Mauu. You do not think love has anything to do with marriage."

"There are marriages and marriages," I replied. "You will see."

"One moment," Grace interrupted, "I see a beautiful bunch of wild magnolias behind that bush. I am going to gather them. I forbid your coming with me. Stay where you are. Half the pleasure will be lost if I do not pick them myself."

Grace ran towards the bush, leaving me alone to make up my mind as to now or never. I thought it my duty to lay my proposal before her then, as I might not have another opportunity. Captain Ravenshawe would arrive in a few days, and then my visit would come to an end. I determined to open my mind to her and then leave the rest to Karma to work out. My resolution was made. I looked towards the bush to see if Grace was coming, and to my utter surprise I saw for a moment the Master's astral body standing beside her. Before I could believe my eyes the form melted away. But I heard his voice saying, "St. Clair wants this experience to exhaust his Karma. Be firm." In a few minutes Grace came back covered with flowers. There were flowers in her hair, flowers in her breast and flowers on the skirts of her dress; and there were two long chaplets of flowers round her neck.

* *Shorea robusta*.

"I declare, Miss Stanley," I said as she came back, "Kalidāsa must have seen you to have described the beautiful daughter of the mountain as *Sancharini Pallavini lateva*, the moving creeper in full bloom."

Paying no attention to my words she came and sat down on a protruding root of the tree.

"Now, Mr. St. Clair," she said, "we were speaking about Manu's ideas of marriage. Please continue what you were saying."

"Yes, that I will. But may I in the meantime ask you a question?" I said, "Did you see anybody when you were picking flowers?"

"No, I saw nobody."

"Well, then, did you see any soul?"

"Mr. St. Clair," Grace replied, "you are a philosopher, and you know very well that the soul can only be perceived by the soul, and that the visions of the soul are sacred."

"Pardon my indiscretion, I did not properly understand the situation. I thought you had no suspicion that the vision was not physical," I hastily replied.

"Don't mention it Mr. St. Clair, but merit pardon by continuing your exposition of Manu. It is always a great delight to hear you discourse on Indian philosophy. Had I not been so frivolous and stupid, I should have offered myself as a pupil to sit at your feet to drink in the words of wisdom," said Grace with such an unaffected sweetness of smile that her remarks were entirely shorn of the character of compliment. She seemed an embodied voice, and the words rushed out of her heart as naturally as water rushes down hill.

"Miss Stanley," I replied, "I am extremely grateful for having been the means of helping the growth of your thoughts."

"But why should you be grateful for that, the gratitude is all on my side," said Grace.

"I do not see that. The happiness arising from our intercourse is shared by us both; so gratitude is also reciprocal."

"You are very often too subtle for my mental growth; but I hope you are not going to deprive me of your exposition of Manu's ideal of marriage," said Grace.

"Before I enter into the subject," I said, "it is to be understood that I do not for a moment believe that in the present day, even among the Brahmins, the ideal of marriage, described by Manu, is frequently—if at all—realised. Like the famous *Udambara* tree it blossoms but once in a century. But that ideal is the purest and the highest that the human mind can reach—of this there is no doubt. We Europeans talk of unions of the soul, but the expression very rarely has any meaning with us, except that it is a vague antithesis to animal or bestial union. Before we can experience the 'union of souls' we must realize to some extent the nature of soul itself. But in real life one constantly hears men and women talking of soul-unions, and yet having no other conception of life except what is associated with the five senses by present sensation, past memories, and future expectations; they would

never miss any ingredient from their cup of happiness so long as it was full of the things that physical life needs. I mean physical life not animal. I include in it the ordinary emotions which have their origin in sense. In the cases I am thinking of, soul-union has just as much meaning as the phrase 'the childless woman's son.' To get even a dim apprehension of what the soul is, we have to imagine ourselves dead, devoid of senses, and then see with what life and love we become filled—that is the life of the soul. We, Europeans, never think of the true union of souls; whenever it comes among us it comes in spite of us. The reason for this is not far to seek. According to the received acceptation of Christianity, marriages are of the earth earthy. There is neither marrying nor giving in marriage in heaven. So you see a human couple, however lofty their love on earth, and however pure their lives, have to lay aside that love and that life in heaven."

"That is hardly fair to Christianity," Grace struck in, "for I think a Christian will hold that it is only the earthly portion of life and love that is left behind when the soul ascends to heaven. The human love becomes in heaven replaced by the love of angels."

"Which is universal," I rejoined. "I think I can make myself better understood by approaching the subject from another standpoint. Suppose there are two men, one a celibate and the other married according to the highest ideal of marriage prevalent in Christian countries. Both of them live highly Christian lives and merit heaven. The married man in such a case does not carry anything to heaven of a special kind from the love he cherished for his wife on earth. Both men in heaven are filled with the love universal, which puts out the special love, which had its birth on earth."

"But the Founder of Christianity," Grace said, "gave expression to true love in his life."

"I do not for a moment deny that," I said, "since he said to his mother 'woman, I know thee not,' and yet loved his disciples with all the tenderness of a mother himself. All mankind formed the object of the divine love in Jesus, and the love of his individual soul was given to all who did the will of his Father. The ideal of marriage in Manu contains the ideal of soul-love. The soul, as manifested in physical life, is a pilgrim following the path of the law. The life of the soul is in the law, and its love is attachment to the law. One embodied soul can love another only to the extent that it finds the law embodied in the other. For this reason Manu looks upon the following of the law as the first requisite in a marriage, and the perpetuation of the race occupies but a very unimportant position in his eyes. The Sanskrit word for wife, *Sahadharmini*, as you know, really means 'a female companion on the path of the law.' Such a marriage or union, it is obvious, does not die with the body, but re-appears whenever the soul re-appears in incarnation and exists in heaven between incarnations. Many instances are to be found in which the Hindu sages entered into the married state without the least desire for offspring. You know the celebrated case of Yāgnavalka, the sage legislator, and his two wives. These soul marriages were most frequently no marriage at all, as we understand it."

"You have given me a new light on the subject," said Grace. "Manu truly understood woman's nature. We want the friendship of men, not what they call their love. But in the present age we cannot buy that friendship at any other cost," and a sigh escaped Grace as she finished.

"The age is not altogether so black, Grace," I said, "suppose you do get a husband to whom Manu would have given his blessings, do you think you would unite your soul to his?"

"The soul must follow its natural affinities," Grace replied, "our determinations cannot alter its course. I cannot say what my decision would be if I ever met with a husband instructor such as Sajnavalkya was to Maitreyi and Gargi."

"Now, Grace, if you will trust me, I will be a husband to you as one soul may be to another, even as my spirit is to my soul. Can you trust me?"

Grace was looking on the ground. She said nothing, but gently raising her head, she took a chaplet of flowers from her neck and put it round mine. I put it back on her, and she hung the other round my neck. Thus our union was made, soul to soul, in the solitude of the forest, according to the ancient Hindu custom. But it had to be made in the eye of the world. This was our engagement, which, for the present, we determined to keep secret.

M. M. C.

(To be continued.)

THE RULES OF PRACTICE FOR THE STUDENT OF RAJ YOG,

OR

SARTHANTHIKAVIDHI SLOKAMS.

(Continued from page 656.)

PART VI.

51. Whatever is heard by the ears should be regarded as *atma*.

52. Whatever is smelt by the nose should be regarded as *atma*.

53. Whatever is tasted by the tongue should be regarded as *atma*.

54. Whatever is cognized by the sense of touch should be regarded as *atma*.

[These rules, from 50—54, inculcate the principle that all that we perceive is *atma*, who is everything and omnipresent. The senses above enumerated point to *atma* alone, everywhere and in everything. Both the perceiver and the perceived are *atma*; without its influence the five senses themselves have no power of perception. In fact, the *atma* as 'I' perceives the *atma* as the universe—a permanent unity in cyclic change and diversity. But the selfish, ignorant, earth-bound man cannot realize this truth. Trying to show to others that he is too strong and wise to be caught in such a thin web as this hazy idea, existing only in name, he deceives himself by sheer spiritual ignorance and through lack of special training. To him, the real is unreal, the permanent is impermanent, unity is diversity, and spirit or God, but the letters

that make up the word. In order to gain the perception that everything is *atma*, and the recognition of the distinction between *atma* and *anatma*, the four practical rules, known as *Sadhanachathustayams*, are prescribed. They are as follows:—

- (1) निशानिखवस्यु विवेकः ॥
- (2) इहामुत्रार्थफलभोगविरागः ॥
- (3) शानादिषट्कसंपत्तिः ॥
- (4) मुमुक्षुत्वं ॥

To quote from Sri Sankaracharya's *Atmanatma Viveka*:—

(1). "What is meant by *Nithyanithyavasthu-viveka*?

To know for certain that *Brahm* is real and permanent, and the world is unreal and impermanent.

(2). *Itamuthrarthha-phala-bhogaviraga* means to have the same strong disgust for worldly things and enjoyments which are not absolute necessities for keeping soul and body together, that one has for filth.

(3). *Samadi-Shatka—Sampaththi* consists of the following six parts:—

(a). *Sama* = Conquering the seat of desire, i. e., *Manas*.

(b). *Dama* = Conquering or foregoing external enjoyments.

(c). *Uparathi* = Lawful renunciation of appropriate duties.

(d). *Thithiksha* = Forbearing or enduring with equanimity, good and bad, pleasure and pain.

(e). *Samadhhana* = Whenever the mind, by former affinities and attractions, falls or runs into the old grooves of passionate desires, enjoyments or excitements, then the *chela* should calmly, serenely and soberly recognize the inutility and harmfulness of such a course and drag back the mind to the right path; and

(f). *Sradha* = extreme love and reverence for the *dicta* of Vedas and Guru; and

(g). *Mumuckshuktha* means an earnest and eager desire for *Moksha* or *Nirvana*.*

Man, in his proximity to spirit in the beginning of *Manvantara* and before his downward course to gross materialism, or matter as matter, began, recognised God or Deity in everything he perceived. He perceived a deity in the wood, the fire, the river, etc. Everything was God to him. To him the omnipresence of God was perfectly clear. As his material descent blinded him, the spirit vanished. The one spiritual hope is a blank to him. Its place is now filled by the "sense of separateness," which is the cause of so much suffering and sorrow* (*Vide* the Article on *Unity* in *Theosophist* July 1886; also "*Light on the Path*."). To avert these baneful consequences the above recognition of the universal spirit is the *sine qua non*. Then the individual, a part, feels himself in the whole, and thereby gains strength and hope and enjoys health and comfort. This recognition, again, is the keystone of the Universal Brotherhood preached, and, to a vast extent, practised by all religionists, and more especially by the Theosophists.]

55. The neophyte should change his external sight to the internal one or *Gnyana drishti* and look upon the world as *Brahm*.

56-57. Where there is no longer the seer, the seen, and the seeing, there he should fix his sight, and not on the tip of the nose.

* For an account of the beneficial tendency of this training, the reader will kindly refer to the article on "*Qualifications for Chelaship*," by Babu M. M. Chatterjee, in the *Theosophist* Vol. V, page 281.

[The unmanifested Unity, when manifested, becomes Trinity. The subsidence of this Trinity necessitates the unmanifested Unity. The Trinity is the representation of the *Triputi*. *Brahm* is above and beyond *Triputi* and is therefore Unity. The neophyte should fix his mental gaze on this Unity—*Brahm*. The inconceivable *Brahm* remains a Unity so long as he is unmanifested; and, when manifested, he is conceived only as a Trinity and never as a Unity—for the very law of conception requires (1) the conceiver, (2) the conceived, and (3) the act of conception. This analysis is true of every perception. Thus every human idea, thought, or conception of God is finite—is only of a man-made God and not of the Supreme Being—indefinable, inconceivable, and inexpressible, as implied by, and embodied in, *Om*. That Being is only felt and realised, but not seen or heard. Thus He is visible to the mental, but invisible to the material, eye. The *chela* should therefore fix his mental or inner sight on the seen-yet-unseen *Paramatma* and not on the tip of the nose or a dark dot on the wall, or the sun or the moon, or the star in the sky, etc., as recommended in Hata Yoga treatises. Sri Sankaracharya's *Aparokshanubhuthi* is the best guide of a Raja Yogi in his study of books on Hata Yoga.]

58. He should dwell either in temples, in places of sacrifice, beneath trees, or in caves, in solitude, and perform actions of a mystical nature.

[Such a dwelling and such a behaviour are necessary in order to avoid the worry and annoyance of the world. *As man proceeds*, so *God recedes*, applies very well to the *Rishis* who hide themselves from our pursuit, and who seek impenetrable hills and dales, and dreary caves and thick jungles, in order to preserve their magnetic aura from pollution by contact with the intoxicating, nay, suffocating, material aura of the earth-bound masses.]

59. As fire without fuel, he should remain tranquil and fear nothing.

60—61. He who masters his passions, who is well trained, who is unaffected by cold and heat, and who is karmaless, should lead any mode of life freed from *Ishanathraya* and *Runathraya*—three kinds of love or desire, and three kinds of debt or duty.

[*Ishanathraya*—the three kinds of love or desire—are (1) *Vittheshana*, i. e., desire for wealth; (2) *Dareshana*, i. e., desire for a wife; and (3) *Puthreshana*, i. e., desire for progeny.

Runathraya—the three kinds of debt or duty—are (1) *Devarunam*, i. e., debt or duty to God; (2) *Pithrurunam*, i. e., debt or duty to parents; and (3) *Manushyarunam*, or *Rishirunam*, i. e., debt or duty to man or *Rishis*, i. e., very good men.

The *Sruti* says that a Brahmin inherits these three kinds of debt by birth; and he liquidates them as follows:—that of the *Rishis*, by observing *Brahmacharya* or celibacy; that of gods, by *Yagna** or sacrifices; and that of father, by begetting progeny. These desires and debts have no longer any hold upon a karmaless *Gyani* who strictly observes the aforesaid rules. Sri Bhagavat Gita inculcates the same truth in several chapters.—*Vide* also *Katopanishat* XI, 14, 15.]

* The *Yagna* which a Raja Yogi has to perform is what is prescribed by *Atma-yagnam* in *Narayana Upanishat*.

62-63. He should purify his body (internal) by practising *Yama*, *Niyama*, and *Asana*, and then perform *Pranayama*.

64—65. Giving up all thoughts, all concerns, and all anxieties, with a pacific heart, resolute mind, and with the presence of *Buddhi*, he should well practise *Pranayama*.

66. In restraining the breath, &c., he should also restrain the mind. The wise should not let their mind wander.

[From Rule 62, though the Rules are like those of Hata Yoga, yet they are amenable to interpretation as belonging to Raja Yoga. I here give the two interpretations side by side:—

HATA YOGA.

RAJA YOG.

YAMA.

Being extremely innocent and curbing the external passions and organs. (*Vide* Hata Yoga treatises, and other Vedantic works, such as *Vedantavarthikam*, Sri Sitharaman Janeyam, &c.)

“To recognise everything as *Brahm*, and then to control and conquer the host of passions, is *Yama*.” (*Vide* ‘*Aparokshanubhuthi*’ of Sri Sankaracharya, verse 104.)

NIYAMA.

“Renouncing all family delights, seeking a lonely and unmolested place either in a monastery or a cave, not entering into any other kind of talk, giving up shaving and the oil-bath, and delighting in the practice of *Yog*.”—(*Ibid*.)

To overcome the differences and distinctions in names and forms of beings of the same category as ours—viz., Brahmins, Kshathriyas, Vaisyas, Sudras, men, women, &c., and of beings of a different category, from ours—viz., *Deva*, *Rakshasa*, *Gandharva*, *Pisacka*, *Passu* (animal), *Pakshi* (bird), *Krimi* (worm), *Kita* (insect), etc.; and to have a firm and unswerving faith in eternal and unbroken bliss;—to do this is called *Niyama* by the wise.” (*Ibid*, verse 105.)

ASANA.

“Taking one's seat on a cloth, or deer-skin, or a mat woven with *kusa* grass; practising the sixty-four kinds of postures; and sitting in the special and important posture of *Siddhasana*.”—(*Ibid*.)

“To remain always in the enjoyment of the bliss resulting from the knowledge of *Brahm*, is *Asana*; and all other bodily postures are the parents of sorrow. The means adopted by *Siddhas* or *Gnyanis* for ascertaining the truth that everything is *Brahm*, who supports and maintains everything, and who is one and has nothing second to, and separate from, him;—this means of the *Siddhas* is the *Siddhasana*” (*Ibid*, verses 112, 113.)

PRANAYAMA.

"Inhaling breath through the left nostril called *chundranadi*, and preserving or storing it up twice the length of time occupied in inhaling, and then exhaling it through the right nostril called *suryanadi*; and again beginning the process with the right nostril and ending it with the left, carefully observing the time of retaining the breath; and all the while thinking of *Pranavam Om*. Alternately repeating this process is *Pranayama*." (*Ibid.*)

"To conceive everything as *Brahm* despite diverse conceptions, and to curb and control all mundane actions, is said to be *Pranayama*."

"*Rechaka* or exhalation is to give up the idea of world as world, or to resist earthly temptations."

"*Puraka* or inhalation is to believe that one has become *Brahm*. *Kumbhaka* or retaining breath is constantly acting on the full belief that one has become *Brahm*." (*Ibid.*, verses 118—120.)

B. P. NARASIMMAH.

THE VEDAS.

WE *Aryas* rightly glory in the possession of such a priceless treasure as the sacred Vedas. No other nation, ancient or modern, can claim such a complete storehouse of knowledge.

The Vedas are quite different from all the existing religious books of the world. They contain the most perfect religion—religion intimately connected and combined with science. All the doctrines, texts and tenets that are inculcated therein, are based on purely scientific principles.

The Vedas are four in number,—*Rig*, *Yajur*, *Sama*, and *Atharva*. Of these the first three are very sacred and of the greatest importance. They enforce the doctrines of *Karmakanda* and *Gyanakanda*, or, in other words, *Karma Yoga* and *Gyan Yoga*. The former is chiefly conducive to material progress and development, and the latter to purely spiritual. The object of the one is simply to secure terrestrial peace and happiness, and of the other to effect liberation from the material ties and trammels of this visible world, and to secure permanent rest, happiness, and *Moksha*.

The sacred and mystic word (*Om*) is the quintessence of the foregoing three Vedas. The *Akar* is the essence or spirit of the *Rig Veda*, *Ukar* of the second, and *Makar* of the third (*Manu*, Book II, Sloka 76, and Book XI, 266). This is also proved by the sacred *Gayatri*, which is as follows:

Om, Bhur, Bhuba, Sama, Tatsabitur bareyum, Bhargo, Debeswa, Dhima, Dheoyana, Prochodyat.

This also contains essence of the above mentioned three Vedas. Leaving aside the first mystic word, and the three following ones, which are three *Bhyaritees* derived from the first; the above three lines are the *Bijamantra* or the spirit of the three Vedas. [*Manu*, Book II, Sloka 77]. This *Gayatri* consists of twenty-four syllables altogether. The first metre is the essence, taken out by *Brahma* the creator, from *Rig Veda*, and similarly the second and third metres from the other two Vedas, but they all

contain eight syllables each. This *Gayatri* is the most sacred property of the Brahmins, and every Brahmin ought to know its meaning and repeat it daily, for it is the principal part of his prayers. [*Manu*, Book II, 78—85.]

Our Vedas have two distinct branches or divisions as I have already stated (*Bhagavat Gita*, Chapter III, 3). The one is *Karma Yoga*, which means the peaceful performance of the *Nitya Naimirtic Karya*, and perseverance with unswerving faith in the laws of *Karma*. This branch serves one purpose and one end. It teaches and trains the mind of every individual in his respective sphere and rank. By proper performance of his duties man can, in each incarnation, slowly but surely shorten his distance from the final goal. This branch has many divisions and sub-divisions. All the precepts of the *Karmakanda* are based on purely scientific principles—mesmerism and spiritualism are to be found at the base of the minutest action prescribed by it. We are ridiculed as a nation, because we worship idols and bathe in the river Ganges, considering it very sacred; we paint our foreheads; we worship and adore the *Ashatha* (*Ficus religiosa*) and *Tulse* (*Ocimum sanctum*) plants with due respect and reverence; we stand and dance, gazing at the sun; we value our *Yugya Pabita* (holy thread) above all earthly things; we wear long hair, we burn, instead of burying, our dead bodies; we abhor and avoid taking animal food, considering the lives of animals as sacred and valuable as our own; we annually perform the *Sradha* ceremonies of our parents, &c., and we perform the *Tarpan* ceremonies daily. But all these rites and ceremonies of the *Aryas* have a deep scientific foundation. Mesmerism and spiritualism were understood and carefully developed by the *Aryas* of old, and all our religious services and ceremonies, such as worshippings and prayers, *Upanaans* (investiture of the holy thread), marriages, *Sradha* and *Tarpan*s, are, in fact, meaningless, except as explained by mesmerism and spiritualism. The Western mesmerizers and spiritualists do not understand and cannot even imagine the ruinous effects of both indiscriminate mesmerizing, and invoking disembodied spirits. The *Aryas* always condemned and abhorred such practices. Spiritualists and mediums are like ignorant children, playing on the brink of a precipice.

Kunneydan, the marriage ceremony of the *Aryas*, is simply a mesmeric process. The *Sradha* and *Tarpan* ceremonies relate to spiritualism. *Upanaan* (the investiture of the holy thread) relates to both; the first portion of the ceremonies relating to spiritualism and the rest to mesmerism.

The mesmeric power is called in Sanskrit *Teja*. It exists, more or less, in every individual, and it is within the power of every man or woman, to accumulate and develop it. Bad men may use it to serve bad purposes and ends, as is done by black magicians. Good men, on the other hand, accumulate it with great care, and try to make the best use of it in the right direction. The *Aryas* of old were thoroughly acquainted with the real value and use of this power and the best means of acquiring it. Our *Munis* and *Rishis*, adepts and *Yogis*, performed many wonders simply by the

help of this power alone, the existence of which we their descendants now doubt and disbelieve.

The *Atharva Veda* contains, properly speaking, the science of the black magicians. It also contains many valuable things as well. This *Veda* alone inculcates the principles of *Marun*, *Bashikarum*, and *Uchatan*, (killing, controlling, and producing discord) and many such [Manu, Book XI, Slokas, 33 & 34, & Book VII, Sloka 78]. This *Veda* shows and teaches its votaries, (for instance in the *Agirashree Sutra*) the ways and means of acquiring and developing the power of doing many nefarious and detestable things. It leads its followers to the left hand path.*

P. N. CHUCKRAVARTI.

THE CREST JEWEL OF WISDOM.

(Being a translation of Sankaracharya's *Viveka Chudamani*, continued from page 665.)

191. THIS *vignana-maya*, reflecting the light of the logos, is manifested in the vital breaths (subtle currents of the *sukshma sarira*) and in the heart.† This *atma* being encased in this *upadhi*, appears to be the actor and enjoyer.

192. The *atma*, being limited by mind, appears different (from other objects) through the illusive nature (of mind), just as the water-jar and the rest (appear different) from the earth.

193. *Parátmá* by reason of connection with an objective basis, appears to partake of the attributes (of this *upadhi*) just as the formless fire seems to partake of the form of the iron (in which it inheres). The *atma* is, by its very nature, essentially unchangeable. The pupil said :

194. Whether through ignorance or any other cause, the *atma* invariably appears as *jiva* (higher portion of fifth principle) ; this *upadhi*, having no beginning, its end cannot be imagined.

195. Hence the connection of the *atma* with *jiva* does not seem to be terminable, and its conditioned life appears to be eternal, then tell me, O blessed Master, how there can be liberation ? The blessed teacher said :—

196. O wise man : you have asked rightly. Now, listen carefully. The illusive fancies arising from error are not conclusive.

197. Without error truly the *atma*, the independent and non-acting, cannot be connected with objects, just as blue colour is attributed to the sky (on account of our limited vision.)

198. The seer of the self (higher self), being without action, without attributes, all-pervading, is knowledge and bliss. Through the error (caused by) mind it appears conditioned (connected with *jiva*) but this is not so. When this error is dispelled, it no longer exists, hence it is unreal by nature.

199. As long as there is this error, so long this (connection with *jiva*) created by false knowledge, exists ; just as the illusion, pro-

* We think the writer has failed to grasp the true meaning of this *Veda*.—Ed.

† The seat of abstract thought.

duced by error, that the rope is the snake, lasts only during the period of error—on the destruction of error no snake remains—it is even so.

200, 201. Ignorance has no beginning, and this also applies to its effects ; but upon the production of knowledge, ignorance, although without beginning, is entirely destroyed as is everything of dream life upon awakening. Even though without beginning this is not eternal, being clearly analogous to *prábháva*.*

202, 203. The connection of the *atma* with *jiva*, created through its basis, mind, though having no beginning, is thus seen to have an end. Hence this connection does not exist, and the *atma* is entirely different from the *jiva* in nature and attributes. The connection between *atma* and *buddhi* (mind) is established through false knowledge.

204. This connection can only be terminated by true knowledge—it cannot be otherwise. The knowledge that *Brahm* (the supreme spirit) and *atma* are one and the same is true knowledge and according to the Vedas.

205. This knowledge can only be acquired by the perfect discrimination of ego and non-ego ; therefore discrimination is to be practised in relation to individual and universal spirit.

206, 207. As the most muddy water appears pure water on the removal of the mud, even so the *atma* shines clearly when it is removed from unreality. Therefore the *atma* should be separated from all that pertains to the false self.

208. Hence the supreme spirit is not that which is called the *vignanamaya*. By reason of its changeable, detached character and limited consciousness, as well as on account of its objectivity and liability to error, it (the *Vignanamaya sheath*) cannot be regarded as eternal.

209. *Anandamaya sheath* is the reflection of the absolute bliss, yet not free from ignorance. Its attributes are pleasure and the like, through it the higher affections are realised (e. g. in *swarga*.) This *sheath*, whose existence depends upon virtuous action, becomes manifest as *Anandamaya* without effort (that is, as the necessary result of a good life) in a virtuous man enjoying the fruits of his own merit.

210. The principal manifestation of the *Anandamaya sheath* is in dreamless slumber. In the waking and dreaming states it becomes partially manifested at the sight of pleasant objects.

211. Nor is this *Anandamaya* the supreme spirit, because it is subject to conditions. It is a modification of *Prakriti*, an effect, and the sum of all the consequences of good acts.

212. According to the Vedas the *atma* is what remains after the subtraction of the five sheaths. It is the witness, it is absolute knowledge.

213. This *atma* is self-illuminated and different from the five sheaths ; it is the witness of the three states (waking, dreaming and dreamless sleep) ; it is stainless, and unchanging, it is eternal

* Antecedent non-existence. Cf. Nyaya philosophy for explanation of this term ; e. g., the state of a pot before manufacture is one of antecedent non-existence.

bliss and thus it must be realised by the learned Brahman. The pupil said :—

214. When the five sheaths are subtracted on account of their unreality, I do not see, O Master, that anything remains but universal negation. What, then, remains to be known by the learned Brahman, as ego and non-ego? The Master said :—

215. O wise man, thou hast spoken well, thou art skilful in discrimination, *atma* is that which is void of all changeful things, such as egotism, etc.

216. That by which everything is known, that which is not known by anything—through the subtle intellect, realize that knower to be the *atma*.

217. Whoever knows anything is the witness thereof. With regard to an object not perceived by any one, the characteristic of being—the witness—can be rightly postulated of none.

218. The *âtma* is itself the witnessing essence, for by itself it is perceived. Therefore this *atma* is itself the witness and not another.

219. The manifestation of this *atma* is identical in the states of waking, dreaming and dreamless slumber; it is the one inward manifestation of self-consciousness in all egos; and is the witness of all forms and changes, such as egotism, intellect, etc., and manifests itself as absolute consciousness and bliss. This realize as *atma* in your own heart.

220. The fool, having seen the image of the sun in the water of the jar, thinks it is the sun. So an ignorant man seeing the reflection of the logos in any of the *upadhis* (vehicles), takes it to be the real self.

221. As the wise man looks at the sun itself and not the jar, the water, or the reflection; so also the wise man looks towards the self-illuminated *atma* through which the three (*upadhis*) are manifested.

222, 223. Thus it is that the individual, abandoning the body, the intellect and the reflection of consciousness, becomes sinless, passionless and deathless by knowing the self-illuminated *atma*, which is the seer, which is itself the eternal knowledge, different from reality as well as unreality, eternal, all pervading, supremely subtle, devoid of within and without, the only one, in the centre of wisdom.

224. The wise man who becomes *Brahm* by knowing it, is free from grief and filled with bliss. He fears nothing from anywhere. Without knowledge of the true self there is no other path open to those desirous of liberation for removing the bondage of conditioned life.

225. The realization of the oneness of *Brahm* is the cause of liberation from conditioned existence; through which the only *Brahm*, which is bliss, is obtained by the wise.

226. The wise man, becoming *Brahm*, does not return to conditioned existence; hence the unity of the self with *Brahm* must be thoroughly realized.

227. *Brahm* which is truth, knowledge and eternity, the supreme, pure, self-existing, uniform, unmixed bliss, always pre-eminent,

228. By the absence of all existence besides itself this *Brahm* is truth, is supreme, the only one; when the supreme truth is fully realized nothing remains but this.

229. By reason of ignorance this universe appears multiform, but in reality all this is *Brahm*, (which remains) when all defective mental states have been rejected.

230. The water-pot which is the effect* of clay is yet not different from the clay, its essential nature always remaining clay. The form of the water-pot has no independent existence but is only a name generated by illusion.†

231. By no one can the water-pot be seen as itself and distinct from the clay. Therefore the water-pot is imagined from delusion; the clay alone is essentially real.

232. All products of *Brahm*, which is reality, are themselves also real; and there is nothing different from it. Whoever says that there is (anything different,) is not free from illusion but is like a man talking in his sleep.

233. *Brahm* is this universe—such is the saying of the excellent *sruti* of the Atharva Veda. Therefore all this universe is but *Brahm*, what is predicated of it as separate from *Brahm* has no existence.

234. If this universe is a reality, then the *atma* is finite, the Vedas have no authority and *Ishwara* (the logos) has no existence. These three things cannot be accepted by great souls.

235. The Lord, the knower of all objects in their reality, has declared, “I am not distinct from them nor are they distinct from me.”

236. If this universe is a reality, it should be perceived in dreamless slumber. Since, however, nothing is perceived (in that condition) it is as unreal as dreams.

237. Therefore there is no real existence of the universe, distinct from the supreme *atma*; its distinct perception is as unreal as that of the serpent in the rope. What reality can there be in that which is merely manifest through ignorance?

238. Whatever is perceived through error by an ignorant person is nothing but *Brahm*—the silver is truly but the mother-o-pearl.‡ In this way *Brahm* is ever and again invested with forms, but they are nothing but mere names ascribed to *Brahm*.

239. Therefore the supreme *Brahm* is the one reality, without a second, it is pure wisdom, the stainless one, absolute peace without beginning and without end, void of action and the essence of ceaseless bliss.

240. When all the differences created by *maya* (illusion) have been rejected, (there remains) a self-illuminated something which is eternal, fixed, without stain, immeasurable, without form, unmanifested, without name, indestructible.

241. The wise know that as the supreme truth which is absolute consciousness, in which are united the knower, the known and the knowledge, infinite and unchangeable.

* Effect = product.

† An empty abstraction with no substance to correspond to it.

‡ In reference to the well-known analogy of the erroneous perception of the mother-o-pearl as silver.

242. *Brahm* is the infinite, eternal, all-pervading light, it can be neither taken hold of nor abandoned, inconceivable by the mind and inexpressible by speech, immeasurable, without beginning, without end.

243. *Brahm* and *atma* which are respectively designated by the terms 'that' and 'thou,' are fully proved to be identical when investigated by the light of Vedic teaching.

244. The identity of the two thus indicated and predicated, cannot be proved on account of mutually exclusive attributes (that is, when the *atma* is connected with *upadhi*), any more than that of the fire-fly and the sun, of the king and the slave, of the well and the ocean, of the atom and the mountain (*Meru*).

245. The distinction is created by conditions (*upadhis*); in reality, there is no conditioning basis for the *atma*. Listen, the *Maya** of the logos (*Iswara*) is the first cause of *Mahat* (sixth principle) and the five sheaths are the effect of *jiva* (higher portion of fifth principle).

246. When these two *upadhis*—those of the *atma* and the *jiva*—are completely rejected, there is neither *atma* nor *jiva*. The king has his kingdom, the warrior his arms; on the removal of these there is neither king nor warrior.

247. Hence the *sruti* (Veda) says that the duality created (by illusion) in *Brahm* is eliminated through knowledge, then *atma* and *jiva* disappear.

248. Through logical inferences having rejected as unreal every conception of what is visible, created by mind like the notion of the serpent (imagined) in the rope, or like (things seen in) dream; the identity of *atma* with *Brahm* is realized.

249. Therefore, having ascertained these attributes, their identity is established just as that of a figure of speech which loses its original meaning and takes an additional sense. But in order to realize this identity, neither the literal nor the figurative signification is to be lost sight of, both must be united in order to realize the identity of the logos and *parabrahm*. (Harmony must be sought in the analogy of contraries).

250. 'That Devadatta is myself',—here the identity is indicated by the rejection of the contrary attributes of the terms. Similarly in the saying, 'that thou art,' rejecting the contrary attributes in both terms, identity is established.

251. The wise know the perfect identity of the *atma* with *parabrahm* by attaining the standpoint of the logos. In hundreds of great aphorisms is declared the identity of *Brahm* and the *atma*.

252, 253. Renounce the false conception you have formed and understand through thy purified intellect that thou (*atma*) art that subtle, self-existent, *Brahm* which is perfect knowledge.

254. Just as the pot made from clay is to be considered clay, so what is evolved out of *atma* is always *atma*, and every thing is *atma*, and there is nothing existing apart from it; therefore thou art 'that'—absolute peace, without stain, great,—*Brahm* without a second.

* *Maya* here = the life current issuing from the logos and creating illusion.

255. Just as in dreams the place, time, objects and intellection are all unreal, so also this world, created by ignorance, is unreal, and so are also this body, senses, vital airs, egoism, etc. Therefore understand thou art 'that'—absolute peace, without stain, great,—*Brahm* without a second.

256. Realize that thou art 'that'—*Brahm* which is far beyond caste, worldly wisdom, family and clan, devoid of name, form, qualities and defects, beyond time, space and objects of consciousness.*

257. Realize that thou art 'that'—*Brahm* which is supreme, beyond the range of all speech, but which may be known through the eye of pure wisdom. It is pure, absolute consciousness, the eternal substance.

258. Realize that thou art 'that'—*Brahm* which is untouched by the six human infirmities†; it is realized in the heart of Yogis,‡ it cannot be perceived by the senses, it is imperceptible by intellect or mind.

259. Realize that thou art 'that'—*Brahm* on which rests the world, created through ignorance, it (*Brahm*) is self-sustained, it is different from (relative) truth, and from untruth, indivisible, beyond mental representation.

260. Realize that thou art 'that'—*Brahm* which is devoid of birth, growth, change, loss of substance, disease and death, indestructible, the cause of the evolution of the universe, its preservation and destruction.

261. Realize that thou art 'that'—*Brahm* which is the cessation of all differentiation, which never changes its nature and is as unmoved as a waveless ocean, eternally unconditioned and undivided.

262. Realize that thou art 'that'—*Brahm* which is the one only reality, the cause of multiplicity, the cause that eliminates all other causes, different from the law of cause and effect.

263. Realize that thou art 'that'—*Brahm* which is without modification, very great, indestructible, the supreme, different from all destructible elements and the indestructible logos, eternal, indestructible bliss, and free from stain.

* The *Turiya*, consciousness, or *atma* being no object of any subject can only be indicated by paradoxes. The highest consciousness that is in nature (the *atma* being absolute) is *Iswara* or the seventh principle of the macrocosm. When the individual realizes his identity with *Iswara* the *atma* is self-manifest. There was no time when the *atma* was not, there will be no time when it will not be. It neither grows, nor fades away. When a man becomes emancipated, still for that man it is, and nothing else is. Thus the *Turiya*, having no connection with action, cannot be attained by any action. It is not perceptible by *buddhi*, yet when *Turiya* is attained as it can only be attained—through initiations, incomprehensible to us—all faculties receive a modification. St. Paul hesitates to give it a name—"whether in the body or out of the body I cannot tell." (Cor.)

Iswara, I have said, is the highest consciousness in nature. He is God, unchanging in the profoundest depths of *pralaya* and in the intensest activity of the *manvantara*. Beyond is "*atma*," round whose pavilion is the darkness of eternal *Maya*. The only intellectual representation possible of it is the sentence "that thou art." This and the nine stanzas following deal with the identity of *Parabrahm* and *Pratyatma*.

† Hunger, thirst, greed, delusion, decay and death.

‡ i. e., in *Samadhi*.

264. Realize that thou art 'that'—*Brahm*, that reality which manifests as many through the illusions of name, form, qualities, change, but is yet ever unchanged like gold (in the various forms of golden ornaments.)

265. Realize that thou art 'that'—*Brahm* which alone shines, which is beyond the logos, all-pervading, uniform, truth, consciousness, bliss, having no end, indestructible.

266. By known logical inferences and by intuition realize thyself as *atma*, just as the meaning of a word is understood; the certainty of this truth will be established without doubt just as (the certainty of) the water in the palm of the hand.

267. Having realized the supremely pure truth, and being supported by it, remaining ever constant in the *atma* as a king in battle depends on his army, merge this objective universe in *Brahm*.

268. *Brahm*, the truth, the supreme, the only one, and different from both (relative) truth and untruth, is in the centre* of wisdom; whoever dwells in that centre has no rebirth.

269. Even if the substance (or truth) is intellectually grasped, the desire which has no beginning (expressed in the words) "I am the actor and also the enjoyer" is strong and firm, and is the cause of conditioned existence. That desire may be got rid of with great effort by realizing that *atma* is *Brahm*. The sages on earth call the getting rid of that desire (literally thinning away, desire being compared to a rope) emancipation.

270. The erroneous conception that attributes one thing to another, such as that *atma* is the egoism, body, senses, etc., must be rejected by the wise through devotion to *atma*.†

271. Knowing that *atma* as the witness of mind and its operation, and having realized through pure conduct, that *atma* is the self; abandon the perception of non-spirit as spirit.

272. Having given up following the way of the world, the body, or the scriptures, remove the erroneous conception that *atma* is non-*atma*.

273. Owing to a person's desire for the things of the world, the scriptures and the body, true knowledge cannot be produced.

274. This cruel trinity of desire is called by those who know the iron chain that binds the feet of one aspiring for liberation from the prison-house of conditioned existence; he who is free from this attains liberation.

275. As by mixture with water and by friction, sandal-wood emits an excellent odour, removing all bad smells; so divine aspiration becomes manifest when external desire is washed away.

276. Aspiration towards the supreme *atma* is covered by the dust of fatal desires lurking within, but becomes pure and emits a fine odour by the friction of wisdom just as the sandal-wood (emits odour).

277. The aspiration towards *atma* is stifled by the net of unspiritual desires, for by constant devotion to *atma* they are destroyed, and divine aspiration becomes manifest.

* Literally the cavity between the eye-brows.

† Cp. Light on the Path.

278. In proportion as the mind becomes firm by devotion to *atma*, it renounces all desires for external things; when all desires are completely exhausted, the realization of *atma* is unobstructed.

279. By constant rest in the *atma* the (individualized) mind of the Yogis disappears and desires are exhausted; therefore remove the erroneous conception that not-spirit is spirit.

280. The quality of *tāmas* is eliminated by the other two qualities,—*rajas* and *satwa*,—*rajas* by *satwa* and *satwa* by purified *satwa*; therefore, having recourse to *satwa*, remove the erroneous conception that not-spirit is spirit.

281. Having ascertained that the body cherishes past *karma*, become firm and calm and with great efforts remove the erroneous conception that not-spirit is spirit.

282. By realizing "I am not *jīva* but *Parabrahm*," remove the erroneous conception that not-spirit is spirit, which is produced by the force of desire.

283. Having understood from the scripture, from logical reasoning and from experience, the all-pervading nature of your *atma*; remove the erroneous conception that not-spirit is spirit, which might arise through the reflection of that something somewhere.

284. For the *muni* (ascetic) there is no activity concerning giving or taking, therefore by devotion to the one, diligently remove the erroneous conception that not-spirit is spirit.

285. In order to strengthen the conviction of self-identity with *Brahm*, remove the erroneous conception that not-spirit is spirit through the knowledge of the identity of self and *Brahm* which arises from such sentences as 'thou art that.'

286. So long as the notion 'I am this body' is not completely abandoned, control yourself with great concentration, and with great effort remove the erroneous conception that not-spirit is spirit.

287. O wise man! So long as the notion remains that there is *jīva* and the world, even but as a dream; without interruption remove the conception that not-spirit is spirit.

288. Without allowing any interval of forgetfulness through sleep, news of worldly affairs, or the objects of sense, meditate on the self in the self.

289. Having quitted this body which is composed of flesh and impurities and produced from the impurities of father and mother, as (one quits) an outcaste; become *Brahm* and attain the end.

290. Having merged the *atma* in *Paramatma* even as the space occupied by the water-jar is merged in free space; remain for ever silent, in that state.

291. Having become the self-illuminated, basal *Brahm* through the logos, the macrocosm is to be abandoned as well as the microcosm, like a pot containing foul matter.

292. Having transferred the concept of "I," as inhering in the *atma* which is consciousness, truth and bliss, and having abandoned all attributes, become for ever ONE.

293. Realizing as the "I" that *Brahm* in which this universe is reflected as a city in the mirror, thou shalt attain the final object.

294. Having attained that primeval consciousness, absolute bliss, of which the nature is truth, which is without form and action, abandon this illusive body that has been assumed by the *atma* just as an actor (abandons) the dress (put on).

295. The objective universe is false from (the standpoint of) the logos, and this (objective universe) is not "I" (logos) because only transitory. How then can the concept "I know all" be established with regard to transitory objects (such as) egoism and the rest?

296. The substance 'I' is the witness of the egoism and the rest as its being is always perceived—even in dreamless sleep; and the scripture itself calls (it) unborn and eternal; therefore the *atma* is different from (relative) truth and untruth.

297. The eternal unchangeable *atma* alone can be the knower of all differentiations of those which are differentiated. The character of these two (differentiable and differentiation) is unreal because repeatedly and clearly perceived in the desires of (physical) mind, in dream and in dreamless sleep.

298. Therefore abandon the notion of "I" in connection with a mass of flesh as also this notion itself which is a product of *Buddhi*. But having known the *atma* which is affected by neither past, present nor future, attain peace.

299. Abandon the notion of "I" in family, clan, name, form and state of life, which all depend on this physical body and also having abandoned the properties of the *linga sarira* such as the feeling of being the actor and the rest—become the essential form which is absolute bliss.

Reviews.

THE ASTROLOGER'S GUIDE.*

THIS latest contribution to the literature of astrology is also one more volume added to the increasing number of literary productions by members of the Theosophical Society. It is a reprint of a unique copy of one of the most important of the publications of William Lilly, the famous English astrologer of the seventeenth century.

All those persons who have studied astrology are aware that one of the difficulties with which they have to contend is the liability to overlook some of the more obscure combinations, although these may materially affect the whole reading of the horoscope.

The work before us is not a manual of astrology like that of Zadkiel for instance, containing directions how to erect a figure and place the different planets within it and so on, but it is a collection of important considerations that ought to be taken into account before delivering any judgment. It is thus not an elementary book, but intended for those who have made some advance in astrological studies.

* The Astrologer's Guide, being the one hundred and forty-six considerations of the famous astrologer Guido Bonatus, translated from the Latin by Henry Coley, together with the choicest aphorisms of the seven segments of Jerom Cardan of Milan, edited by William Lilly (1675). Now first republished from a unique copy of the original edition, with notes and a preface by Wm. C. Eldon Serjeant, Fellow of the Theosophical Society. London: George Redway. 1886.

In a preface to this work by Henry Coley, the following anecdote is given of Bonatus. It is said that Guido, Earl of Mount-Serrant, being besieged in that city, our author Bonatus sent him word, that if on such a day and hour he would make a sally on the enemies' camp, he should give them an absolute defeat, and force them to raise their siege and quit the place, but should himself receive a dangerous but not mortal wound in the thigh. The Earl took his counsel, made his sally on the day appointed, providing himself of all things necessary in case of a wound, and according to the prediction, though vastly inferior in numbers, obtained a most signal and entire victory, but following the pursuit was wounded in the place foretold, of which in a short time he recovered.

The author of the second part of the book, Jerome Cardan, lived in the sixteenth century and enjoyed a wide reputation as a man of great though eccentric genius.

The first two considerations of Bonatus are upon the important question of whether the enquirer is really in earnest, or whether he is merely playing a trick upon the astrologer. Bonatus, in another part of the work, gives a combination that, he says, generally signifies bad faith on the part of the querent, and he tells us that when this was the case he used to say "Pray, friend, do not trouble me unless you ask seriously, for I suspect that you would put a trick upon me, by not proposing this question as you ought; however if you will give me trouble for your pleasure, be pleased to give me likewise satisfaction for my pains"; and he adds, "immediately, if there were any deceit intended, away they went." Perhaps a due attention to this seventh consideration of Bonatus on the different ways in which an astrologer is liable to make mistakes, might have prevented a recent appearance of an astrologer in a London Police Court.

Mr. Serjeant deserves the thanks of all who are interested in astrology for rescuing this important work from oblivion. Astrology has many votaries in the West, and we may mention that two of them erected figures for the success of the Irish bill recently thrown out in the English Parliament, and it was found that the adverse influences exactly coincided with the very time at which Mr. Gladstone's speech was being delivered, and also with the time at which the division actually took place. The growing interest in mystical science will lead to a revival of astrological study, and advanced students will find this book an indispensable addition to their libraries.

The book is well got up and printed. On the cover there is the Kabbalistic figure of the moon surmounted by that of the intelligence of Jupiter, and according to Cardan it would seem that this signifies true news.

Literary Notes.

Two little brochures have come to us from American Theosophists—*The Secret Doctrine of the Ancient Mysteries*, by Dr. J. D. Buck, F. T. S., of Cincinnati, and *The Riddle of Riddles, or the Secret of the Rings*, by an anonymous contributor to Mr. Cable's journal, *The Occult Word*. Apart from their literary and ethical merits, which are high, they are beautiful specimens of the typographic art, in which the American printers display remarkable taste and skill. We have rarely seen anything prettier than the type, borders and paper of their pale blue wrappers.

DR. ANNA KINGSFORD has three works in the press, all of which will very shortly be ready. One, entitled "Health, Beauty, and the Toilet: Letters to Ladies by a Lady Doctor," will be issued by Messrs. Frederick Warne and Co. (London and New York). Another book of an occult nature, "Astrology Theologized," with an Essay on "Bible Hermeneutics," is in the hands of Mr. George Redway. The third is a review and criticism of M. Louis Pasteur's *Prophylactic Theories and Practices*.

A NEW novel by Mr. A. P. Sinnett (author of *Karma* and *Esoteric Buddhism*), has been published by Mr. Redway, of York Street, Covent Garden. It is called *United*, and is in two volumes. It is a story in which mesmerism and psychic attributes play a large part, though the scene is laid in English society of the present day.

THE London Literary Club called "The Sette of Odd Volumes," has just issued as the twenty-third of its publications, for private circulation, a list of the principal learned societies of Great Britain, compiled, together with a catalogue of their publications, by Mr. Bernard Quaritch, to whom we believe the Club owes its inception. Mr. Quaritch is well known all over the world as the largest dealer in old books, and his sale catalogues are as the gates of elysium to the bibliophile. Moreover he has compiled a great list of modern books that has saved many a weary search to the readers at the British Museum who are uncertain about recent publications. The present work, a tiny volume, exquisitely printed in antique type on rough-edged, rough-faced tinted paper, and bound in gilt lettered vellum, does not profess to be complete—it only gives the chief societies—but Mr. Quaritch promises a more complete list at no distant date and, when he publishes it, we hope he will give a complete list of such publications as those of the Camden Society for instance, and in fact make his new volume a complete bibliography of books printed by learned societies. In the present volume, the lists of Oriental works will be those most interesting to our readers, especially the publications of the Oriental Translation Fund, the existence of which has now, we regret to say, come to an end.

Among these we can only mention here the *Raghuvansa* (Sanskrit and Latin), *Harivansa* (French translation), *Sankhya Karika* (Colebrooke's translation), *Rig Veda Sanhita* (Sanskrit and Latin), *Kumara Sambhava* (Sanskrit and Latin), *Vishnu Purana* (H. H. Wilson's translation), *Sama Veda* (translated by Stevenson), *Kalpa Sutra* and *Nara Tatva* (two Jain works translated by Stevenson), and the *Kalidasa* (Griffiths' translation). Although further publications have been discontinued, we believe that copies of most of the seventy-three volumes already issued are still available and doubtless Mr. Quaritch would be able to supply any that were wanted.

MR. GEORGE REDWAY invites subscriptions for a translation of a portion of the *Kabala Denudata* by Mr. S. L. M. Mathers. Students would be very thankful to Mr. Mathers if he would undertake, if not a complete translation, at least a digest, with explanations, of the whole of Rosenroth's compilation.

The same publisher announces a new work on *Paracelsus* and his doctrines, by F. Hartmann, M. D., who has had the advantage of access to a number of unpublished MSS. relating to this subject.

Correspondence.

CATHOLICISM IN SOUTHERN INDIA.

SIR,

Mr. deSouza in an article on the above subject in the July No. of the *Theosophist*, refers to the Italian Jesuit Roberto de Nobili. Max Müller, in his "Science of Language," speaks of him enthusiastically as one of the first discoverers of Sanskrit and its treasures. He wore the Brahminical thread, and the frontal caste mark and passed as a Brahmin. His policy was, it seems, at first condemned at Rome, but was at last approved. This encouraged others to follow his example, and notably among these Fathers Beschi and Bouchet. We learn from the "Jesuits, their foundation and history," by B. N., published by Burns and Oates, the great Catholic publishing firm in London, that Father Beschi "adopted the habits and dress of the most severe among the sanniasis," was made Prime Minister of the Nabob of Trichinopoly, and marched through the streets in all Oriental pomp and display, followed by thirty horsemen, twelve standard bearers, camels, &c. How far this is true, nobody can tell. There is no local tradition about the statesmanship of this "white sanniasis."

We read further on in the book above quoted: "At this period, the Jesuits in India might be divided into two distinct classes, the apostles of the Brahmins and those of the Pariahs As long however as these prejudices (of caste) were generally accepted, the missionaries resolved to yield to them rather than let them impede the progress of truth and thus two classes of missionaries were created. To the first belong Father de Nobili, Beschi, and Bouchet who, under pain of losing all influence with the Brahmins, were bound to keep completely aloof from the Pariahs and to follow a mode of life combining a certain amount of prestige with the most severe bodily privations..... while the Brahmin Jesuit passed on horseback or in a palanquin, escorted by the priests and learned men of the higher castes, the Pariah missionary went on foot, clothed in rags; he was forbidden even to rest under the porticoes of the houses; his food was the putrid meat on which his disciples lived; and if he met any of his Brahmin brethren, he could not recognize them except by prostrating himself in the dust as they went by." What a gross deception is exultingly described in these lines! This mission collapsed, never to revive, when the Society of Jesus was suppressed. After its revival all efforts to revive this system proved unavailing.

O.

KARMA.

SIR,

There is some difference of opinion between some European members on the working of the law of Karma. They would deem it a special favor if Mr. Subba Row would give his views on the subject.

The operation of the law of Karma and justice is said to be universal, therefore nothing can happen to a person unless he has deserved it owing to some good or bad Karma, whether of this or some past incarnation. So in a case, where the evil influence emanating from the bad thoughts or revengefulness of a person is found to affect another, it is simply the exhaustion of the latter's bad Karma. If not, the influence, however powerful, could have no effect. This is one view.

The view maintained on the other side is that there are, and can be, cases in which such an influence can affect a person who has not deserved it by the law of Karma.

ELBERFELD, 4th June 1886.

FRANZ GEDHARD, F. T. S.

SIR,

In every article of the *Theosophist*, in every lecture by the leading members, Karma and Soul are dwelt on. If a Fellow is at liberty to disown these and God, there is no meaning in calling the Society Theosophical. One in a hundred fellows may dare to call himself "Nastik," with whom everything ends with the death of the body, and in order to retain him are we to allow the public to say that the Society may, for all our rules and publications, consist of materialists and jugglers? We tolerate, of course, all forms of religion, but we must maintain "Astikyam" as the basis of all religions. An "Astik" will avoid the aura of the "Nastik," and how is it possible to have "Brotherly love" between them—between the would-be tenants of Devachan and Kama Locam? I hope the question will be put at the next Convention whether those who do not believe in the soul and have no sense of responsibility for its future incarnations, can love or be loved as members of the Theosophical Society. They will simply infect and inconvenience the others. At any rate the Nastik and Astik sections should not be confounded, and it is worth while to know the strength of each at present in the Theosophical Society, and to note comparative progress every year.

A. SANKARIAH,

Answers to Correspondents.

R. L. KRISHNA AIYAR:—

I. The principle of Universal Brotherhood embraces the whole moral law that ought to govern us in our relations to our fellow men. Because there happen to be many bad people in the world it is no reason why the highest good should not be taken as the guide of conduct. The Vedas do contain the best guide to the higher development, but you will only fully understand to what extent this is true when you have gained initiation.

II. See "Five Years of Theosophy," pp. 278, *et seq.*

III. There are many members in the Theosophical Society and each of them is free to adopt what form of religion he pleases. The Society as such is committed to no particular form of religion.

IV. The hoisting of a flag on Buddha's birthday implies no more than a recognition of his greatness.

V. If you confine yourself to stating that the Vedas contain the true Wisdom Religion you will be more exact. That religion is the basis of Buddhism also, but there are many sects of Buddhists and many sects of Hindus. The title of a single book seems to have misled you, go carefully through all the Theosophical literature and you will find you are mistaken.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

THE WESAK FESTIVAL IN CEYLON.

ACCOUNTS from all parts of the Island show that the Wesak festival was celebrated this year with unexampled enthusiasm—in fact it may be said that this is the first time for some centuries that due honour has been done to this great occasion. Unlike their Christian brothers, who celebrate the birth, death, resurrection and ascension of their Leader on so many different days, the Buddhists concentrate all in this Full-Moon-day of Wesak on which they commemorate at once the birth of their LORD, His attainment of the Buddhahood, and His departure from the world, whose misery He did so much to alleviate, no other festival, therefore, can approach this in importance, for no other (in this age at least) has so influenced the destinies of mankind. But for the glorious events of that day the vast majority of mankind would be whirling on helplessly and hopelessly in the ceaseless round of human misery, of recurring births and deaths, without any knowledge of the only way of escape, or of the noble future which lies before them at the end of that way. Therefore it is that Buddhists combine in the joyous celebration of Wesak—that it is a time when all differences are forgotten, all quarrels made up—when scattered members of the family meet together once more, and with one heart and one soul join in laying their pure and lovely flower-offerings on the holy shrines of the Great Teacher.

At the Head-quarters of the Theosophical Society in Colombo the celebration of the festival may be said to have commenced on the previous day (Sunday), for on that morning a refection of tea and cakes was provided for the children of the Buddhist Sunday School by the kindness of Bro. N. S. Fernando. (This Sunday School, it may be mentioned, now contains over one hundred

children, and its numbers are increasing every week. Having outgrown the rooms previously used for it, it has now been removed to the Theosophical Hall in Maliban Street. It is impossible to over-estimate the importance of the work which is thus being done for Buddhism, as all the day-schools and colleges of Colombo are in the hands of Christians.) In the afternoon of the same day a party of leading Theosophists drove over to Kollupitiya, where an address was delivered by Mr. C. W. Leadbeater, and a few words were also spoken by Bro. W. D'Abrew.

At nine o'clock the boys of the Buddhist choir began to arrive, and after a final practice and a hearty tea the carolling party started from the Head-quarters at 11-30. It consisted of the Head-quarter's staff, some prominent members of the Society, and twenty-two boys, with a cornet, a violin, and an harmonium by way of accompaniment to the voices. It reached Maligakanda exactly at midnight, and was received by the High Priest in person, surrounded by his attendant monks. First of all the Pancha Sila was solemnly recited, many of the enormous crowd who were present joining in with great fervour, impressed by the scene, as well they might be. Before them was the brilliantly illuminated Vihare, through whose arched doorway was visible the alabaster figure of our LORD; at the top of the steps stood the greatest priest of the Southern Church; at his feet were grouped in a semi-circle the white-robed choristers, and in the centre waved the glorious flag of Buddha, full in the flood of light which poured through the open door. Well might the hearts of all true Buddhists thrill when they looked upon such a sight, when they thought of the great events they had met to commemorate, and when they heard ringing out in clear, sweet, childish voices upon the still midnight air the time-honoured formula of their faith, "I take my refuge in the Lord, the Law, the Order." As soon as the Pansil was ended, the boys, two by two, passed slowly and silently into the Vihare, bowed reverently before the image of our LORD, and laid their flower-offerings upon the shrine; then filed out again, re-formed, and sang two Wesak carols—one in English and one in Sinhalese. The words of the English one were as follows:—

A WESAK CAROL.

Hail, day of joy and gladness, the brightest of the year,
The Queen of all the seasons, of all our feasts most dear;
Ho! Buddhists, rise from slumber and greet with one accord
The full-moon-day of Wesak, the birthday of our LORD.

Chorus.—Then come all ye who love Him,
With us your voices raise,
While in the song of triumph
His memory we praise.

Never so bright a glory shone o'er the world as then—
Never so fair a sunrise awoke the sons of men;
'Tis meet to such occasion high honour should be done—
To-day was born our Leader—Siddārtha, Maya's son.

Chorus.—Then come, &c.

Full many a noble teacher hath risen to help the world,
And many a conquering monarch his standards hath unfurled;
But never such a Victor, and never such a Sage
As our great DHARMA-RAJA stands forth from history's page.

Chorus.—Then come, &c.

He was the bravest warrior who ever drew the sword,
Though never round His footsteps the blood of foemen poured;
Not in an earthly struggle His deeds of might were done,
But o'er the powers of evil His victories were won.

Chorus.—Then come, &c.

In many lands and nations, from Russia to Ceylon,
From northern snows to tropics, where'er His law hath shone,
To-day in countless thousands, with joyous laugh and song,
To offer flowers before Him His followers shall throng.

Chorus.—Then come, &c.

And ever to His temples shall press the eager crowd
To make their pure oblations 'midst wreaths of incense-cloud;
Richer than gold or silver, or jewel from the mine,
They lay the sacred lotus upon His stainless shrine.

Chorus.—Then come, &c.

Obeys we then His teachings—His Five Great Precepts heed;
True followers of LORD BUDDHA should from all sin be freed,
And in His Eightfold Pathway their footsteps should remain,
For only at its ending NIRVANA they attain.

Chorus.—Then come, &c.

Very well the boys sang their carols, too; the labour of training voices unacquainted with time and tune (at least as Europeans understand those words) had necessarily been considerable, but it was far more than repaid by the result. The High Priest appeared greatly pleased, and as soon as the music was finished he spoke a few earnest and friendly words to the boys. He said that though he must first of all thank the Society that had brought them there, yet he no less thanked the boys themselves for coming; he told them that they had indeed done well thus to celebrate the very first hour of this great festival by laying their offering of music and flowers at the feet of their Prince and Saviour, and he trusted that the blessing of Him whom they had thus honoured would be with them through life, and keep alive in them the purity of heart and devotion to their religion symbolized by their dress and actions on this occasion. After a few words from the leaders of the party, thanking the High Priest for his fatherly reception, the monks present chanted the *Jayamangala Gatha*, the boys again—two by two—bent before the High Priest for his benediction, and the choir moved on to the temple at Demettagoda. Here and at the beautiful Kotahena temple the proceedings varied but little from those at Maligakanda, the most noteworthy event being a very complimentary speech from that brave old champion of the faith, the silver-tongued Megittuwatte. The choir also visited the house of the President of the Colombo Theosophical Society, Mr. Dharma Gunawardhana Mohandiram, he not being sufficiently well to attend at Maligakanda as had been at first intended. The night's round terminated at the house of Mr. Simon Pereira, who very kindly provided refreshments for the, by this time, somewhat exhausted party. Day having now dawned, the boys dispersed to their homes for a few hours' rest before taking part in the temple processions of the afternoon.

The elders of the party, however, after hoisting the Lord Buddha's flag at the Head-quarters, immediately started for Kelaniya in the celebrated Theosophical bullock-cart and reached that well-known shrine soon after nine o'clock. The road thither presented a most striking appearance. Any one acquainted with the country will hardly need to be told that it was raining, and raining with truly tropical vigour (no less than *three inches* of water fell on that Wesak day); but nevertheless every house hung out its flag—every tree was decorated—and every man and woman was decked out in gala costume. The roads were ankle deep in the peculiar red mud of the country, and furthermore were so crowded with vehicles of all sorts that pedestrians had to pass most of their time in the ditch; yet there the pedestrians were—thousands of them, women as well as men, stumping sturdily along with their offerings on their heads, evidently in the highest of spirits, laughing and chatting gaily, and letting the rain spoil their best clothes with a cheerful equanimity that one could not sufficiently admire. They evidently entered into the spirit of the day, and were far too much in earnest to care about the weather, villainous as it was; they felt that the occasion was so great that no sacrifice must be spared to do it all the honour in their power.

The nearer the Theosophical party drew to Kelaniya, the more congested became the roads, and the slower, consequently, was their progress; and when at last they reached their destination, they found temple, courts, and platform alike so densely crowded that anything like individual progression was simply impossible—they could only follow the movement of the throng. In due time, though at some risk of suffocation, they were in turn swept through the doors into the Vihare, made their offerings of flowers, and were washed out again by the ever-flowing surge of humanity. Some few who recognized them endeavoured frantically to clear a way for them; but it was quite useless—every one alike had to take his chance.

After watching this ever-changing crowd with great interest for a couple of hours, the Theosophical party left, and got back to the Head-quarters just in time to welcome a magnificent procession which was on its way from the Pettah to Maligakanda. Then, just after its start, it made a brave show indeed; but, alas! almost directly afterwards down came the inevitable deluge, and it reached its destination somewhat shorn of its fair proportions. Not that any of its members abandoned it—everybody was far too enthusiastic even to think of such a step; but some of the decorations and adornments inevitably suffered severely. This, however, did not seem to damp the spirits of its managers; for when the Theosophical party reached Maligakanda an hour later, they found it exhibiting its various component parts with great success to an excessively crowded audience. The houses and grounds at Maligakanda, in fact, were in much the same condition as those at Kelaniya, and it was a work of the greatest difficulty to make one's way from one point to another. The High Priest, having also been up all night, was somewhat fatigued, but much pleased at having just received a telegram from Colonel Olcott reporting that the

flag of the Lord Buddha had been hoisted at sunrise at the Head-quarters of the Theosophical Society at Adyar. In the part of the procession just exhibiting itself before him it was easy to recognize some of the choir-boys of the previous night—no longer robed in virgin white, but disguised as children of various nations in all sorts of quaint dresses—some of them looking remarkably well in them, too. Thus costumed they sang another carol—but this time to a native air, soft, sweet, and plaintive. Another procession had arrived from Slave Island, and this also included some singing-boys, but in this case they were all dressed alike in sky-blue satin, conical hats, and pigtails, to represent Chinese children.

After some conversation with the High Priest and other friends, the party left for Kotahena, where they were once again most cordially received by the ever-kindly Priest Magittuwatte. There the scenes of Maligakanda and Kelaniya were repeated; everywhere the same dense crowd—everywhere the same enthusiasm, in spite of the atrocious weather: and letters from friends in other parts of the island report the same state of affairs in their various districts. It is evident that the proclamation of the day as a Government holiday has had a most remarkable effect upon the feelings of the people, and it may hereafter be found that this was one of the most important steps in the great revival of the Buddhist religion now in progress.

CHARLES WEBSTER, F. T. S.

THE DELUSION OF POSITIVISM.

"In wonder all philosophy began, in wonder it ends."—Coleridge.

EVOOLUTION is the law of being. It reigns supreme throughout the active Kosmos. A recognition of this principle in politics constitutes Liberalism—in the domain of religion practical Theosophy. In short, whether we are dealing with the case of a body politic or with the dogmas of a State Church, the same law holds good, viz., that an organism must adapt itself to its environment or—perish. It is a false conservatism that damns up the stream of progress until it bursts its barriers and sweeps forward in a rush of resistless and destructive might. Better far to open the sluice-gates betimes and allow the current to glide in mazy peacefulness through its natural channel, than to pen it within an artificial enclosure, which sooner or later must yield to the gathering forces behind and bring destruction in its fall.

It is this false conservatism which has dealt so fatal a blow to religion in Christian Europe—the spirit of blind opposition to the larger views resulting from the growth of science, which—so far from securing a permanence to any special form of belief—is in plain terms the herald, nay even the disseminator, of atheism. Once let religion bolster up with her authority any assertion at variance with established facts and require unhesitating allegiance by an appeal to that "faith," which, as Voltaire says, "believes what reason

cannot," and a sure foothold is at once obtained by the extremists.* In fact we find that wherever religion has opposed the most determined front to science, there scepticism is most powerful and menacing. Take the cases of France and Italy, where the domination of Romish superstition has endured for so many centuries. Society in these countries is admittedly honeycombed with materialism; indeed in Italy—the centre of the Papal influence—it is said that fully half the population are freethinkers! So much for the claims of the Church to a censorship of Science.

Religion has then, in great measure, sown its own crop of dragons' teeth; it is directly responsible for much of the widespread pessimism it is now combating with the energy of despair. There are, however, two other main factors to be taken into consideration—the indifferentism or materialistic phase of modern thought, and last, but not least, the active propagation of the soulless systems known as positivism and secularism. It is on the purblind policy of these latter propaganda that I wish to lay especial stress in the present paper. No intelligent observer now-a-days can fail to note the extreme prevalence of sceptical views in our large English towns, and the question is often asked "Whither are we drifting?" What will be the result of atheistic opinions when once realized and assimilated by the masses? In the words of a well known author,† "There is a power in the air around us by which man's faith is paralysed. The intellect—we were thinking but now—had acquired a new vigour and a clearer vision; but the result of this growth is with many to have made it an incubus..... Religion cannot fail to be changed by the neighbourhood of irreligion..... believers and unbelievers..... are united by habits, by blood, and by friendship, and they are each continually obliged to ignore or excuse what they hold to be the errors of the other. In a state of things like this, it is plain that the conviction of believers can have neither the fierce intensity that belongs to a minority under persecution, nor the placid confidence that belongs to an overwhelming majority. They can neither

* There are some notable exceptions, however, now-a-days to be found among our Broad Church clergy, many of whom deny equally as obsolete beliefs—the verbal inspiration of the Bible, the Divinity of Jesus and the dogma of the Atonement. The following quotation from that excellent collection of sermons by the Rev. H. R. Hâweis, entitled "Thoughts for the Times" well illustrates this liberalism so essential in religion. "If you mean by a miracle some extraordinary event which happens without any adequate causes..... I do not believe in the possibility of miracle. But if you mean by miracle a certain unusual occurrence which takes place without any apparent cause—that is to say you cannot point out the cause of it—then I say I think a belief in that kind of miracle a very rational belief..... there has been no age in history when we do not find well-authenticated accounts of alleged miraculous events having taken place. The best men of the day were unable to explain the agencies at work. These agencies were naturally called miraculous. Such occurrences were not confined to Christ's time or to Christ..... miraculous powers were attributed to most great men; and many a reformer was also a thaumaturge." Alluding to the phenomena of spiritualism he also says with scathing accuracy..... "people who are abjectly credulous about what happened 1800 years ago, are as abjectly incredulous about what is said to have happened yesterday, although the evidence for yesterday's event is twice as good as any evidence for events 1800 years ago can possibly be." The whole book is eminently worth a perusal. It should be entitled "Occultism in the Pulpit."—E. D. F.

† W. H. Mallock "Is Life worth living?"

hate the unbelievers, for they daily live in amity with them, nor despise altogether their judgment, for the most eminent thinkers of the day belong to them..... as regards its hold (faith) on the human race it is faith no longer, but is anxious doubt, or at best a desperate trust." And this—let it be remembered—is an admission wrung from one upholding the authority of the Roman Catholic Church!

Classifying therefore under the head of "Positivism" not only that phantom Catholicism known as Comtean sacerdotalism—a "creed" which excites the derision alike of sceptic and believer—but all those militant systems which either ignore or deny a Great First Cause and the immortality of the soul, it remains to consider their practical bearing on the natural aspirations and happiness of the individual. For it is of course futile to lose sight of the unit man in the assumed interest of the race, if the hopes, the instincts, the aspirations of the individuals of which the race is made up are to be mocked and blighted in the contemplation of a philosophy that converts life into an empty delusion. And yet what else is the legitimate outcome of modern positivism? Now with regard to the first point, it is not unfrequently asserted that science has disproved the existence of a First Cause. This statement is absolutely untenable. True, science has shown us the workings of natural law where superstition once figured to herself an occasional interposition, and it may equally well be maintained that the idea of a personal being controlling the universe by his will is likewise discarded by modern philosophy, but to outrun this conclusion and to excommunicate Spirit in the name of Matter is a postulate at once absurd and unwarrantable. As Prof. Huxley has said, "the materialistic position that there is nothing in the universe but matter, force and necessity is as utterly devoid of foundation as the most baseless of the theological dogmas." Even the term "matter" can only be said to symbolize in the vaguest manner—certainly not to explain—an impenetrable mystery. The most resolute materialist when pressed for a definition of his fetish can only appeal to the deliverances of consciousness—can only judge of the external world by the sensations he receives from it. Nature indeed must be viewed alike from a subjective and objective stand-point. The metaphysician is the necessary complement of the physicist, the former dealing with the perceiving mind, the latter with perceived phenomena. The observer of Nature can know her only through the myriads of wave-like motions thrilling around him—light vibrations, heat vibrations, sound vibrations, etc., etc., transmitted in delicate neural tremors to the brain—which the senses interpret as objects existing *per se*, whereas these latter phenomena are but subjective modifications of the mind. To the question whether an abstract matter exists independently of a perceiving mind, and if so what is its ultimate nature, the materialist is unable to reply. And yet before he is prepared to do so, it were surely mere folly to dogmatize on the secrets of nature. However on this point it is unnecessary for me to delay. The greatest thinkers of the age have unanimously admitted the existence of a first cause. It is only

here and there that the atheistic agitator or vain dreamer who has just received his first baptism in philosophy, ventures to answer this question in the negative. Few indeed there are who, apart from all metaphysical speculation, do not acknowledge a consciousness of an all-pervading, incomprehensible Power, and who do not realize that the progress of science only serves to illuminate and purify our conceptions of the great Ideal.

But on the question of the immortality of the soul a scepticism, truly appalling in its extent, confronts us. Philosophy here wraps herself in the cloak of agnosticism and relegates the problem to the regions of the transcendental, while the great physicists, alienists and physiologists for the most part meet the affirmation with a blank denial.* Nothing in this direction is more disheartening—to all but Spiritualists and Theosophists—than a perusal of Mr. Graham's "Creed of Science," where we find the grim gospel of annihilation proclaimed with a relentless logic from almost every department of modern science. Every year now sees a large accession to the number of those who, almost against their will, acquiesce in a belief that at the hour of dissolution they will go down

"To the vile earth from whence they sprung"
wrapt in an eternal sleep; and that for them the universe and its loveliness will then for ever cease to be. How often in their hours of lonely meditation must the gloomy despair creep over them, so terribly depicted in the lines of Shelley:—

"The earth is the mother of all we know,
The earth is the mother of all we feel,
And the coming of death is a fearful blow,
To a brain unencompassed with ~~arrows~~ of steel,
When all that we know or feel or see,
Shall pass like an unreal mystery."

How many too—who regard a belief in a future life as the noblest aspiration of man, must shrink aghast from the cold negations of the ruthless iconoclast who, in pursuit of an empty dream hatched in the brain of a conceited French philosopher, tears down the fabric of dogma—to replace it by a substantial ideal?—No; only to shatter lofty hopes and to leave a void in the aching hearts of his hearers,—“some of us may still cling lovingly to hopes that for others are classed with visions (!) of the past. There are numbered among us here those who have not ceased to think of immortality as a possibility, nay, perchance as a probability of the natural order of things..... We have amongst us, welcomed as liberal thinkers, those who may not have altogether rejected the God-idea.” Thus saith an oracular biologist at that haven of unbelief—South Place Institute, Finsbury.

Not that the prospect is one by any means to be despaired of. All these conclusions—let it be remembered—are based on mere observation of external phenomena and do not take into account

* This attitude is—I am convinced—the necessary outcome of a primary realization of the Theory of Evolution in its physical aspect. Our great physicists forget that, as Du Prel puts it, “early Darwinism would not be possible, were not metaphysical Darwinism a truth.”—E. D. F.

anything but the waking consciousness of man. Moreover much of the speculation of the advanced materialists is purely tentative. Even Büchner confesses his inability to form any definite opinion as to the exact nature of the relation of mind and matter, but after observing the gradual evolution of mental power in the chain of organised life, only declares the survival of consciousness after death to be “apparently” impossible. Again the élite of English science are by no means authoritative on the point. Prof. Huxley himself has disclaimed the conclusions of Materialism and expressed his belief in a higher destiny for man. Tyndall, whose attitude on the problem is most indecisive and unsatisfactory, has gone so far as to say “the production of consciousness by molecular motion is quite as unrepresentable to the mental vision as the production of molecular motion by consciousness. If I reject one result, I reject both. I however reject neither, and thus stand in the presence of two Incomprehensibles instead of one Incomprehensible.” In another place we find him regarding the emergence of consciousness from inert matter as an insoluble mystery. And so it will ever remain* until Western science learns to assimilate the teachings of the esoteric philosophy of the East and admits the doctrine of a DUAL EVOLUTION.† However the cycle has nearly run its course, and a fresh outburst of interest in matters psychical is manifesting itself throughout the world. The rapid multiplication of mediums of late years has given such an impetus to the “pernicious heresy” of spiritualism, that before long science will be compelled to recognize the claims of this latter to a searching investigation. It will be a sore humiliation without doubt, but the end cannot be far off. My purpose here, however, is not to discuss the doctrines of materialism, but to consider the justice and policy of the active propagation of the soulless systems so loudly praised by the optimists of the study. First, with regard to the practical aspect of this question, I hold it to be a most ruthless—if not an actually criminal—course of procedure to preach openly a gospel of annihilation. It is, I maintain, beyond expression cruel to rob mankind of a belief in a future state in the interests of a mere theoretical system. There are thousands still, to whom this belief is the most sacred possession they cherish, and whose lives, when once freed from this “ancient superstition,” are forthwith stript of all their charm and meaning. If our ardent positivists are really convinced of the soundness of their views, that is no reason for imposing on humanity at large a philosophy, which stultifies existence and buries our brightest intuitions in the ruins of a fallen religion. Surely they must have some glorious end in view in

* Were Western science to realize the fact that mind (*i. e.*, an alleged immaterial substance) does not act directly on matter but is only a power of the 5th principle—itsself composed of material though transcendental atoms—there would be no difficulty in stating that mental changes cause the material changes in the nervous structure of the brain. Theology is, however, gravely in error in identifying mind with soul.—E. D. F.

† As Prof. Drummond well remarks, “the difficulty of framing a theory of eternal life has been one which would exclude the brute creation drawing the line rigidly at man or at least somewhere within the human race.” (Natural Law in the Spiritual world.)—E. D. F.

thus immolating on the altar of theory the higher aspirations of their audiences. And the end what is it? "*Montes parturiunt nascetur*"—a paper scheme for elevating the morality of mankind by teaching every individual to sacrifice his own interest to those of the race, and to regard himself as a fugitive unit, whose only possible inheritance is an indirect share in bringing about the welfare of a posterity he can never live—or rather exist—to see. Now that this is a most laudable aim few will be found to deny. Unfortunately Positivism has no patent for the amelioration of the race, that being equally the aim of all systems which have any pretensions to excellence. But to identify the pursuit of this object with the inculcation of a soulless philosophy is not only entirely unnecessary and uncalled for, but serves as an actual barrier to the consummation of the desire itself. For in what possible way it is contended that the propagation of a doctrine of negation among the masses will conduce to the elevation of public morality, altogether escapes the comprehension. Human nature is far from perfect—on the contrary evil is largely in the ascendant in it, and to appeal to the vast majority of men to relinquish self and at the same time to remind them that their only hope is in this life, is simply to bring the element of "self" into still further prominence. Of course I do not mean to deny that there are cultured individuals who truly realize the spirit of devotion they so loudly proclaim—men of noble and unselfish lives who, however, figure quite as numerous inside as well as outside the pale of the creeds—what I do deny is the possibility of imbuing any large mass of men with this idea at the present stage of moral evolution. "Let us eat and drink, for to-morrow we die," is the certain outcome of a scepticism which, in the majority of cases, would simply serve as a cloak for indulgence and dissipation. In fact Positivism is based on a foundation of sand. It involves the suppression of selfish desires among men in the teeth of a prospective annihilation! Resting on a wholly false estimate of human excellence, it attacks the established creeds in which are vested the only sanctions for morality *at all binding on the masses*, and strives to replace them by an ideal which however worthy and beautiful in itself, would be cast aside with a sneer by the average materialist. Positivism, in short, at the present era of the world's progress, would be nothing less than the precursor of sensuality and social anarchy. It stands exposed as a masterpiece of iconoclastic, unsatisfying and disruptive rationalism.* Its ideal is the common property of every creed; it differs from them only in the absence of the ordinary sanctions to morals which they enforce. Theosophy, on the other hand, though it teaches that *only* by sacrificing all can we gain all, and that in proportion as the lower self—the illusionary personality—fades away, the higher self—the

* As Mallock says: "They (the positivists) have taken away the Christian Heaven and have thus turned adrift a number of hopes and aspirations that were once powerful. These hopes and aspirations they *acknowledge* to be of the first necessity. They are *facts*, they say, of human nature and no higher progress would be possible without them. What enlightened thought has to do is not to extinguish but to transfer them." Here is their foundation of sand. Their ideal is utterly visionary and unsatisfying to the average mortal.—E. D. F.

individuality—grows in splendour and majesty, throws no such gloomy shadow on the wayfarer's path as he struggles through a sad and sinful world. Stumble though he may in the mire, the beacon is ever before him on the hill-top. Its ray ever cheers and sustains him through the long journey, till at the close of that vast cycle, the duration of which the imagination shrinks from compassing, the purified "Ego" mounting the last rung of the evolutionary ladder that leads up from matter to spirit:—

"Unto Nirvana where the silence lives."

merges in the Absolute, and identifies itself with the First Great Cause.

E. D. FAWCETT.

TWO MESSENGERS OF GOD.

RAMALINGA PILLAY, YOGI.

THE history of this remarkable Hindu ascetic, and his alleged pre-announcement that the Founders of the Theosophical Society, or persons answering somewhat to their description, would come to India, and propagate ideas similar to his own respecting Universal Brotherhood, was noticed in the *Theosophist* for July and December 1882. During my recent visit to Bangalore I was favoured with visits from certain of his disciples and near relations, who kindly gave me a copy of the oft-quoted, but now very rare, Proclamation issued by the Yogi about the year 1872, shortly before his decease (in January 1874), or "taking of Samadhi," as it is called, when speaking of ascetics of this class. To place this curious document upon permanent record, it is now transferred to these pages. It runs as follows:—

"Oh, friends, who have received a soul, the most precious gift in this world.

"I am in ineffable joy, truly convinced that I am to obtain from this day forth, astounding revelations which were unknown to me since the day wisdom was given to me, and miraculous qualities which I did not possess before, conceptions of supernatural acts, and marvellous experiences hitherto unknown to me.

"I declare this to you under the influence of a fraternal sentiment of humanity, which is the goal of the aspirations of my heart, and I joyfully invite you to participate therein.

"There is one God, resplendent in himself, who exists from all eternity, who is supremely and immutably happy, whose grace and power originate and create all the world, the celestial regions, every power, every force, every science, every thing, every faculty, all those that have overpowered these, every creature, every act, every wish, every wisdom, every beneficial consequence, every experience, and so forth. His grace vivifies everything, enlightens everything, blots out our sins, gives merit. He is all things; nothing without him. He is merciful, omnipotent, omnipresent. He alone is the fullness of things, without an equal, without a superior, sovereign master, ocean of grace and light. Pure truth only can search Him out. He is manifest in the immensity of pure and illimitable intelligence. He appears such as the wise have conceived.

"Men without knowing this Supreme Lord, without loving Him, without obtaining His grace, and the life everlasting, going astray by mutable doctrines, impelled by various motives, embrace every religion, every sect, every system, in a state of constant change. These men are the prey of vanities and miseries. They are without wisdom, and plunge themselves in sorrow,

They are carried away by the force of calamities, and they die without salvation.

"To prevent such as these from dying in sheer destruction, and in order to furnish them with the knowledge of the Truth, true Love, Piety without Hypocrisy, and other good qualities, in order moreover, to make them better men, this one God, in His mercy and in His wish to secure for them great Felicity, has established here of His own free Grace a religious institution to make the Truth irradiate; for the purpose that these men should join this holy institution, which imparts its light to every religion, every sect, and every system.

"God having revealed His thought to the effect that He will dwell here for an unlimited time, that He will be pleased to manifest His presence by miracles without number, and that he exists all resplendent with grace and light.

"If, after the day hereunder specified, you hasten to visit us, your vows will be heard, you will see with joy the dead return to life, the old become young again, and you will witness other miracles.

(Signed) SIDAMBAROM RAMALINGA PILLAY."

PARVADIPOORAM OR VADALLOOR,
ZILLAH CUDDALORE,
Madras Presidency.

It may be readily imagined that so startling an announcement and so sensational an invitation as this, would excite the unbounded wonder and enthusiasm of a wonder-loving people like the Hindus. Trained from infancy to believe in the periodical manifestation of the Divine oversight through chosen prophets and messengers, and hereditarily predisposed to credit their possession of miraculous powers as signs and seals of their mission, they crowded by thousands to the locality where the Yogi awaited them. A large encampment, or village, sprang up with mushroom speed, like towns in new mining and oil regions. The holy man discoursed daily upon high themes, but apparently to unattentive ears; for it was when he found them eager only to see his promised miracles, that he burst forth in a flood of indignant eloquence, and is said to have prophesied that they would be compelled to listen shortly to "persons from Russia and America, and other European countries," who would preach some of the very same ideas he was then giving out in vain. It was a bitter disappointment to the gathered multitudes that he failed to raise the dead, as promised, and many went away to revile, when, in truth, they should have but deplored their own credulity and selfishness. He seems to have been a skilled alchemist, a thought-reader, a mesmerist so powerful that he could change a carnivorous person into a vegetarian by "a mere glance" (vide *Theosophist*, vol. iii, 243). During the last quarter of the year 1873 he maintained an obstinate silence, and resumed speech only a month before his death. Long before this he had been preparing his disciples for this event, but promised that he should reappear, at a time not fixed, in his own body, which he would only seem to have left but which would remain in the state of suspended animation. On the 30th January 1874, he entered the solitary room in a small house at Metucuppam, stretched himself upon a mat, Socrates-like bade an affectionate farewell to his weeping disciples, and the door and all other apertures were closed. It is said by his disciples that, upon some irreverent intruder getting a sight of the interior,

thirty months later, the body of the saint was found to have disappeared. On the other hand it is affirmed that the body was still to be seen: a circumstance in itself surprising enough in view of the rapidity with which a human body decomposes in this tropical climate. Only the body of a true Samadhi would, without embalming, be intact after the lapse of one fourth the time specified. Over the hut of the Samadhi a costly building of very peculiar shape has been erected, and some of Ramalinga's disciples are keeping watch and ward for his promised return to preach the gospel of his mission to mankind.

MIRZA GULAM AHMAD.

OF the history of the Mohammedan gentleman who has issued the following two documents, I have no personal knowledge. His invitation to me has not been accepted, notwithstanding his liberal offer to compensate me pecuniarily for devoting time to the investigation of his claims. Like the Hindu apostle, he offers to prove the divinity of his mission by the performance of miracles; and, unless doubts are entertained by others as well as myself as to his ability to redeem his spiritual promises, he should not lack guests and listeners. Among no body of sectarians are there more intensely zealous devotees of religion than among the Indian sons of Islam. They can boast among their *fakirs* and *pirs* men capable of producing the most astounding psychical phenomena. Though I myself have not seen their performances, I have personally met some whose disciples averred their possession of wonder-working powers, and trustworthy friends of mine have related to me very strange things they had witnessed with their own eyes. In the back numbers of this magazine several communications of the sort will be found. Besides the thaumaturgic *fakirs* and *pirs*, there are others who possess alchemical secrets, and mantrams for invoking djinns and other elemental spirits to perform phenomena. One of the most famous was Hassan Khan Djinni, a young man of impeccable morals, whose feats have been witnessed by hundreds still living. Whether Gulam Ahmad of Kadian, has these uncanny secrets or not, I cannot say. Possibly the publication of the following documents may elicit the facts of the case:—

I.

From GULAM AHMAD, a humble servant of the Eternal God and a follower of the Chief Prophet (Muhammad). To COL. OLCOTT, *Theosophical Society, Madras*.

SIR,

With all respect and humility I, (the Compiler of *Burahin-i-Ahmadia*), beg to say that the Almighty has commissioned me to try like the Nazarene Prophet (Christ) to amend the morals of mankind with utmost humility, lowliness, respect, submission and meekness, and to point out to the unacquainted the straight way by which we can obtain salvation, perceive the manifestations of heavenly life, and by which the marks of being loved by the Almighty become visible even in this physical world. For this purpose the book entitled "*Burahin-i-Ahmadia*," has been compiled, of which 592 pages have been printed and published, according to the synopsis of contents given in the accompanying notice. But as the publication of the *entire* book will take a long time, it has been determined, for the sake of conviction, to invite

the Dissenters by sending out this special epistle together with the enclosed notice to all the distinguished Clergy, and Jews of note throughout all the Continents of the world, as far as its transmission may be possible, and similarly to the Chief Leaders of Budhists, Brahmos, Aryas, Naturalists, Parsis, and the bigoted Maulawis* (who do not believe in the existence of miracles and unusual deeds, and are hence suspicious against me.)

This is not a device of my own speculative functions and conceptions, but it has been inspired in me by God, who has communicated as to His overwhelming, and convincing those who fail to attend to truth even after the receipt of this epistle.

Having this end in view, I take the liberty of addressing this letter to you as a respectable, eminent, and principal leader of your community, and trust that you will, as such, kindly, with pure spiritual views, endeavour to seek Him with zeal. If you fail to deign to this true mission you shall be held inexcusable before Him, and the accounts of your thus receiving a registered note and your inattention thereto shall be given in a detailed manner in Volume Vth of the said book.

The specific object, for which I am commissioned, is to convey to the general public that the *only* true religion *strictly in conformity to His will is Islam*, and the *revealed and uncorrupted word* which ought to be acted upon is *Alquran*, in which besides the rational reasons there are *heavenly signs* (exhibition of supernatural deeds), which an earnest seeker can observe with his own eyes by undertaking my association with patience. If you doubt the Islam's truth or the heavenly signs,† please, come over to Kadian as a *sincere truth seeker* and live with me, a humble creature, for a year to achieve this end, but the condition is that you should come with a *firm and true design* (a sincere characteristic of seeking the truth) of *embracing Islam or averring the fact of the existence of supernatural powers, then and there*. If you will come, binding yourself to the said stipulation and intention, you shall (D. V.) witness the heavenly signs, as the Almighty God has promised to exhibit them, and His promises are immutable and reliable.

Now, if you do not come you will yourself be answerable to God. After awaiting your arrival for three months, the statement of your indifference will, *ipso facto*, be noted in the book as stated above, but in case you do come, and fail to behold any heavenly signs during your stay with me for the time specified, you shall be paid Rs. 200 per mensem (besides food and accommodation, which will be supplied free to all) as compensation to cover your damages, or as a recovery of fine in default of my promise. If you deem this sum inadequate to your dignity, I am even ready to pay as damages or fine for unfulfilling promise, whatever suitable sum you propose yourself, proportionate to your rank, if it be but not beyond my means. It is, however, necessary that visitors desirous of recovering damages or fine should ask my permission before-hand, through a registered note, of their intent of coming over to me, to enable me to limit the number according to the availability of my estate, but it is not requisite to do if otherwise.

If you cannot condescend to come over in person, it is optional for you to depute a representative in whom you fully trust and whose observing the Divine manifestations you deem just, *as your own*, provided there should be no hesitation in your embracing Islam or admitting the veracity of unusual deeds. It is further requested that you should kindly enter into executing an agreement on a plain paper to the above terms of Conversion, having it attested by a few persons of good authority, of different persuasion and creed, which will be published in some English and Vernacular newspapers. You shall have the right to get your claim for Rs. 2,400 (or whatever you choose yourself to propose, and my means admit of it) registered or, in order to secure it further, to get a portion (proportionate to what is specially agreed upon) out of my property, formally registered in your name in Court.

Finally, I thank God that He has been pleased to display, through His infinite grace, the reasons and doctrines of this *true religion*, and has placed

* Mahomedan Pandits.

† This refers to Naturalists and those Maulawis who though they believe in Islam, yet disbelieve in the existence of miracles and inspirations.

me for the spread of it under the protection of the liberal Government of British nation, to whom I am grateful through the sense of obligation and gratitude.

"Peace be to all the followers of righteousness."

With due respects,
I beg to remain,
Sir,

Your obedient well-wisher,
(Sd.) MIRZA GULAM AHMAD,
of Kadian, District Gurdaspur, Panjab, India,
ASIA.

II.

Being inspired and commanded by God, I have undertaken the compilation of a Book named "Burahin-i-Ahmadia," with the object of reforming and reviewing the religion, and have offered a reward of Rs. 10,000 to any one who would prove the arguments brought forward therein to be false. My object in this Book is to shew that the only true and the only revealed religion by means of which one might know God to be free from blemish, and obtain a strong conviction as to the perfection of His attributes, is the religion of Islam, in which the blessings of truth shine forth like the sun, and the impress of veracity is as vividly bright as the day-light. All other religions are so palpably and manifestly false that neither their principles can stand the test of reasoning nor their followers experience the least spiritual edification. On the contrary, those religions so obscure the mind and divest it of discernment, that signs of future misery among the followers become apparent even in this world.

That the Muhammadan religion is the only true religion, has been shown in this book in two ways: (1st), By means of 300 very strong and sound arguments based on mental reasoning (their cogency and sublimity being inferred from the fact that a reward of Rs. 10,000 has been offered by me to any one refuting them, and from my further readiness to have this offer registered for the satisfaction of any one who might ask for it): (2), From those Divine signs which are essential for the complete and satisfactory proof of a true religion. With a view to establish that Muhammadan religion is the only true religion in the world, I have adduced under this latter head three kinds of evidences: (1), The miracles performed by the Prophet during his lifetime, either by deeds or words, which were witnessed by people of other persuasions and are inserted in this book in a chronological order (based on the best kind of evidences): (2), The marks which are inseparably adherent in the Alquran itself, and are perpetual and everlasting, the nature of which has been fully expounded for comprehension: (3), The signs which by way of inheritances devolve on any believer in the Book of God and the follower of the true Prophet. As an illustration of this, I, the humble creature of God, by His help have clearly evinced myself to be possessed of such virtues by the achieving of many unusual and supernatural deeds, by foretelling future events and secrets, and by obtaining from God the objects of my prayers, to all of which many persons of different persuasions, like the Aryas, &c., have been eye-witnesses. (A full description of these will be found in the said book.)

I am also inspired that I am the Reformer of my time, and that as regards spiritual excellence, my virtues bear a very close similarity and strict analogy to those of Jesus Christ, and in the same way as the distinguished chief of prophets were assigned a higher rank than that of other prophets, I also by virtue of being a follower of the August Person (the benefactor of mankind, the best of the messengers of God,) am favored with a higher rank than that assigned to many of the Saints and Holy Personages preceeding me. To follow my footsteps will be a blessing and the means of salvation, whereas any antagonism to me will result in estrangement and disappointment. All these evidences will be found by perusal of the book, which will consist of nearly 4,800 pages, of which about 592 pages have been published. I am always ready to satisfy and convince any seeker of truth. "All this is a Grace of God, He gives it to whomsoever He likes, and there is no bragging in this." "Peace be to all the followers of righteousness!"

If after the publication of this notice any one does not take the trouble of becoming an earnest enquirer after the truth, and does not come forward with an unbiassed mind to seek it, then my challenging (discussion) with him ends here, and he shall be answerable to God.

Now I conclude this notice with the following prayer: *Oh Gracious God, guide the pliable hearts of all the nations, so that they may have faith on thy chosen Prophet (Muhammad), and on thy holy Alquran, and that they may follow the commandments contained therein, so that they may thus be benefited by the peace and the true happiness which are specially enjoyed by the true Muslims in both the worlds, and may obtain absolution and eternal life, which is not only procurable in the next world, but is also enjoyed by the truthful and honest people even in this world. Especially the English nation, who have not as yet availed themselves of the sunshine of truth, and whose civilized, prudent and merciful empire has, by obliging us by numerous acts of kindness and friendly treatments, exceedingly encouraged us to try our utmost for their welfare, so that their fair faces may shine with heavenly effulgence in the next world. We beseech God for their well being in this world and the next. Oh God guide them and help them with thy grace, and instil in their minds the love for thy religion, and attract them with thy power, so that they may have faith on thy Book and Prophet, and embrace thy religion in groups. Amen! Amen!*

"Praise be to God, the supporter of creation!"

(Signed) MIRZA GULAM AHMAD,

Chief of Kadian, District Gurdaspur, Punjab, India.

Whatever else may be thought of the Kadian Chief's pretensions, the fervor of his self-persuasion will scarcely be denied.

Here we have two self-styled apostles of God, with commissions to enlighten a darkened world with religious truth. A difference will be noted in the tone of the two proclamations. The Hindu preaches the unity of truth and the brotherhood of mankind, while the pious Moslem declares Islam the only true faith, Alquran the only inspired revelation. It is not for a third party, to whom all religious beliefs, sincerely held, are equally objects of tolerance, to decide between the two apostles. Who knows but their disagreements are but imaginary, and that if their respective images of Truth were disrobed they would be found identical beneath the vesture? A most noble presentation of this idea is given by Sree Krishna to Arjuna: "I am the same to all mankind: there is not one who is worthy of my love or hatred. They who serve me with adoration, I am in them, and they in me. They also who serve other gods with a firm belief, in doing so, involuntarily worship even me. I am he who partaketh of all worship, and I am their reward." The opponents of Hindu religion stigmatize it as narrow and intolerant: but are not these words the very outbreathing of the spirit of tolerance, love and justice?

H. S. OLCOTT.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

Fourth Series.

X.

THE true object of initiation is the fullness and not the semblance of life; the deep peace and not the destruction of the mind. But the most difficult thing in the world is to find and to hold firmly the fixed point of equilibrium by which one is able to enjoy everything without either fearing or desiring any-

thing. When that point has been reached, nature herself anticipates all our desires, and even in the midst of the troubles and sufferings inseparable from contact with mortal things, the heart is filled with joy. Human passions are but needs that are always irritated and that become more and more insatiable because they are outside equilibrium. The most beautiful and the most dangerous of our passions is pride. We all need to be adored before we can arrive at the adoration of ourselves.

The true satisfaction of pride, however immense it may be, is the sentiment of divine calm and repose of the will fixed on good, not by constraint but by choice, and with complete independence of all that is accessory. It is this elevation of thought that makes us consider all terrors as vain, all scruples as puerile and which appoints as our rule, not vulgar opinion, but the consciousness of our reason.

The tree of science, according to the biblical allegories, is the only one whose fruits must not be eaten. This is because its roots are interlaced with those of the tree of life, and this latter furnishes the sap that causes the eternal tree to fructify and flourish. Science is sacred, and no one has the right to lay hands on it in order to rob it of its riches. Its fruits must be enjoyed by gazing on them and inhaling their perfume, but since the tree belongs to no one, he is guilty of death who tries to rob it. To taste the fruits of science they must be sought on the tree of life.

Seek first the kingdom of God and his justice—said the Master—and all the rest will come of itself.

In other words, do what is right with prudence and discernment, and events will arrange themselves so as to favour and anticipate your just desires. Even the things that seem to be the most disastrous will turn out to your advantage. Be calm and wait: good fortune will certainly come in its turn, and you will enjoy beforehand that deep peace of the wise that is itself the greatest of all benefits.

Suppress the disorder of desire and sin no longer exists—the seven capital vices become the seven virtues—and thus it is that all things are permitted to the sage because he cannot will evil.

We now continue the translation of the fourth chapter of the Sephir Dzeniutha:

"The symbolical figure of the two heads whose beards join, revolves on itself as the world does. The superior head then becomes the inferior one, and the shadow of the light becomes the light of the shadow.

"Then the numbers of the superior head become those of the inferior one, for in human intelligence, the luminous point is what one knows or what one imagines, and the darkness is what is not understood.

"And thus it is that men often take good for evil, and evil for good.

"The beard is the sign of strength and the symbol of wisdom. But the two heads seem to have but one beard, white on one side and black on the other.

"But when the superior beard appears below, it is so veiled by the thick cloud of our ignorance that it seems blacker than the other; and the black beard, illumined by the rays that shine beneath the cloud, appears whiter than the white one.

"Then, speaking of the God that we imagine, we say God is good, because a reflected ray of the infinite goodness softens and disguises this monstrous figure.

"It is written in Genesis: God ordered the living soul to glide like a serpent through the waters.

"But there are both luminous and black waters, represented by the beards of the two ancients. The light of the one glides into the darkness of the other, and the shade of the dark beard seems, to our eyes, to enter the brightness of the white one.

"Thus there are feminine weaknesses in man and virile energies in woman.

"Thus what is above is like what is below.

"Thus there is good in evil and evil in good, just as there is brightness in shadow and shadow in light.

"That which is above becomes manifested in that which is below; and what is below lives by the influence of what is above.

"The alliance of light and shade produces brightness. The alliance of male and female produces physical life; the strife between truth and error produces intellectual life, and the antagonism of good and evil is the source of moral life.

"Absolute evil is death, but death does not exist in living nature.

"Evil exists because it is living. Good is the life above and evil is the life below.

"When God says let us make man, it is the light that speaks to the shadow and there is here no question of the personality of Adam, but of all humanity which is at once luminous and obscure; and is hence said to be the image of God.

"God seems to create himself in man, and man in his turn seems to complete and create himself in God.

"Hence it is said that God created man androgynous, that is to say, male and female, because the two sexes seem to be contained in and to be reproduced by one another.

"Emptiness attracts fulness and fulness fills emptiness.

"Woman contains man and man seems to give woman what is lacking to her.

"Man commences the divine work and woman finishes it.

"The man hidden in the woman is like the metal in the mould and to her he owes the power of virility.

"The dark God alone has descended to the earth. The head of light has given a palpable form to its shadow and man has been formed. Just as the symbolical form of God is double, so also the soul of man is double and seems to have two heads, the one on the right and the other on the left.

"Reason is manifested on the right, and on the left animal life; but that is only visible to the mind.

"These two powers are united by a marriage which renders them fruitful, and thus the acts of humanity are produced and multiplied.

"Their force is in their equilibrium; when man inclines with excess either to the right or to the left, he atrophies the other side.

"When the animal life is detached from reason, it produces sterile monsters; and when the mind becomes detached from the realities of life, it brings forth chimeras and demons."

Here every word is an oracle. The antagonism existing between reason and human passions is explained by a lack of the intelligence of equilibrium. Some desire to atrophy the mind by giving themselves up entirely to the pleasures of the flesh; others want to kill the flesh in order to live solely in the life of the mind. But the connection of the two is such that the soul suffers when injustice is committed against the body, and the body loses health and legitimate enjoyments when it is no longer governed and ruled by the influence of the spirit. For neither can the soul live without the body, nor the body without the soul. The soul has a special and immortal body that proceeds from the mortal body, and the body has a special physical soul which will and must be immortalised by union with the immortal soul. This close and necessary alliance is figured by the marriage of man and woman, which is the most perfect of societies when it is equilibrated good.

The two souls of man have given rise to the fiction of the two angels, the one good and other bad, standing, it is said, one at the right and the other at the left of the man. And the law of equilibrium that united them was figured in the hieratic steles of Egypt by the scales in which Serapis seems to weigh souls on their entry into Amenthi. All that torments men comes from their lack of equilibrium, and this is also what produces disorder in households and families.

The end of this fourth book touches on difficult moral questions. At first sight it seems to justify evil by showing it to be necessary, and to authorise the initiate to use all means, even crime and injustice, to ensure the triumph of his will. But all this is totally opposed to the true intentions of the science.

The Bible is full of the records of crimes committed by its greatest heroes. St. Paul said, it is true, that we must not do evil that good may come, but Voltaire seems to correct St. Paul by saying that when a crime is necessary for the public good, it is no longer a crime but a virtue.

Suicide is a crime, but we admire Curtius who leaped into the gulf in order to appease the gods. What are called reasons of state are not always in accordance with strict justice; and a good general will sacrifice men in order to ensure the safety of an army. Hence a distinguished professor once said that there were two kinds of morality, that of the great and that of the small. But it is not so. There is but one morality, but its obligations increase for the great and diminish for the small.

Punishment is inherent in sin, for sin is a stain on the soul that becomes more hideous as the soul becomes purer. Our sentiments of personal dignity and our legitimate pride are wounded by it. A robbery more or less does not weigh very heavily on the conscience of a robber; but the recollection of a single breach

of faith is enough to afflict and eternally humiliate the conscience of an honest man.

Sin dishonours us, and a noble heart cannot live dishonoured.

An unworthy action is like the brand of the convict on our soul. If I choose to die rather than to tell a falsehood, I have the right to do so, and perhaps I am sublime; but if by an exaggeration of the sentiment of my personal dignity I compromise the existence of another, I do not fail in justice before the rigorous law, but I am wanting in humanity. But to be wanting in humanity is to put oneself outside the law that governs man.

Thus it is evident that there are cases in which an infraction of the law may be not only excusable but may be even elevated to the height of sacrifice. If I am so proud as to refuse to save my life at the expense of truth, and if I do for my neighbour what I would not do for myself, do I not, by thus sacrificing my self-love to charity, give my neighbour more than my life?

Thus there are two kinds of obedience to the law. To consent to be damned in order to save one's brother is to do more than God himself, who, in order to save his creatures only consented to suffer death. Charity is above all. It is even above rigorous law, and justice more or less tempered with mercy.

If we read the name Jod-He-Vadni kabbalistically, we find its meaning to be: The supreme power fertilising wisdom in love produces spiritual autonomy, which, by the empire of goodness in the universal equilibrium of forms, reproduces the generative principle.

This explains the mystery of the incarnation and gives an inner sense to the great arcanum which is the divinity of man. To understand this word perfectly and to pronounce it kabbalistically, is to possess all the science with the relative omnipotence attaching to it.

To pronounce a word kabbalistically is to formulate it by acts.

This name is indeed the supreme word of the kabbala. But in order to say it properly it must be known by heart and mind in order that it may be pronounced by actions.

For this purpose we must study nature and, above all things, have a knowledge of human nature. There is in all of us an active principle, a passive principle and an equilibrating power; just as in our physical nature there is a positive magnetism, a negative magnetism and an equilibrating mixture of the two.

But our magnetic force is projected and attracted according to the strong determinations of the free will. All magic power lies in this.

Our soul is like an arsenal furnished with offensive and defensive weapons. As determining powers we have our conscience or our passions. An ill-enlightened conscience chooses its arms badly; the passions in their blind instinct are sometimes better enlightened as to the immediate result, but their momentary success brings in its train a long and bitter disappointment. In order therefore to be powerful, the will must act freely in accordance with the inspirations of the conscience, and it must choose its arms wisely, or, in other words, the forces it is going to set in motion.

If you wish another to act in accordance with your will, you will certainly be able to impose this influence upon him if you are wiser than he and better equilibrated. In order to impose your equilibrated will upon him, you must magnetise him intelligently by directing your active electricity towards his passive electricity and *vice versa*.

In order to pronounce this name kabbalistically—to formulate it by acts—we must equilibrate the faculties of the soul in the order of the letters that form the name.

We must have the invincible will and independence of Jod, the science of He, the activity of Vau, the intelligence of Aleph, the goodness and the sovereignty of Daleth, the skill of Nun, and then we arrive at the reproduction of Jod, that is to say, the identification of the objective and the subjective, the realisation of the ideal which in some sort materialises and becomes incarnate and takes the terrestrial form spoken of by Hermes Trismegistus.

If I wish to effect some object, I commence by clearly defining that object. I define my ideal as clearly as possible, and then I study the elements of which it is composed. If my ideal is a true one, then these elements exist and they must be either known or sought for.

Then I act. In proportion as I find, I become master of my idea, which I recognise as good, I mingle and dispose the elements, and my realised ideal appears of itself. Thus people make fortunes and thus too they make friends. But if we propose to ourselves anything perishable as an end in itself and not as a means, success is always followed by some dreadful disappointment and some terrible chastisement.

The Jod-He-Vadni is not pronounced kabbalistically in an instant or even in a day. Years are sometimes needed to spell out the syllables.

ANCIENT EGYPTIAN STORIES.

THE papyri and wall paintings of ancient Egypt as well as the many relics disinterred in various parts of the country, have furnished us with so many pictures of the daily life of the ancient Egyptians, that it is almost as familiar to us as that of the present inhabitants of some distant continent that we have not ourselves visited. It is not, however, perhaps so generally known that there have also been discovered the remains of the popular literature of this ancient empire. This will not surprise those who remember the comic papyrus now exhibited on one of the staircases of the British Museum, and which represents a goat and another animal playing at chess, or the other papyrus of the same kind at Turin (both these are copied on the walls of the Museum at Berlin), which depicts a sort of world upside down, where the birds live on the ground, and bears and other animals inhabit the trees which they ascend by means of ladders.

M. Maspero, the well-known Director of the Boulaq Museum, has collected some of these stories under the title of "Contes

Egyptiens," published at Paris by Maisonneuve. He has prefaced the stories with a most interesting introduction, which we would recommend to all acquainted with French to read, as it contains much valuable information.

We will now proceed to give a summary of the stories themselves.

The first is called "The Story of the Two Brothers." It is in two parts, and M. Maspero says that it was originally two separate stories. The first is like a version of the history of Joseph and the wife of Potiphar, though, as will be seen, the sequel is different. The papyrus dates from the 19th dynasty.

"There were once two brothers, sons of the same father and mother. The name of the elder was Anoupou, and Bitiou that of the younger. Anoupou had a house and a wife, and his younger brother lived with him in the capacity of a servant. Bitiou made the garments and followed the cattle to the field, he did all the farm work, for he was an excellent worker and had not his equal in the whole country.

"And for many days things went on as usual. The younger brother daily followed the oxen, returning each evening to the house, bringing the produce of the fields with him. He laid the grass before his brother who was seated with his wife. He ate, he drank, he slept in the stable with his excellent oxen. And when another day had dawned, after baking the bread he set it before his brother, and taking provisions for the day he led out his oxen to eat in the fields. And as he was walking behind his cattle they used to say to him "the grass is good in such and such a place," and he listened to what they said, and took them to the good pasture that they desired. Thus the cattle that were with him flourished exceedingly and increased greatly.

"And when the season of tillage had come, his elder brother said to him 'prepare, get ready my plough, for the land has risen out of the waters, it is fit for ploughing. Moreover go also to the field with seed for we shall set to work to-morrow morning.' The younger brother did as he had been ordered. When the second day appeared they went to the fields with their implements and set to work, and their hearts were glad with their work and they did not cease their labour."

One day the elder brother sends the younger one home to fetch some more seed, and then the wife tempts the young man who refuses to be led astray. In the evening when the elder brother returns home he finds his wife apparently in a great state of distress, and when asked the reason, she accuses the young man.

"And in the evening, when the elder brother returned to the house and the younger was behind his oxen with all the things from the fields, and was leading his beasts to the stable which was in the village, the wife of the elder brother began to be afraid of the words she had spoken. She took black ointment and made herself like one who has been beaten by some malefactor in order to tell her husband on his return 'it is thy brother who has beaten me.' When he arrived at the house he found his

wife lying down and like one in pain. She poured no water on his hands according to her daily custom; she lit no lamp before him; his dwelling was all in darkness, and she lay stretched out all unwashed. Her husband said to her, 'Who has spoken with thee?' She said 'No one has spoken with me except your younger brother.'

"The elder brother became like an enraged tiger: he took his knife in his hand. He went behind the door of the stable in order to kill his brother as he entered with the cattle. And when the sun was setting, and the younger brother came as usual loaded with grass from the fields, the cow that was walking in front said, as she was entering the stable, 'Here is your elder brother, standing before you with his knife to kill you; escape from him.' When he heard what was said by the cow that was walking in front, and the second told him the same thing, he looked under the door of the stable and saw the feet of his brother who was standing behind the door with knife in hand; he put down his burden on the ground and ran away as fast as he could and his brother ran after him with the knife. The younger brother cried out to Phra-Harmakhouti (the sun rising or setting) saying, 'My good master, thou art he who judgest the false and the true!' And Phra heard all his complaints, and Phra caused an immense water to appear between him and his brother, and it was full of crocodiles, and one of them was on the one side and the other on the other side. And the elder brother twice put out his hand to strike, and twice he failed to kill his younger brother. This is what he did. His younger brother called to him from the water's edge, 'Stay there till dawn. When the solar disk shall arise, I will plead with thee before him, that the truth may be established, for I shall never again be with thee, I shall be no more in the places where thou wilt be; I shall go to the valley of the Acacia.'

"When the earth became light and a second day had come, and Phra-Harmakhouti had risen, each of them perceived the other. The young man spoke to his elder brother and said, 'Why come behind me, to kill me by stealth, without having heard what from my mouth I had to say? But I am still thy younger brother. For thou art to me as a father. Thy wife is to me as a mother. Is it not because thy wife told thee that when I came for the seed I tempted her? But she has turned the matter into quite another thing.' And he told his elder brother all that had taken place." Finally after reproaching his elder brother with treachery, he said "Go home and look after thy cattle thyself, for I will not remain in the place where thou art, I shall go to the valley of Acacia. And this is what thou shalt do for me; thou shalt come and take care of me if thou learnest that anything has happened to me. For I will enchant my heart and I will place it on the top of the flower of the Acacia, and if the Acacia is cut down and my heart falls to the ground, thou wilt come and look for it; even if it takes seven years to find it do not be discouraged, but when once thou hast found it, put it in a vessel of fresh water; then I shall live again and I shall revenge the evil that has been done

me. And thou shalt know that something has happened to me when a jug of beer will be put into thy hands and it froths up: do not delay a moment after that has happened."

Then the younger brother went to the valley of Acacia and the elder went home and killed his wife and put on mourning for his younger brother.

This ends the first tale.

In the valley of Acacia, the younger brother amused himself by hunting and used to sleep at the foot of the tree on the summit of which he had placed his heart. Some time after he built himself a villa. One day when he was going out he met the cycle of the gods. They resolved to give him a wife. Accordingly, ordered by Phra, Khnoum made him a wife. The seven Hathors, who play the part of the fairy godmothers in Egyptian story, unanimously predicted that she would die a violent death.

Bithiou gave his wife strict orders not to leave the house in his absence lest the river should carry her off. One day she went out to walk beneath the tree where her husband had told her his heart was deposited. The river came towards her and she rushed into the house. The river followed her and asked the Acacia to deliver her up. Then the Acacia gave the river a lock of her hair and the river carried this into Egypt to the washerwomen of Pharaoh. This lock of hair gave forth a very beautiful scent with which it filled the garments washed in the stream. Enquiries were made as to the origin of the perfume, and the hair was fished out of the river and taken to the king. He gave it to his "scribo magicians" to examine and report upon. They informed him that it belonged to a daughter of Phra, and contained the essence of the gods, and recommended that messengers should be sent to the valley of Acacia to bring the owner to the king, thus showing that the magicians were well acquainted with psychometry. Messengers were accordingly sent, but only one returned, as Bithiou killed the rest. A second expedition was then sent, including a detachment of soldiers, and they were more successful, for they returned with the lady, and as the story mentions no resistance, probably there was none. For some unexplained reason a woman went with this second detachment, and so probably there was some stratagem employed to obtain possession of the daughter of the gods. Of course the king fell in love with the new arrival and established her as his chief favourite. She then recommended him to send some men to cut down the Acacia. This was done and Bithiou died.

The day after the cutting down of the Acacia a jug of beer was presented to the elder brother, and he noticed that it frothed up, and then they gave him some wine and it also was troubled. So remembering the parting words of his brother, "he took his stick and his sandals, also his garments with his tools" and set out for the valley of Acacia. He found his brother dead on a mat, in the villa. For three years he sought in vain for the heart. At last he was successful, he found the heart and put it into a cup of fresh water. In the evening the younger brother suddenly trembled all over, looked fixedly at his brother and then became unconscious

again. The elder brother gave him the water in which the heart was, to drink. Then it seems the heart went back to its right place and Bithiou was alive again. After some conversation Bithiou informed his brother that he was going to be transformed into an Apis bull and that his brother must get on his back and lead him into the presence of Pharaoh who would reward him. The next day Bithiou underwent the transformation, his brother took him to the king, who with all the people was rejoiced at the arrival of the sacred animal bearing all the orthodox marks and gave its conductor much gold and silver, and ordered a special place to be fitted up for the bull's habitation.

Some time after, the bull entered the palace and went up to the favourite and told her who he was. She then, having induced the king to promise to grant whatever she might ask, demanded that the bull should be put to death. The king reluctantly complied with her request. As the dead body of the bull was being carried past the king's palace, two drops of blood fell from its neck on either side of the principal entrance. The following morning *two perseas* (this plant was sacred to Osiris) had grown up from the two drops of blood. This miracle caused the king and his subjects to rejoice greatly. Some time after the king and the favourite went out to look at the *perseas* and the king sat under one and the favourite under the other. Then the tree beneath which the favourite sat revealed itself to her as Bithiou. The next day she got the king to have the two trees cut down, and while this operation was taking place a chip fell into her mouth. This she swallowed and it became a male child—a reincarnation of Bithiou. When the king died Bithiou reigned in his stead, the favourite was punished and his elder brother was made heir to the throne and afterwards became king.

Other versions of this story have been found in India and other countries. The next story is called "The Predestined Prince." Unfortunately this tale is mutilated and the conclusion is wanting. The prince is the son of a king who had long been childless. At his birth the Hathors prophesied that he will be killed by a snake, a crocodile or a dog. At first his father confines himself in a palace which he never leaves. But the prince rebels against this imprisonment and goes out on his travels. In the land of Naharanna he finds there is a competition going on for the hand of its princess. She has been placed by her father in a lofty dwelling of which the windows are seventy cubits from the ground, and he who can fly up to those windows is to be rewarded by receiving her in marriage. The predestined prince is successful and he marries the princess. She is made aware of the prophecy of the Hathors and one night kills a serpent that was just going to bite her husband. After this the prince has a conversation with a crocodile who informs him that he is his destiny and has been pursuing him since his birth. And then the story stops short. It is conjectured that the prince manages to escape the wiles of the crocodile but falls a victim to the dog that always accompanies him.

The history of Satni Khamois deals more directly with art magic. The hero was the greatest magician of his time in Egypt

and was also the king's son. One day he was discussing books and magical formulas with some of the ancient sages of Egypt and one of these old men began to laugh. Satni wanted to know the reason of this. So the old man said "I was not laughing at you, but how can I help laughing when you are talking about writings that have not got any power? If you really want an efficacious writing, come with me and I will take you where there is the book written by Thoth with his own hand. If you recite the first of the two formulas that it contains, you will charm heaven, earth, hell, the mountains and the rivers; you will know the birds in the sky and all the reptiles; you will see the fish, for the divine force will cause them to rise to the surface. If you read the second formula, even when you are in the tomb, you will have the form that you had on earth; you will even see the sun rising in the sky and his cycle of gods, the moon also in its real form." The old man tells Satni that the book is to be found in a certain king's tomb in the necropolis. He obtains his father's permission, and, accompanied by his brother, sets out to find the tomb. After three days search he is successful and goes down into the tomb. There he found it was quite light, for light emanated from the book. The king was not alone in the tomb for his wife and son were with him; "for, although their bodies were reposing at Coptos, their double was with him by virtue of the book of Thoth." Satni is accosted by the queen to whom he tells his errand. She advises him to have nothing to do with the book and tells him her history. Her husband had been a great magician and he had been recommended by an old priest to search for this wonderful book. He was told it was in the river at Coptos. In order to find it he made a magic boat filled with workmen and their tools, "he recited a writing over them, gave them life, gave them breath, and launched the boat." He said "workmen, work for me till you come to the place where the book is." The third day he threw sand into the river and a hollow was made in it. Then he saw swarms of serpents and scorpions and all sorts of reptiles around the place where the book was, and an eternal serpent was coiled round the coffer itself. Then he recited a writing over the swarm of serpents and they disappeared; the eternal serpent remained. This he killed three times, and three times it came to life again. At last he cut its body into two pieces and put sand between them and then the serpent did not return to life. Then he took up the coffer containing the book. This coffer was of iron enclosing one of bronze, within this were four more coffers of palm wood, ivory and ebony, silver and gold respectively. He opened the book and read the first formula and the second one, he gave life to his workmen and told them to work till they came to the place where his wife was. Arrived there he showed his wife the book and she read the two formulas. Then, being an accomplished scribe "he had a piece of virgin papyrus brought; he wrote on it all the words that were in the book, he filled the papyrus with perfumes and dissolved the whole in water. When all was dissolved, he drank and knew all that was in the writing."

But afterwards things did not go so smoothly. Thoth complained to Ra that his book had been stolen and its guardian killed. The prince's son fell into the water. His father read a writing and made him reappear, and he also made him reveal all that had passed between Thoth and Ra. They then returned to Coptos to bury the child. As they were proceeding on their journey, just as they passed the place where the boy had fallen into the water, the wife also fell into the water, and she was also buried at Coptos. When her husband, on resuming the voyage, arrived at the place where his wife and son had been drowned, he tied the book on to his body with a strip of linen and plunged into the water. He was taken to Memphis and the book was buried with him.

After hearing all these misfortunes Satni still wanted the book, and threatened to take it by force if it were not given to him.

Then Noferkephthah sat up and told him that if, in spite of what his wife had said, he still wanted the book, he must play at fifty-two—apparently some sort of draughts. Satni was beaten three times and then he seized Noferkephthah and told his brother to go home and fetch the talismans of Phtah and his books of magic. The brother did so, placed the books and talismans on his brother's breast and then died. Satni got the book but was warned that he would have to bring it back again. This also was the advice his father the king gave him, as soon as he had told his story. After various misadventures Satni came to the conclusion that the possession of the book was dangerous and so he took it back to the tomb. Noferkephthah was very glad to get his book again and asked Satni to go to Coptos and bring thence the bodies of his wife and child, for although by magic art they were present in the tomb at Memphis and, as we have seen, could speak to visitors, it was not quite the same thing as if their bodies had been actually in the tomb. Satni went to Coptos but had some difficulty in finding the tomb. Noferkephthah therefore appeared to him in the guise of an old man and told him where the bodies were to be found. Satni took them with him to Memphis and laid them beside the remains of Noferkephthah. It is noteworthy that in this story Satni is said to be able to read the magical writings on the temple walls, these being incomprehensible to others. Noferkephthah seems to owe his superiority to Satni through his having swallowed the papyrus on which he had copied the formulas.

"How Thoutii took the town of Joppa" contains a fore-shadowing of the statagem employed by Ali Baba in the Arabian Nights. Joppa had revolted and massacred its garrison. The governor of the North sent the king a message to this effect and a council was held. Apparently it was not thought advisable to proceed against the rebel by sending troops in the ordinary way. Thoutii volunteered to get back the town for the king. He accomplished this object by introducing soldiers concealed in large jars into the town. Taking advantage of a favourable opportunity these fell upon the inhabitants and made themselves masters of the place.

"The Adventures of Sinouhit" give an account of a fugitive from Egypt. He comes to the country of Tonou where he remains about a year. Then the ruler of that country "because he knew my valour and had heard my merit spoken of" offered to take him into his service. Sinouhit replied to this offer in an elegant poem, and the chief gave him one of his daughters to wife and also gave him lands and other possessions. He was also given the command of the troops, and in fact seems to have been the chief's right hand in everything. One day, one of the braves of Tonou challenged him to mortal combat. Sinouhit says "he was a hero without a second." The prince deliberated with Sinouhit as to what was to be done "I said: I am not his brother, I keep far from his house; have I ever opened his door or crossed his threshold? He is some jealous fellow who thinks himself called upon to despoil me of cats and goats and also cows and to fall upon my bulls, my sheep and my oxen to take them for himself. If he is some miserable fellow who wants to enrich himself at my expense, not a Bedouin, and a clever Bedouin, then let the matter be judged! But if he is a bull who loves battle, a picked bull who always likes to have the last word, if he has the heart to fight, let him say the intention of his heart! Will God forget him whom he has always favoured up to now? It is as though the provoker were already among those who sleep on the funeral bed!" And then follows the combat. The warriors seem to have had javelins and bows and arrows. Of course Sinouhit was victorious and took possession of the spoils of the vanquished. But in the midst of all his prosperity Sinouhit longs to revisit Egypt and is greatly delighted when he receives a royal order requesting his presence in that country. According to that order, he is to leave all his wealth in the country of Tonou, as he will have estates given him in Egypt, he is also promised the best kind of funeral when he dies. He sends a dutiful reply in which he requests a number of the gods to preserve the king's life, and afterwards he himself goes to Egypt. There he receives a court appointment, has considerable property allotted to him, and the prospect of a fine funeral. This part we quote as it shows exactly what the Egyptian idea of a first class funeral was. "They built me a pyramid of stone in the midst of the funeral pyramids; the chief of his majesty's surveyors chose the ground, the chief of the designers designed it, the chief of the workers in stone carved it, the chief over the works executed in the high country traversed the land of Egypt to seek materials necessary for the masonry. When they had done all that was necessary to the pyramid itself, peasants were given me, an enclosure was made for this pyramid, also a platform, fields in the interior of the funeral domain were allotted, as is done for the friends (a particular order of courtiers) of the first rank; there was also a statue carved in gold with a vermilion robe, and this was introduced by his majesty."

The story of "The Shipwrecked Man" is something in the style of the adventures of Sinbad. The man is thrown on to an island where he finds plenty of excellent fruit and indeed he says "nothing was wanting". The first thing he did was to dress an altar to

return thanks for his preservation. Suddenly a large serpent, thirty cubits long, appears to the man and requests him to give an account of himself. The serpent takes the man in his mouth and carries him to his dwelling. There the man tells the story of his shipwreck, and the serpent tells him that he is on the island of the double, and that he may wait there for four months and that then there will come a ship from Egypt on which he may depart. The ship arrives at the predicted time and in taking leave of him the serpent tells him that in two months he will rest in his tomb and this also falls out as the serpent foretold.

The story of Rampsinitos, the clever thief, is found in Herodotus and is current in most of the countries of the world. It is the tale in which the two sons of the king's architect, being the only persons acquainted with the secret of the entrance to the treasure house, help themselves to the treasure. One day one of them is caught in the trap set by the king, and tells his brother to cut off his head and carry it away that both of them may not be discovered and put to death. The king finds the headless body and in order to discover the name of its owner, has it exposed publicly with orders that guards shall watch the passers-by and apprehend any one who appears to lament over it. The brother however manages to get possession of the body by a stratagem. The king then told his daughter to receive the visits of all who chose to call and to get each to recount the most clever trick he had played. The thief went like the others. But, in case of accidents he took with him the hand of a corpse. He told the princess his story, and she, according to instructions, at once seized him by the hand, but the thief gave her the hand of the dead man and made his escape. The king then promised both pardon and reward to the thief if he would come forward and avow himself. This the thief did and married the king's daughter.

The rest of the collection is unfortunately but fragmentary, but it is evident that from the stories quoted above that the Egyptians had like other nations a collections of folk-lore legends. It may be that as time goes on, other papyri may be discovered with similar tales and that we may then recognise some old favourites in a new dress.

MAURICE FREDAL.

THE TANJORE ROYAL LIBRARY.

AS the approaching foundation of our Adyar Oriental Library may become a very important factor in the Sanskrit revival in India, and as friends will be glad to know what classes of MSS. are to be found in the far-famed Saraswati Mahal, or Royal Library at Tanjore, we gladly give space to the following summary of the official Catalogue, compiled for Government, in the years 1873 to 1879, by Dr. Burnell, Ph. D., for which we are indebted to Mr. P. N. Muthusawmy, F. T. S., of Trichinopoly.

In his Preface Dr. Burnell complains that many useful books have been lost through mismanagement and theft. What remained he collected and arranged, and his Catalogue includes the titles of

12,736 Sanskrit MSS. Copies of any of the MSS. can be had upon application to the Collector, at a fixed rate per page. Dr. Burnell says: "The MSS. described here are the result of 300 years' collection; firstly, by the Nayaks of Tanjore; secondly, after about 1675, by the Mahratta Princes. The MSS. are of very different value, and come from many different sources. Some of the palm-leaf MSS. belong to the earlier period, but the greater part were collected in the last and present centuries. All the Nagari MSS. belong to the Mahratta times, and a large number were collected at Benares by the Rajah Serfojie about fifty years ago. The rest are recent Nagari copies of MSS. in South Indian characters. One important fact will at once be evident from this Catalogue—the great part taken, during later times, in South India, in the development of Sanskrit literature. More has been done, in this way, during the past thousand years in the South than in the North."

Following is Dr. Burnell's abridged classification:—

I.—VEDIC LITERATURE.

- I. Samhitas and Brahmanas and Commentaries, etc., on them:—
 - (a.) Rigveda, (b) Yajurveda (Black), (c) Yajurveda (White), (d) Samaveda, (e) Atharvaveda.
- II. Sutras, &c.
 - (a.) Sutras, (b) Prayogas for special rites.
- III. Upanishads—(65) in number.
- IV. Vedangas—
 - (1.) Chandas or Pingala Sutra, (2) Jyotish, (3) Cixā (Paninīya)

II.—MODERN SANSKRIT LITERATURE.

- A. Technical Literature—
 - I. Grammar. II. Lexicography. III. Prosody. IV. Rhetoric. V. Music, Dancing, &c. VI. Architecture, &c. VII. Medicine. VIII. Astronomy and Astrology.
- B. Philosophy—
 - A. Purvamimamsa. B. Vedānta, or Uttaramimamsa. (a) Orthodox School of Sankarāchārya. (b) Viśiṣṭa-adwaita system of Rāmanuja. (c) Dvaita School of Anandathirtha. (d) Sāiva System. C. Sāṅkhya System. D. Yoga System. E. Logical System (a) Nyāya of Goutama. (b) Vaiśeṣṭha System. F. Buddhist and Jaini System.
- C. Dharma Śāstra.
 - I. Original Smritis (38)!
 - II. Digests.
 - III. Dissertations on special topics.
 - (a.) Ākara, (b) Katanirṇaya, (c) Dana, (d) Niti, (e) Prāyścitta, (f) Vyavahara, (g) Śraddha, (h) Special rituals.
- D. Kāvya (Artificial Poetry) and Nāṭakas (Drama)
 - I. Mahā Kāvya. II. Kāvya, including Rhetorical Compositions in Prose. III. Satakas and Anthologies. IV. Collections of popular Tales. V. Dramatic Poems (Nāṭakas).

- III.—EPIC POEMS, PURANAS AND TANTRAS.
- A. Epics.
- B. Puranic Literature.

- I. Puranas. II. Stotras and tracts connected with them. III. Miscellaneous Puranic works, abridgment, &c.
- C. Tantric Literature.
 - I. Tantras. II. Digests and Compilations.

THE SEERESS OF PREVORST.

NO modern treatise upon Psychology or abnormal nervous phenomena would be complete unless it took note of the history and psychological peculiarities of this marvellous personage. In whatever light her case is viewed, it is unique, and we can scarcely render a more important service to, at least, our Asiatic readers, than by giving somewhat full particulars of its varied aspects.

The woman was a true seeress, or visionary—one who beholds things of the inner realm, or subjective side of nature, that are hidden from the physical eye. She could not only see persons and things at a distance from the place where she lay ill in bed; not only see phantoms of the Shadow-World, long-dead as well as recently-dead, and discover lost property, hidden streams of water, and beds of minerals; not only detect diseases in her visitors and prescribe the proper remedies in each case; but her psychic vision extended throughout space, into the realm of the cosmic forces, whose play and correlations, with their connection with spiritual laws, she professed the ability to scrutinize; and, anon, assuming a prophetic character, it enabled her to prognosticate coming events with an accuracy which proves her right to the title by which she is best known in literature. Among "mediums," or agents for the objective display of their powers by the denizens of the Other World, she takes high place, the phenomena occurring in her presence having been of a most striking kind. And, in fact, this latter is a circumstance to be kept well in mind, for her unmistakable mediumship, since it implies a psychic condition, the reverse of that demanded for the attainment of adeptship (*Siddha puruṣa*), warrants the closest scrutiny of her revelations of other-world order. The medium should never be depended upon like the developed adept, for his mind and conscience are enslaved by an outside controlling power; hence he is irresponsible, and may be, unconsciously, a deceiver. History affords numerous and terrible warnings against accepting "spectre testimony" and the evidence of mediums against an accused person. The foulest wrongs have been done to the innocent through this agency, and the most puerile nonsense taught and treasured up as Divine revelations through hysterio-epileptics who have founded religious sects. But as the consideration of this subject would take us away from that now in hand, let us resume our account of the suffering, amiable, and wonderful being known as the Seeress of Prevorst.*

* The materials for this article are mainly drawn from an excellent translation of this work, published at London in the year 1845, by Miss Catherine Crowe, author of "The Night Side of Nature."

From the biographical memoir compiled by her medical director, Dr. Justinus Kerner, Chief Physician of Weinsberg, the following facts are derived. The eminent character of this pious and learned man warrants the most perfect confidence in his narrative. "He is," says his translator, "well known in Germany as an exceedingly sensible, amiable, and religious man." That he was not credulous is seen in the fact that "however ultimately convinced, he seems long to have doubted; whilst he freely admits the impossibility of absolute conviction on the part of those who have never had any ocular testimony that such appearances are permitted." There are not wanting pseudo-critics who, finding it impossible to successfully attack his veracity, resort to the clap-trap device of impugning his sagacity: a method so transparently weak as to deceive no one who has any experience whatever in such investigations, yet one that is persisted in, like that of pelting an orator with stones when his arguments prove unanswerable!

Margaret Hauffe, the Seeress, was born in the year 1801, in the village of Prevorst, a small hamlet in the mountain district of Wirtemberg, Germany. Like the Scottish Highlanders, these hillsmen are somewhat subject to nervous derangements in their younger days, which sometimes take the form of a nervous epidemic. At a village called Neuhuette, all the children of the neighbourhood have been known to suffer with a simultaneous outbreak of this sort, and to fall into convulsive shudderings accompanied by rhythmic swayings of the body, which last for an hour or two. The power of discovering springs of water by means of the divining-rod is also common among these mountaineers. Sometimes the cattle at pasture will be suddenly seized with an inexplicable excitement, increasing even to temporary madness; and when the atmosphere is in a condition to provoke this phenomenon, not only are the children attacked with their nervous epidemic, but even the furniture and domestic utensils in the houses move about, knock together, and fly from you if you put out a hand to touch them. D'Assier, in noticing these wonders, attributes them to a vegetable electricity developed in these mountains, whose initial action may possibly be due to ordinary electricity. Dr. Kerner observed that at such times his patient, Margaret Hauffe, displayed an unusual exaltation of the nervous sensations. It was, doubtless, the country of all others most likely to produce such a sensitive and seeress as she. From the earliest age she disclosed a faculty of presentiment, principally in the form of prophetic dreams. If her father had lost any object she would discover it in a dream and point out where it could be found. As a child, if she held a hazel-wood rod in her hands and walked over the ground, the rod would become mysteriously agitated whenever she was passing over a bed of mineral or a spring of water. Even without the rod, she would be affected sometimes with nervous shudderings when passing such spots, and she had a horror of graveyards, because the aura of the corpses buried there affected her most powerfully. What terrified her parents more than anything was that as a child she saw spectres coming and going amidst the living, out of doors as

well as in houses, churches, and elsewhere. She saw them as if confined to certain rooms and they would tell her—for she was what the Hindus call a *Rākshasa-gana* (ghost-seer)—where they had buried treasure or hidden papers that they wished their heirs to possess, or where the corpse of some victim of theirs had been stealthily interred, without religious ceremonies, and beg her to take steps to procure decent sepulture and priestly offices for them, so that they themselves might obtain the rest until then denied them. She would sometimes describe spectres that none but herself could see, and her visions were ascribed to an unhealthy childish fancy, but long afterward other clairvoyants who had never heard of Margaret's descriptions would sometimes see the identical phantoms. A case of this kind occurred in the Castle of Lowenstein. They were to her so real as to excite no terror, even the first she ever saw; to all intents and purposes they were living beings. All investigators of modern spiritualistic phenomena can say the same as to the appearance of the "materialized spirits"—phantoms clothed temporarily with a form composed of solidified ether. If a stranger had, for example, looked into the door of the room where, every evening for several weeks, I was investigating the "Eddy materialisations," he would never have been able to distinguish any difference as to external appearance between the solidified phantoms and the living spectators.

She was a young woman of high spiritual aspirations, and as she grew in age this habit of thought grew upon her. For marriage she had no predilection yet, at the solicitation of her parents and connections, she engaged herself to Mr. Hauffe, a good man, who proved a kind and sympathizing husband. Her marriage took her to Kûrnach to reside, and her biographer thinks the change from her high mountain home, whose bracing and electrical air made her grow up a healthy, rosy-cheeked maiden, to a low and gloomy situation, surrounded by mountains, wrought a total change in her constitution. She became afflicted with spasms and her health and strength gave way. For a sensitive, angelic nature like hers, refined to a degree and thirsting after the inner life, it was torture to be forced to externalise her consciousness, and share the ignoble details of domestic duty with the human clods about her—persons whose highest aspiration was to roast, spin or dress better than their neighbours. The struggle was too much at last, and she took to her bed and—could then pass into her interior state and soar to empyrean heights. Then followed seven years of magnetic life, with rare and only apparent intervals. During the sixth and last the dear old Doctor Kerner had her in charge, and to this fact is the world indebted for the charming biographical and medical memoir under notice. One night, at the outset of this period, she saw the phantom of her grandmother in her room, silently looking at her, and three days after the news of that lady's death reached her. Medicines failing to restore her health, recourse was had to mesmeric passes, which for a time did her good. A peasant's wife seems to have had an aura, or psychic sphere, most antipathetic to her, as by simply laying her hand

upon Madame. Hauffe's head, the latter was thrown into terrible convulsions. Her child, too, being fed with some milk which this woman insisted upon administering herself, was seized with spasms, and from that time was affected by periodical convulsions of the limbs until its death, at the age of six months. The poet may amuse himself with his descriptions of affected fine ladies who

"Die of a rose, in aromatic pain"

—but the nervous sensibilities of psychics of Madame Hauffe's class are so exquisite that they suffer indescribable agony in the presence of persons who emit a coarse animal aura from their bodies. We talk of martyrs who perish in torture at the stake, or upon the rack, but the daily martyrdom of some mediums and somnambules by the antipathetic exhalations from visitors, houses, furniture, and public conveyances, if slower, is no less intense. There are persons, says Prof. Denton* who "are like walking cess-pools, poisoning everywhere the spiritual atmosphere; while others, like roses, diffuse a delicious fragrance around them." For years the Seeress of Prevorst had to endure the malicious innuendos of the ignorant human animals who could not imagine any one possessing nerves more keen than their own whip-cord-like filaments, but materialistic science is at this moment collecting, in the great hospitals of France and other countries, a mass of results of experimental observations upon hysterics and epileptics which, when collated, will thoroughly vindicate her memory and that of Dr. Kerner. Not only to physical auras was the Seeress hyper-sensitive, she was equally affected by brain, or thought, waves, and would be thrown into a profound trance, with or without convulsive crises by taunts, gibes, and even ill-natured feelings shown towards her. Once, there was a dancing party in the house, and one of the merry-makers, coming to her room, found her at prayers, whereupon she laughed at her. This rude break in her religious meditations caused such a nervous shock that she "became as cold and stiff as a corpse." For a long time no respiration was perceptible; at length, there was a rattling in her throat. Baths and other remedies were applied, and she revived, but only to continued suffering. I should judge from this account that she was "out of the body" when the unwelcome visitor's sudden entrance recalled her with a shock that prostrated her physically, and might have killed her. It is most dangerous to thus break in upon a psychic who is in the state of the "projected Double," that is, out of the body: I have seen such persons under similar circumstances most violently affected, and by placing my hand over the heart have found it beating like a trip-hammer. The Burmans have retained this tradition at least from their Tibetan forefathers. Nothing will induce them to awaken a person even from natural sleep. They believe that in sleep the life, or self, leaves the body in the form of a "butterfly-spirit" (*lepp-bya*) to wander about, and that if the sleeper be suddenly recalled to consciousness, the thread between the

* *The Soul of Things*, p. 10

lepp-bya and its physical house may be snapped, and both will then die.

By degrees, as Madame, Hauffe took less and less food her vitality began to recuperate itself by absorbing the nerve-aura of those around her. The members of her own family were most preyed upon, and some became so exhausted in the process that they would feel like fainting if they remained in the room for any great length of time. *She had become a living vampire.* It is not so generally known as it should be that this process of mutual exchange of auras occurs whenever two persons approach each other nearer than to the distance of two cubits. The Atharva Veda warns us not to come nearer than that to certain sick persons, as we are liable to absorb the germs of their diseases. Children should never upon any account be allowed to sleep with the aged, nor strong adults with weak ones. As the water in a full tank drains into an empty one, when connected by a proper channel, so does strength drain away from the healthy to the debilitated.

About the time we speak of the phenomena of mediumship occurred in Madame Hauffe's presence, and thenceforward continued intermittently to the close of her life. Articles whose near neighborhood to her—through their auras—was injurious, "were removed by an unseen hand; such objects,—a silver spoon, for example—would be perceptibly conveyed from her hand to a more convenient distance, and laid upon a plate; not thrown, for the things passed slowly through the air, as lifted by invisible agency." Glasses and bottles would be taken from the table and laid upon the floor, and also papers in her father's study; and sometimes they were flung after him. Strange noises were heard—as knockings on the walls and on barrels in the cellars, throwing of gravel and stones, rolling of balls, and even sometimes a musical sound like that of a triangle. The spectres became visible, now and then, to others as well as herself. Dr. Kerner saw such an apparition. The lighted candlestick would be seen moving about with no one touching it. There would be the loud trampling of footsteps on the stairs and in the rooms and passages; let them secure a door as tightly as possible, even by tying it with cords,—it would be found open in the morning; and though they ran immediately to the place when they heard the door opened and slammed to, they could see nobody. So it was when they would run to see who was dashing the billets of wood about, or smashing the plates on the floor, or kindling a crackling fire in the oven: they could see nobody, nor was anything injured or out of place; all was *maya*. A certain spectre—"a short figure, with a dark cowl and an old-looking wrinkled face"—who said he was a murderer and earth-bound—haunted and annoyed her with incessant importunities to pray for him. His appearance was always preceded by knockings on the walls, noises in the air, and other sounds, which were heard by "twenty credible witnesses." He would approach and terrify her even in the fields. Two instances are given when, being thus approached, she rather flew than ran towards home; "so that those with her could not follow, nor could they see her

feet touch the ground." A curious feature of her psychic relation with this phantom seems to have escaped Dr. Kerner's notice, viz., its identity with that between a "psychologized" mesmeric subject and his mesmeriser. "She once asked him [the phantom] if he could hear other people speak as well as her." He answered, "*I hear them through you.* When you hear others, you think what they speak, and I read your thoughts." Exactly similar is the case with the subject and mesmeriser—what the latter hears, smells, tastes, or feels, the other does by reflex sympathetic action upon his nervous system. But if he so chooses, the mesmeriser can prevent this transmission of sensations by simply willing it so with sufficient mental intensity. It has been averred numberless times that mediumship can be broken up by a determined exercise of the will and resistance to the influence of the obsessing *pisâcha*, or 'control'—to use the cant spiritualistic term. Cases of the kind are noticeable in Madame Hauffe's history. Her father's house formed part of an old cathedral, and this was haunted by spectres, among them that of a knight, of about fifty years of age, and an angry countenance. "Go with me," said—or rather *breathed*, as she described it—the spectre, "thou canst loosen my bonds." "I will not go with thee," she replied, springing into the bed where her sister and the maid-servant lay. They could see nothing, but the maid going to the bed that Madame H. had left, and covering herself up, the bed-clothes were forcibly pulled from her by an unseen hand. They were then left to sleep quietly. On the following night, the haunting ghost returned, and breathed forth to her. "If thou goest not with me, I will fling thee out of the window." She said—"In the name of Jesus, do it;" whereon the form disappeared, but presently returned, saying—"I will cast thee into the deep cellar." She made the same answer; whereon it again vanished, but returned a third time, threatening to stab her; but, on her saying, "Thou hast not the power to do it," it disappeared, and returned no more for three nights. Had she been less courageous and firm she would have been the helpless medium—otherwise, victim—of this phantom, and probably been used by a succession of as bad, and ultimately worse, ones until they had killed her. This one too was a murderer—a fratricide—and wished her to go with him, unearth some writings and coins that he had buried, and give them to those concerned. Thereupon, he said, he should have rest. But she cured him of his earth-binding in another way: she prayed fervently with him after the Christian formulas for seven consecutive nights, aroused his latent spiritual potentialities, made him detach his thoughts from the hidden papers and money and turn them upon higher things, and the end was, we are told, that he at last disappeared for good and all. It was an impromptu *Shraddha* ceremony, as a Hindu would say, and so it was, and we may pause a moment to point to the fact that whatever efficacy there may be in any *Shraddha*, it will be largely, if not quite altogether, due to the relation it bears to the lingering consciousness of the *prêta*, or soul, in the first trans-sepulchral state. Hindus must be freed by Hindu mantrams, Mohammedans by the prayers of their sect,

Christians by those of theirs, and so on. The prayer acts dynamically by arousing latent mental energy in the surviving phantom, which breaks the bonds of restraint and permits it to pass through the penitential Shadow Land to the next evolutionary stage. Hence the phantom responds only to its own familiar evocational formularies. Unless—the priest or whoever else performs the ceremony have learnt the secret of CONTROLLING the elementaries and elementals, and forcing them to do his bidding.

A second child being born to her while in a highly abnormal psychical condition, the infant, especially during the first week of his life, always slept in the attitude she assumed in her magnetic sleep—namely, with arms and feet crossed. He was also endowed with his mother's unhappy gift of ghost-seeing: he was a congenital *Râkshâsas-gani*. Mediumship, second-sight, and other psychic developments appear to be hereditary: Kate Fox's boy baby wrote mediumistically while in the cradle, the mother of the Eddy brothers was a clairvoyant and ghost-seer, Home's mother was the same, and most mediums, I think, say their state is hereditary. The people about Madame Hauffe at this second lying-in, finding that no medical treatment seemed likely to stop her spasms and convulsions, which wearied and disgusted them, became convinced that she was bewitched. They called in an exorcist-doctor, who gave her "a green powder," which she instinctively revolted at taking, but "*they forced her.*" She was thrown into a crisis of St. Vitus's dance! lay long in stupors; anon spoke in an unnaturally shrill voice, high German—the language of polite society and not used among her peasant-class—and "a strange language, which she also wrote, and which she called her inner tongue. When she spoke this language, she was in a half-waking state; and when she wished to speak in the ordinary manner, *she made some magnetic passes* on herself." With the powder the man sent her an amulet of black-lead (plumbago), which hung to a triple thread. He compelled them to send him a message about her every Friday—to keep up the mesmeric current between them; and although he was at a distance of seven hours from her, she could tell in her sleep what he was thinking about her. "He threatens," she said, "that if I do not invite him to come himself, he will stick needles into certain plants in his cellar, whereby I shall become more subject to him, and suffer more anxiety and uneasiness." In her sleep she did write to him, and he came. He had a coarse, repulsive aspect "with bright, bull-like eyes"—the eyes of a strong, coarse mesmeriser, in short. She begged her friends to prevent his taking hold of her hand, but he did it in spite of them, whereupon the hand "became bent and contracted in the most frightful manner," and could not be relaxed until she had dipped it in running water, and washed it in warm wine. The amulet seems to have been possessed by an evil influence, for it "would occasionally, of its own accord, untouched by any one, run about her head, breast, and bed covering, like a living thing, so that they had to pick it up from the floor and restore it to her." This was seen by many witnesses. Dr. Kerner opened and examined it when he took charge of the

case, and found it to contain assafoetida, sabina, cyanus, two stramonium seeds, a small magnet, and a piece of paper, on which was written a pious sentence." One can reasonably judge from the composition of this talisman, or *táviz*, wherein its magical efficacy was contained. Assafoetida, in medicine, is used as an antispasmodic, sabina as a stimulant (I am not clear upon this point, having no Pharmacopœia to refer to: the plant belongs to the Juniper family), cyanus is a narcotic poison, and stramonium the same, and a virulent one. Recent experiments in the French hospitals prove that the aura of certain plants, their extracts and compounds, will powerfully affect hysterical epileptics, even from a distance, and when contained in bottles; and an investigation into the composition of sorcerers' talismans in Africa, Asia, Europe, and among the Red Indian tribes of America, also, if I remember aright, shows that the most powerful narcotics and other nerve-stimulants are commonly used for the purpose. According to the analyses of André Laguna and Cardan the 'Witch-Salves' with which sorceresses were wont to anoint their bodies to bring on their horrid ecstasies were composed of hemlock, hyosciamus, night-shade, and mandragora. In this present instance may it not be that the vegetable substances were intended to powerfully excite the seeress' nerves, while the enchainment of her will by that of the sorcerer was to be effected by the mesmeric potency he infused into the paper, augmented by the action of the magnet, and kept up by the weekly intercourse between himself and his intended victim? Upon so super-sensitive an organism as hers it would be easy to operate 'magically,' provided that her spiritual forces did not powerfully revolt against his influence.

Madame Hauffe now came under Dr. Kerner's care, and he made a most serious mistake at the very commencement. Being a total disbeliever in her spiritual insight, and thinking that she was but a shamming or at best a hallucinated hysteric, he refused to allow any remedies prescribed by her for herself when in the clairvoyant state, to be tried. He prescribed the regular course of medical treatment, and made a nice mess of the case. She grew worse and worse, her periods of trance-life were increased instead of being, as he had expected, diminished, and when he sternly told her that she must give up her vagaries, she was so strongly and unfavorably affected that she was brought to death's door. The Doctor found that "the very smallest doses of medicine always produced in her effects the reverse" of what he had expected, and she exhibited the most alarming symptoms. His conversion to the occult, hence the only sensible, theory of her case was gradually forced upon him by experience, but only after having inflicted upon her a world of misery by his stubborn professional sciolism. In his and others' ignorance of auric laws, her sickbed was allowed to be approached by all sorts of people, the mixture of whose mesmeric auras acted most powerfully and unpleasantly upon her; she "was brought into so unusual and abnormal a condition, that she could no longer exist by her own nervous energy, but only by that borrowed from other people." Tyros in mesmerism should beware of having more than one or

two persons within a distance of five yards from their subject, and these should be sympathetic with both the latter and themselves. A member of our Bombay Branch who is an extremely sensitive mesmeric subject, was so powerfully entranced one evening by the "cross magnetisms," or commingling auras of the three or four score members present, that I could only save him from powerful spasmodic convulsions by taking him into the open air and employing the full force of my somewhat trained will-power upon him. How pathetic is the description of the seeress's sufferings as related by her biographer! "It was affecting, he says, to see with what earnestness, when she was asleep, she sought the means of her own cure; and the physician might blush to see how much more efficacious means she prescribed for herself, than he and his pharmacopœia could furnish." When, at last, Dr. Kerner's common sense could listen to the impulses of his kind heart, and he determined to let the dying woman have her own will as to her treatment, the first thing she prescribed was that she should be given, at seven o'clock the next evening, seven mesmeric passes. And great was his and her (waking) astonishment to find that after getting the seven passes "she could sit up in bed on the following morning, and felt stronger than she had done during the whole of my medical attendance." For twenty-seven days, her own sleep-waking directions were strictly attended to, all others being laid aside; and "although restoration to health was no longer possible,"—thanks to the stupid ignorance and prejudice shown throughout her suffering life—"this unfortunate lady was as much relieved as the nature of her case rendered practicable. But the shock she received, from the death of her father, entirely counteracted this beneficial influence, and, for the future, all that remained to her was the life of a sylph"—a non-human existence, like that of an elemental spirit. During this incorporeal life, she gave out many revelations respecting the inner-life of man, the existence of spheres of spiritual existence (*Indra*, or *Brahma*, *lokas*), the evolutionary phases of nature, etc. Her discourses are strongly tinged with the hues of her religious belief, yet we see distinctly that in her highest psychic flights she gained clear perceptions of occult truth. The world is a loser because no short-hand writer sat by to report her utterances *verbatim*.

Mention has been already made of her sensitiveness to the auras of persons and things, and of her involuntarily playing the vampire upon her visitors, especially her relatives. She drew strength from them, it appears, principally through their eyes and the points of their fingers. Every mesmerist knows, and Baron von Reichenbach's odic experiments prove, that these are the chief poles of auric radiation. She also "drew nourishment from the air, and even in the coldest weather, could not live without an open window." How much of man's life is drawn from the *akâsa* only occultists know. The yogi gradually trains his body to depend less and less upon food for its nutrition and more and more upon the diffused cosmic life-principle. He ultimately reaches a stage where a few grains of rice once in many days will keep him alive; and when plunged

into samadhi, or perfect trance, a limit of his potential bodily vitality without recourse to food or drink can scarcely be fixed. The Lahore *sannyassi* was buried by Maharajah Ranjit Singh for six weeks and afterward resuscitated, while there are stories current of yogis who are still in a samadhi which has lasted through centuries. When Dr. Tanner, the American physiological experimenter, was making his celebrated forty days' fast, he used to spend hours every day in the open air, and inhaled the breezes at his open window while indoors; averring that he drew sustenance from the atmosphere. There are Jaina women in Bombay Presidency who make annually a religious fast of six weeks, thereby acquiring, as they believe, great merit—which, I am told, they actually sell sometimes for hard cash, to lazier Jaina devotees!

Our seeress "was sensible of the spiritual essences (the auras) of all things, of which we have no perception; especially of metals, plants, men, and animals. All imponderable matters, and even the different colours of the prism, produced on her sensible effects. She was susceptible of electric influences, of which we are not conscious; and, what is almost incredible, she had a preternatural feeling, or consciousness, of human writings". Poor, honest Doctor Kerner wrote his book too early by about forty years to enjoy the confidence of scientists. If he had but waited until now French academicians would have vindicated him! Professor Buchanan did not announce his discovery of Psychometry, the scientific process for detecting the auras of minerals, manuscripts, etc., until later. In a poetical apostrophe to Daguerre, by the late American philanthropist and poet, Rev. John Pierpont, delivered in 1850, at the celebration of the one hundred and fiftieth anniversary of Yale University, he says to Daguerre, comparing him with Buchanan:

"His science measures and reveals the soul.
Thy subjects must be present—his may be
Sunk in the depths of the mysterious sea;
Their bodies may have mouldered into dust,
Their spirits long have mingled with the just
Made perfect; yet if one has left behind
A written page, whereon the living mind
Has been poured out, through pencil, paint, or pen,
That written page shall summon back again
The writer's spirit."

It was not until 1845 that Reichenbach made public his discovery that the auras of every thing in nature, from the star and planet to the herb of the field and mineral crystal under ground, emits a "spiritual essence" that can be detected and classified by a nervous sensitive. Yet, on her bed of sickness this German clear-seeress—unlettered, humble, deriving her facts from her own experience only—revealed the amazing truth to the incredulous ears of rustics and the but half-believing ones of a physician who, until then, had had no suspicion of it whatever. When she was speaking under the inspiration of her *Buddhi*, or higher intelligence, "from her eyes there shone a really spiritual light, of which every one who saw her became immediately sensible; and, whilst in this state, she was more a spirit than a being of mortal mould." The brow of the yogi who has attained to a certain

stage of *dhyāna*, or interior development, is said to shine, and the unerring instinct of the painters of all ages has depicted the spiritual halo—the *joti*—about the heads of saintly and divine personages. The auric radiation of the Mahatma is described in Hindu scriptures as of the gold-tinged silvery hue of the stamen of the lotus-flower, while that of his antipodes, the sorcerer (*mantriki*) is said to be dark like coal-smoke: hence the name *Black Magic*. There are more people among our acquaintance who are able to see these human auras than we would suspect; many more who, without seeing, can smell or feel them. The fear of being thought weak-minded too often prevents such "natural psychometers" from describing their perceptions and sensations, but it is to be hoped that, at least among members of our Society, greater attention will be given to a nervous endowment from the exercise of which facts of the highest importance to science may be obtained. The seeress would often see herself as out of the body, and the body enveloping her inner self, as a thin gauze about a statue. She said, "It often appears to me that I am out of my body, and then I hover over it, and think of it; but this is not a pleasant feeling, because I recognize my body." How true this is to nature those know who have had the like experience. He uses the term 'nerve spirit' to designate the *psyché* of Plato, and 'soul' as the equivalent for *nous*, the spirit, or *atma*: "if my soul were bound more closely to my nerve-spirit, then would this be in closer union with my nerves; but the bonds of my nerve-spirit are becoming daily weaker." Dr. Kerner adds that it appeared "as if her nerve-spirit was so loosely connected with her nerves, that, on the slightest movement, it set itself free; whence she saw herself out of her body, or double; and her body had lost all feeling of weight." The words "loosely connected" are most appropriate, and if people would but realize that a genuine "materialising medium" is perhaps in this very condition of easy separability of body and Double, as the result of abnormal psychic conditions influenced from outside by other beings, invisible to the common eye, much of the mystery of "Materialisations" might be dispelled. The familiar stories of lycanthropical transformations,—made possible by reason of the plastic nature of the projected Double—prepare us to comprehend how the medium's own Double may assume a great variety of appearances of other persons successively during an evening's seance. In his *Calendar of Weinsberg*, George Widemann relates a story of a former governor of the castle who, having murdered his servant, was throughout the rest of his life haunted by a "dark spirit," which would assume the form of an animal; at a place called Klingartach there were phantoms which assumed the forms of a frog, an owl, a cat, a horse, etc., and the judicial annals of Europe contain so many examples of persons convicted upon good evidence of exercising this power of phantasmic transformation, that one is compelled to accept it as a serious problem of psychology that requires investigation. If any answer that this is an exploded superstition, they may be told that it is at least as old as the earliest records of the human race; that it is believed upon phenomenal evidence; and that if the French

physicists, headed by Charcot, do not instantly stop their investigations at La Salpêtrière, at Rochefort, and at Bicêtre, they will end in making this 'superstition' a canon of psychical science, and vindicate the memories of the hecatombs of poor victims to mediæval scientific stupidity and ecclesiastical bigotry.

The conditions of Madame Hauffe's nervous system, viewed physiologically, were extremely curious. Miss Crowe has, unfortunately, omitted from her translation the details of many experiments "made with great caution" by Dr. Kerner, which proved her extreme susceptibility to the auras of metals, stones, plants, &c. Coloured stones produced much more effect upon Madame H. than those which were colourless. Kerner calls this 'remarkable,' but it was perhaps due to the aura of the metallic oxides from which coloured stones derive their hues. Ennemoser mentions a woman who was always excited by the sight of the ruby, but calmed by looking at crystal. Madame Hauffe could be awakened from her somnambule state by bringing glass or crystal into contact with her; if allowed to lie long on the pit of her stomach, they produced catalepsy. Sand would similarly affect her, and she detected both in it and its compound, glass, a peculiar odour which was agreeable to her; but if she sat upon a sand-stone bench or a heap of sand, she would become cataleptic. Water, held in her hand, made her immediately become weak; if she took any fluid by day she felt giddy, but after sunset, this would not occur. In her sleep-waking state, if very lucid, she could not only see the aura infused into a glass of water by Dr. Kerner's mesmeric passes, but *even tell him the exact number of passes he had made.* This is very interesting to all students of mesmerism. There is another way of proving the actual impartation of a new quality to plain water by mesmerisation: if a good subject be caused to pass the palm of her hand over a number of glasses of water standing upon a table, of which one only has been mesmerised, the hand will be forcibly attracted downward to the glass whose water has been mesmerised, as soft iron is attracted to the magnet. This experiment can be tried as easily in the dark as in the light. If placed in a bath while in the somnambule state, Madame Hauffe's body would be found so abnormally buoyant that the trunk and limbs would emerge from the water, though her attendants might use every means to keep it under: her body floated like a cork. Its magnetic polarity had been reversed in the ecstasis. Religious mental exaltation—quite irrespective of the devotee's sectarian belief—is often accompanied with this polaric metamorphosis; the body of the yogi, fakir, monk, nun, bhikshu, mobed, sheikh, or shaman rising from the ground, and hanging in mid air as light as a bubble or a thistle-down. In spiritualistic mediums this is known as "levitation." It is one of the nuts that Nemesis has laid by for the Academicians to crack at their earliest convenience.

It has been remarked above that, while in her most exalted condition, the seeress revealed many secrets of nature. As I have already occupied enough space on this occasion, that portion of the subject may be reserved for a future number. H. S. OLCOTT.

SOWING AND REAPING.

CHAPTER IX.

The Wheel of Karma.

YEARS have followed years since the vow was taken in the subterranean temple before the book of Karma, but its shadow is yet upon me. There are events in our lives over which time seeks in vain to draw the veil of oblivion. The effort of my life has but drawn blood from my heart. They say the blood of the heart washes the wings of the soul, and makes them grow strong enough to soar to the empyrean of heaven in some future birth. But I dread to trust to the future, which is but the offspring of the present. I sought knowledge with all the passionate yearning of my heart, but too rashly I grasped her rod of power, and rushed on frantically to a destiny which nature in her own gentle way would have spread over a larger expanse of life. With all the power of my soul I snatched at the fruit of destiny before it was ripe, and my tree of life has but exuded blood. But time is a healer as well as an avenger. It will all be clear some day. To me was given the choice of taking my destiny into my own hands, or of leaving nature to work in her own way. I made the manlier and the nobler choice, and I must not complain if the iron be hard. I will fulfil my destiny. Maybe, the orderly unfoldment of my life will render thinner the darkness in which the wheels of destiny work. They call it Karma in the East. The sages say no one can read and comprehend the Book of Karma, unless he is free from Karma himself—unless each individual thought, act and aspiration vibrate in unison with the All and not self. But it is not for me to explain. I only record. Rays of light will shoot from the nave of Time's wheel.

The ashes of three years have mingled in the funeral pyre of the past, and I, united in bonds of matrimony to Grace Stanley, am living in Simla, the summer capital of India. A strange change has come over the girl to whom I have given the name of my wife, ever since our formal marriage.

The melancholy sweetness of her former self has completely left her, and has given place to an amount of brilliant intellectual activity, calculated to excite the envy of any social queen who has ever reigned in a Parisian *salon*. Her will has gained an amount of power which has often made mine tremble before it, and I have observed that no man or woman who has come within its influence has escaped subjugation. With me she has always been a loyal and true-hearted friend, while she has ruled me with a mother's authority over her unfledged child but without the appearance of so doing. The absolute perfection with which she plays the rôle of the accomplished woman of the world, ever ready to detect the peculiarities of individual characters and turn them to some purpose, at first surprised and bewildered me. But constant familiarity with this new development of her character invested it in my mind with an irresistible charm. Oh, how constantly have I struggled with myself to brush aside the worldly part of her character, and preserve inviolate the mystic calm of my soul, but the nameless influence of her

presence nothing has been able to withstand. An over-bearing attraction seemed to drag my soul into the life of the world, which I burn to leave behind, and in which I have looked upon myself as a temporary exile by the edicts of Karma. But I own at times flashes of regret have passed over my mental sky that my land of exile could not be my permanent house, and Grace Stanley my mortal bride, and I have heard with painful awe the inner voice in notes of thunder, warning me in the words of the Sanskrit poet, that he alone is resolute whose equanimity remains unchanged in the presence of causes of perturbation. Many times have I meditated refuge in flight, but the strength of my higher nature has prevailed against the baseness of the lower and has kept me nailed to the post of duty. Wistfully have I looked forward to the day of deliverance, but as my suffering has increased, so has the cloud hidden from me even a Pisgah sight of the Canaan of rest. Grace has systematically crushed all attempts to lay before her the inner workings of my soul. The delicate, modest girl of yore has become to me the hardest of taskmasters. Whenever the least shadow of worldly thought darkens my conversations with her, she gives me nothing but hard philosophy, which I know but too well, but which no longer brings me strength and consolation. As my sufferings have gained in intensity, my soul-communings with the Master have become more and more infrequent, and now they have altogether ceased. I find myself alone in the midst of an unsympathetic and materially-minded world, struggling against difficulties beyond description and but hardly comprehensible.

Grace Stanley who, to some extent, owes her life to me and my Master, seems to be actuated by a malicious desire to work my ruin; while she has never ceased her endeavours to impress me with the loftiest truths of our philosophy, she yet, by the thousand nameless devices of the artful woman of the world, has taught me to enslave my soul. But is she to blame? Strange as it may appear, she has never for a single moment given the slightest response to me by a look, a word or a smile. She does not even know that I, who, with ascetic severity, explained to her the nature of our union, am ever tempted to prove false to the vows I have taken and the pledges I have given.

True, before the marriage knot was tied, I had many times felt embarrassed by the warmth of Grace's affection, but not a vestige of it remained in her when she comprehended the situation, and yet consented to be a wedded maid. Can it be that her whole heart is set upon my humiliation? No, such baseness is unthinkable by the side of the noble purity of her nature, which, however she may strive to disguise it, always shines out brightly.

Often have I thought with painful and rapturous trembling that I detected a tenderness in Grace's voice, but it has always been a dream and not reality.

With painful relief I have found Grace to be a uniformly hard, unbending task-mistress. The conflict of my dual life has produced nothing but suffering, which will soon attain the stagnation of despair.

But this was a positive cruelty on the part of Grace. She knew

but too well that for me to be in a ball-room was to suffer positive martyrdom. I had said so to her time after time. But she only laughed at me and would have her way. It was a case of selfishness. Why should I be condemned to endure the sensual exhalation of the ball-room—I who have by a mysterious vow separated myself from the life of the world? But all my pleading was to no purpose. She entered my study one morning, and with a child-like laugh said:—

"Mr. St. Clair"—it was thus that she usually addressed me—"I have come to consult you about the three balls I intend giving before the season is out. What time shall we fix for them? You know how the season is over-crowded. We must make all arrangements in good time, for I am determined my balls must be the greatest success of the season. We must make it so that when you retire into the forest, as you are constantly threatening to do, I shall not be left quite lonely in the world. The character of Penelope does not suit me at all. Besides, why should I subvert the order of nature by turning spring into winter? There will be plenty of time to philosophize when one gets old. It seems to me a crime against nature that we should not experience any phase of life that comes to us unsolicited. It is my *Karma*, as you would say, that I should be a frivolous woman of the world, as it is your *Karma* to be a great sage."

"Ah, if you launch into metaphysics, I dare say I can show the fallacy in your argument. You do yourself an injustice when you refuse to consider the law of Karma in its true light, and expound in its stead a doctrine which is scarcely distinguishable from fatalism. All that you now are—physically, morally, intellectually and spiritually—is the result of your Karma. To follow the law of Karma properly, you must allow these four elements in your nature to work together harmoniously. If the dictates of your higher nature point out a course which would give a check to the riotous license of your desires for a life of keen sensations, it is wiser to follow the higher dictates, as that is the only way by which the greatest happiness can be secured. The immediate pleasures that the senses bring are summer flowers of the human mind—they bloom but to fade."

"Let me interrupt you for a moment," broke in Grace. "If the attainment of happiness is the motive for leading the higher life, what right have you to impose your experience upon another human being? How do you know I do not derive as much happiness from the frivolities of life as you do from philosophy? Have you any standard for the measurement of happiness?"

"In the first place I must tell you that I do not seek to impose my opinions upon anybody—this you know very well from your past experience. Can you tell me one single instance in these three years of our united life in which I have in any respect tried to control your thought or action?"

"On the contrary, to say the truth, I think you have given me too much indulgence. I have many times wished you had not been so indulgent and kind, and you have made me quite a spoilt child who plagues your life in return for your goodness."

The peculiarly fascinating and child-like way in which this was said washed away from my mind any desire I might ever have had to exercise my marital right over Grace.

"But to continue," I added, "I look upon my feelings and opinions as so many natural forces governed by their own inherent law. They are bound to do their own appropriate work as heat is bound to warm. The workings of our thoughts and emotions resemble the combination of chemical elements. Suitable conditions being present, oxygen must combine with hydrogen. But there are substances which will not combine, do what you may; there is no affinity between them. Water will not combine with oil. But there is no harm done by it. It is a duty we owe to our own being that we should express our sincere convictions whenever there is a call to do so. But it is not for us to determine what consequences would result from such expression; it will do its legitimate work, and it would be mere folly to allow our personal pleasure to be involved in the consequences."

"But what is your standard for the measurement of happiness? You have not answered that question yet."

"Well, as for the standard of hedonic measurement, you must remember that happiness is nothing but the unimpeded activity of all the tendencies of our nature—the realization of all the possibilities that lie within us. Consequently, you will see that the true measure of happiness depends upon two factors—the number of faculties which find unimpeded activity and the duration of that activity. Now, to apply this measure to your case. The keen sensations in which you seek happiness do not last long; and at the same time they give outlet to a very few of the faculties of your nature. When you grow old or become an invalid, the faculties which will then cry out for activity will find additional impediment from the work in which your faculties are now employed."

"Why is it then," asked Grace, with a kind of melancholy sadness which I have never seen on any other face, "that I do not see things as you do? Why is it that I sacrifice the soul to the sense, as you have often said?"

"Because," I replied, "you do not exercise your will to tear you away from the life of sense and put you upon the path that leads to the realization of the soul."

I spoke with a kind of brutal emphasis which made me feel as if I was dyeing my hand in blood. Whenever I have spoken against the worldliness of Grace, I have always had that feeling which has oftentimes prevented me from giving that emphatic expression to my convictions that naturally belonged to them.

"Now tell me," said Grace, with a gentle toss of her eloquent head, "why is it I do not exercise my will in the way you want me to? Surely that must be due to some cause, which is beyond my control—some higher necessity which overbears all the power of my will—some divinity that shapes my end."

"That is fatalism," I rejoined; "to say that you have not the free exercise of your will, is to contradict your own mental experience. Do you ever feel that you are not free to act as you choose? What matters it if that freedom of will is derived from a higher

necessity? A philosopher may tell you that the book I hold in my hand does not exist—and in a sense it really does not—but does that alter your mental experience? Necessity is the substance which assumes the form of free-will in us—just as your own mind has assumed the form of the book."

I felt quite elated with the victory I had obtained over Grace. My rejoicing was the greater on account of the feeling that I had rescued myself from the strange influence which she exercised over me. I breathed freely. My heart seemed to revel in a sense of freedom. A weight was lifted from my soul. For a few moments silence reigned supreme; during which the conviction grew stronger in my mind that I was free again. In fact the sense of freedom was so complete that I thought there was no longer any need for the perpetual guard I kept over myself. I felt I could be more friendly with Grace than I had been. Grace was to me nothing but the cunningest pattern of excelling nature—she seemed to be a part of nature, the great book I had to study and the great goddess I had to obey. As herself she was nothing. I was out of the charmed maze, in which, with heavy heart and bleeding feet, I had been wandering. I began to think of Grace as she was when she first floated into the orbit of my life, like a beautiful star from the far beyond, the silent void of the world. I thought of the mysterious links by which her life was tied to mine. I knew I had a duty to perform by her. It was almost with pride that I thought that a young and beautiful soul was entrusted to me for training. I was vexed that I ever felt this task irksome or other than a great happiness with which Nature rewarded me for the readiness with which I sought to do my duty. It was a privilege that I had such a duty to perform. I was sure my duty would be well performed in the end. These reflections rapidly passed through my mind and put me in very good humour with myself. I looked at Grace. She sat at the other side of the table, playing with a curiously carved paper-knife. Her long slender neck was slightly arched, and her eyes rested upon the object of her playful attention. I thought the roses on her face looked a shade paler and wistfully desired the power to restore to them their natural bloom. But perhaps it was as well as it was. It seemed as if the pallor was caused by the awakening spirit within, whom my words had reached. I patiently waited for the result. Gently raising her head, like the large-eyed gazelle when she hears a sound not far off, she spoke. Her voice seemed not to break the silence, but only to awaken ripples on its breast.

"Hugh," she said, "I was thinking whether I have not been wicked in my love of worldliness. I find it is all vain. It is all a mere question of habit. Do you think if I were to retire from the world I should get that peace of mind which you say is the highest inheritance of man?"

For the first time that day Grace called me by my baptismal name. The sound seemed strange on her lips, and it went through me like a gentle tremor. I sat mute, watching its circulation while

she was speaking. My attention was called back by the question she asked, although I had but feebly grasped its meaning.

"Yes, the peace of mind I speak of is the highest inheritance of man," I said, expecting a repetition of the question in a new form for a proper reply.

"But do you think," Grace went on, "that I shall get it if I renounce the world to-day?"

"I cannot tell—probably you will not. Your present frame of mind may only be a visitor that tarrieth but for a day. Our impulses, however good and noble, have to be hospitably entertained, but not adopted into the family without thought. Great mischiefs have arisen from the unintelligent carrying out of impulses in themselves noble and praiseworthy. It would be highly inadvisable to act upon your present hasty impulse, for it may bring on a reaction accompanied with disastrous consequences."

As I said this I leaned back in my chair with growing satisfaction at the effect I was producing. Her spirit will not be long asleep, I thought, but everything must be gentle and natural; violent measures never do much good. The growth of the soul must be like the growth of the flower. It must bend before it can bloom. I must say this consideration added to the cheerfulness of mind which I was enjoying. Was it due to my weakness in not being able to face the possibility of having to put Grace under a severe training similar to my own? Accustomed as I was to constant self-examination, I could not answer this question at once, moreover there was no necessity for it; Grace's soul was so much purer than mine that she would never be in need of such training as I had undergone. Not to encourage a habit of idle speculation, I dismissed the thought, but I watched it as it floated like a light cloud over my mental sky.

"Well," said Grace, after a moment's silent reflection, "if you think I had better not as yet adopt the higher life as you call it, then what am I to do? The life of the world you condemn as detrimental to spiritual progress, and the only other life I can adopt you consider inadvisable. You know I am your pupil, and I think it is but right that you should advise me. Tell me what I am to do?"

"There is no advice that I can give which has not been given ages ago. What more can I say that what was uttered on the shores of Galilee during the Hebrew incarnation? Be in the world and yet not of the world. Do your work in life, but detach egotism from it. Knowing your true self to be eternal, feel that what seems to be the actor and enjoyer is not the true self. This feeling will strengthen and grow, and will ultimately push away from you the false life of the world."

"Now to apply your theory to practice. You see how I am placed. Here I am in Simla society, everywhere kindly received and treated with consideration. In accepting the kindness and consideration of people, I give them an implied pledge that I shall regulate my conduct in the way that they expect. If I now slink away from Simla at the end of the season, without fulfilling the pledges that have been implied by my conduct, I shall be guilty of

deception. You know very well it was not with me that the plan for coming to Simla originated. Nor was it I who sought the society in which we now find ourselves."

I listened carefully, as Grace went on in her gentle impressive way, and was rather pleased at being able to foresee the point she was going to make.

"That is quite true," I struck in with some emphasis. "Our coming to Simla was entirely against your will, and you consented to it only at my repeated requests. And the society we have dropped into is entirely due to the notes of introduction I brought. Whatever blame there be in the matter, undoubtedly falls to my share. I know that, and I have been perpetually trying to see how this rough hewn block is going to shape itself."

It was here that Grace had me entirely at her mercy. Shortly after our marriage I sought an interview with the Master, and he advised me to pass a few seasons at Simla. Of course I readily accepted the Master's advice, and he gave me some notes of introduction to an American millionaire, who had made his acquaintance while travelling in Cashmere, and, as I learned afterwards from Mr. Rider himself, whose life he had saved during a landslip in Ladak. It was through Mr. Rider's kindness that we were introduced to what people usually call the best society in Simla.

"It is not a question of blame or praise," Grace rejoined. "One must look facts in the face in order to come to a right decision upon them. I spoke merely descriptively and not to find fault with you. The only thing I wanted you to see is, that to preserve social honesty we must give these balls. But I must be honest with you, and frankly admit that the giving of balls is not a painful duty to me. I like it myself very much. It is no use denying the fact. I am by nature a frivolous woman of the world and must take time to reform. I am rich, young and pretty—I know it, and you know it too, although you may harmonize it with the future when I shall be old and ugly."

Grace's last statement nearly staggered me. For the first time that morning she made determined attempts to lead the conversation to a discussion of her personality. When, earlier in the conversation, the first attempt was made in this direction I was struck by it for the moment, but I was determined not to encourage it, and it quickly passed out of my mind. But the repetition of it was noteworthy. At other times I should have tried to examine this straw and discover the direction of the wind. But as it was I felt secure in the detachment of all the personal interest in Grace that had been growing within me. Grace's remark had evidently made me inattentive to her conversation. She noticed it and stopped, and thus put an end to the train of reflection upon which my mind was starting.

"You must not think," Grace went on, with a haughty toss of her head, "that I am vain enough to be deceived by the flattery and admiration which a woman in my position naturally attracts. My pleasure and enjoyment arises from quite a different source. It is to me intensely interesting to study the workings of the human mind. I am a philosopher in my way, although you do

not appreciate me because I do not belong to the weeping fraternity. Life is a vast field for the acquisition of experience, and I think it would be positively a crime to convert myself into an ascetic in my youth, and lose the opportunity of gaining the experience which the world alone can offer. If I can wisely regulate my mind I shall gain more by my present mode of life than by any other. Besides, all the possibilities of nature must be realized. Even you would blame me if I became a *Yogini* (female Indian ascetic) at once. There would be no practical justice in that."

I did not want Grace to imagine that the higher life involved a sacrifice of all the æsthetic faculties in our nature. So I fell in with her mood and said:—

*Kivutyapasyā bharanoni yawvani
Dhritam tvoyā bardhaka sovi balkalam
Vada pradoshe splenta chandra tārakā
Bibhavari yady arunay kalpāte ? **

I stopped and looked at Grace. She seemed uncertain whether to be pleased or displeased. Not wishing even the lightest cloud upon the fair morning sky, I continued:—

"I hope you understand this. It would be a pity if you forgot Sanskrit altogether."

"I may have forgotten Sanskrit," Grace replied, "but understand the verses you have quoted. Kālidāsa has always been a great favourite with me. I thank you very much for the neat quotation and the compliment it contains. I see stern philosophy does not kill out all the poetical element of our nature. I am glad of that, it gives me courage."

I was pleased beyond measure at the success of my stratagem, which I did not impair by any injudicious fault-finding with her plans about the balls upon which she had set her heart. Feeling convinced that I was beyond her influence, I looked upon the whole thing as a part of the duty I had undertaken, and it was not my fault if the performance of it should be occasionally pleasant. Fortified by these considerations, I heartily entered into Grace's plans and several times won her thanks and admiration by my practical wisdom.

Grace left me with a very pleasant smile indeed. But it was one of those smiles that leave an after taste. While filling my pipe I was perplexed by the suspicion that Grace thought my firmness was only on the surface, and that it covered under a great weakness, especially where she was concerned. I tried to dismiss it from my mind, arguing with myself that it was of no consequence what Grace thought of me. I had my duty to do, and was not concerned with anything beyond its performance. My pipe was filled, and in the absence of matches I took from the table a piece of paper to light my pipe. On the touch of fire, writing began to appear upon the blank sheet of paper. I saw at once it had been written upon with invisible ink, and tried to save it from

* How is it that having renounced ornaments in youth, thou hast put on garments of bark of trees becoming only in old age? Say how it would be if at dusk the moon and star-blossomed night were to be replaced by the dawn.—*Kumara Sambhara*.

the fire. But despite my best endeavours, a part of it was destroyed before I could put out the flames. With comparative ease I deciphered the following:—

"For the sake of all that has been in the past, which is hidden from St. Clair, for the sake of him to whom you are bound by the eternal chain of love and unity of being, this is to request you to meet me alone at the foot of the hill which lies to the east of Jakko, by the side of the little stream to-morrow at 2 o'clock.—RALPH RAVENSHAW."

Every word of it burned into my brain more deeply than the fire had burned the paper. Heaven, earth and hell blended into one another in shapeless confusion. My whole being became a chaos of nameless feeling and sensation. I thought of Ralph Ravenshawe. After the first wave of suffering had swept over me, gasping and faint I tried to collect the wreck of thought and feeling into some coherence and order. I looked at the writing again and again, incapable of grasping its meaning. I shrank from what stood staring me in the face with the triumphant malignity of a devil from the nethermost pit. Grace! oh Grace! I could not think it. Ralph Ravenshawe! false friend and deep-dyed villain! I sat motionless, without thought or feeling, in the coils of a huge boa constrictor of nameless passion and suffering. The words I read were graven on my mind beyond the power of man to erase. I seized the bit of paper and folded and refolded it. Then, as if by a sudden impulse, I put it into my pocket and rushed out of my room for fear of going mad. M. M. C.

Reviews.

MONISTIC PSYCHOLOGY.

Following is a brief summary of a series of valuable papers by Dr. Du Prel that have appeared in the German magazine "The Sphynx."

The object of the writer is to present in a connected form the arguments and facts which go to prove the existence of the soul in man.

In his first section on "The organizing Principle" he shows that all human construction and invention are but more or less concrete expressions of the principles on which the human being is constituted.

"If we see that the functions of the heart cannot be better explained than by a comparison of this organ with a pump, and in like manner the ear may be compared to a piano, the lungs to an organ, the eye to an optical apparatus; if we find that the Grecian temple and the Gothic dome exemplify the same principles of form as the human body; and finally that the hypotheses of the scientists as well as the artistic compositions of the poets all rest on the principle of the least expenditure of energy—then we have a strong evidential basis for the two following propositions:

(1) The principle of form underlying our organism is identical with that underlying our mechanics.

(2) This common principle of form is again identical with the unknown one in the human mind."

"Thus," the author says, "a foundation is laid for a monistic psychology."

The nature and mind of man, he says, are derived from a common third

source. This source has the faculty of both organising and thinking. Neither the mechanical theory of the materialists, nor the modern theory of evolution offer so complete an explanation as to preclude any question of the existence of an inner organising principle in man. There is nothing to show that the adaptation of the organism to its environment is other than an extension of the principle above laid down, that man reflects his own structure in his works. The action of heredity in its influence on forms confirms this view.

The facts of somnambulism go to show that we are the concrete expression of a transcendental original subject. This we infer from the fact that the somnambule can, as it were, see into his own organism and prescribe remedies for his bodily ailments. This would not be possible unless the transcendental self was acquainted with some standard of perfect health, and thus we go on to infer the presence of an organising principle. Thus, if from the analogy with which we started, it is to be inferred that the organising principle in us is identical with the unknown principle that influences our thought, the facts of somnambulism further lead to the conclusion that this principle is also identical in organisation. "In both cases however, the unknown is only unknown in a relative sense, it is unknown to the earthly manifested form but not to the transcendental subject."

Against this view it is objected that the thinking soul is at the same time the life principle of the body. But we find that the somnambule is not only able to see his own interior organisation, but to examine it critically and to point out how far it departs from the normal state, hence we infer that the organising principle governs not only thought but organisation also.

"If the organising principle is of a transcendental nature, if it precedes our earthly manifested form and the body is only its concrete expression, it must also survive the death of the body. The product, the body, is dissolved at death; but the producer, the organising principle, the individual power, remains."

"Thus from the existence of an organising principle follows not only pre-existence but also immortality."

The question now arises, how is it that a transcendental existence so exactly conforms to earthly conditions?

According to Darwin the organic form is the product of external relations; according to transcendental philosophy it is the product of an inner formative principle. These two propositions can be reconciled if we refer the conformity to environment, not to earthly consequences alone, but to the organising principle itself, which, in each incarnation, makes use of previously acquired results. If this be so, the transcendental subject must be capable of development.

Man as we find him can only be explained on the hypothesis that there is behind him an existence, either completely or partially formed, possessing the capacity of adaptation to environment as the result of previous existences. This transcendental subject is capable of modification for good or for evil by the circumstances of each earthly existence.

According to the materialists, the soul is a function of the body; but this is not so, for in reality it is the body that is a function of the soul. The pantheistic view that the individual form and the individual mind belong to the phenomenal world does not explain how it was that the world-substance came to be split up into such different and opposing forms. The Christian mystics are again mistaken in calling the body the prison of the soul, for the former is rather the work and correspondence of the latter.

In the second chapter, on the psychology of Aristotle, Du Prel shows that in the works of the ancient philosopher, body and mind constitute a unity. Aristotle does not confine the functions of the soul to the mental region alone but connects it also with the form, nourishment and growth of the body, and hence admits the presence of soul in animals and plants; a tenet warmly defended by Fechner in modern times.

Our author shows that physiology does not contradict the conclusions of Aristotle, for it demonstrates that not only the voluntary but also the involuntary motions of the body are governed by the nervous system, and the only difference between the nerves is that the thinking function is carried on through the cerebral nervous system and the life functions through the ganglionic. The seat of consciousness is in the brain, and we are unconscious of the life functions because the ganglionic system is only indirectly connected with the brain, but there is no reason for assuming that there are two principal sources of organic change in the body, on the contrary both systems must be the product of a single organising principle. If the two nervous systems are totally distinct, we cannot explain the fact that there are some people who are able to exercise conscious control over the involuntary system, as for instance by increasing the rapidity of the pulse.

According to Aristotle the soul is to the body as form is to matter, and thus the two form a complete unity. The great mistake of the dualists is that they make no distinction between soul and consciousness, whereas the true statement of the case is that the soul is not consciousness, but consciousness is an attribute of the soul.

If we separate consciousness as a directing force and the actual cause of the functions manifested through it, we should have to ascribe involuntary actions to some other cause. Moreover the highest mental action would demand the clearest consciousness, but this is not the case, for the workings of the genius are the workings of the unknown through him and he is but the instrument. We think, as a rule, with consciousness, but not through consciousness. The prime cause of thought is in the unknown. Mind and nature do not therefore stand to one another in a causal relation, but are co-ordinates, and derive their common origin from a third—a transcendental subject.

If the soul does not lose its power of organising at the death of the body, it cannot die when the body dies. If there is a necessary relation between the soul and the body, so that the body is merely the outward manifestation of the soul, the soul must have some quality answering to form, and must be in some sense material. Aristotle does not shirk this issue, but attributes materiality to the soul. This was also the view of the stoics and the epicureans.

The idea of the existence of the astral body was not however originated by Aristotle, it was taught before his time by Pythagoras, who had learned it from the Egyptians, who themselves owed it to India.

The same idea occurs also in the writings of Paul, especially in the well known passage in the epistle to the Corinthians. In later times we find the doctrine was held by most of the fathers of the Christian church and by all the mystics of the middle ages. Paracelsus especially sets forth the existence of the astral body very plainly in his works. In later times the younger Fichte was perhaps the foremost defender of this theory. We find indeed a remarkable consensus of opinion on the part of philosophers, physicians, theologians and mystics as to the existence of the astral body, its survival after the death of the physical body, and hence its separate existence apart from the physical body; and this opinion is confirmed by the popular traditions of all peoples in all ages.

From the fact that persons who have had limbs amputated still go on thinking that the limb is whole, that animals begin to use organs when young, that have not yet grown into existence, as for instance young goats butt before their horns have grown; also from the fact that persons born with deformed limbs do not *feel* the existence of this deformity, and also, as is shown by the case of the Seeress of Prevorst, somnambules, when they see persons who have lost a limb, see the whole man as if with no limb missing, the author deduces a further presumption in favour of the existence of the astral body.

With regard to the "Double" our author says that its appearance is conceivable.

I. In life, (a) as an involuntary separation of the astral from the physical body, (b) as a voluntary separation—the *mayavi rupa*. (c) as separation resulting from the exertion of the will of another. (II) While dying. (III) After death, (a) as a voluntary appearance of the astral body—ghosts. (b) as an appearance brought about by outside influence—materialisations, necromancy.

The phenomena of the Double fall into two categories; first, when a man sees his own Double, and secondly when the Double is seen by another.

Several authorities both ancient and modern are quoted by the writer and the following are some of the instances he gives of these appearances:

While Lord Byron was at Patras, in Greece, ill with fever, his double was twice seen in London by Peel when walking down St. James's Street.

A young student went to visit a German clergyman named Horst. As he was well known to the family he was merely told—in answer to his enquiry—that Horst was in his study. The young man went upstairs to the study and at that very moment several of the inmates of the house saw Horst in the garden adjoining the house. Some one went upstairs to tell the young man that Horst was in the garden, and both saw the latter sitting at his desk in the clothes he generally wore in the garden. At the same moment Horst was heard calling them to come to him in the garden. They went down and found him working in the garden.

Professor Perty says that a Miss Sophie, a friend of Madame N. and her daughter, was one day sitting on the sofa with the mother, listening to the daughter who was playing the piano. Sophie leant back and closed her eyes to enjoy the music, and then the lady saw Sophie go and stand—in her astral body—by the piano, while at the same time she also saw her on the sofa. On another occasion the same young lady appeared to her friend, when they were some considerable distance apart. This time Sophie was lying on her bed with a bad headache, but had a strong desire to see her friend and it seemed to her that she visited the latter in dream.

Another instance is that of one Peter Muller, a farmer, who used often to be seen by his wife and servants, when in reality far away, when his mind was concentrated on something he wanted to have done at the place where he appeared.

A certain physician is also mentioned who used to appear sometimes to his patients when he had made a special appointment with them but had been prevented from keeping his engagement.

Instances might be multiplied without number, and if the relations of observed facts by credible witnesses are worth anything at all, the existence of the Double is amply proved. The great point that Du Prel

makes is that all these appearances—when not due to outside influence—are due to the workings of the mind of the individual who appears.

He thus concludes that the soul not only exists but moreover rules the body, the latter being only its manifestation. This he shows to be the case, as will be seen from the above, both by theoretical considerations as well as by practical examples, and thus, while establishing the unity of soul and body, he makes a first step towards proving that this unity is capable of infinite extension and higher development beyond the realms of the seen, under conditions that we can as yet but imperfectly comprehend owing to the limits of ordinary consciousness.

A FALLEN IDOL*.

SOME five or six years ago a lady in London told me a story of an idol from India, which had brought ruin and disgrace, in some instances culminating in death, upon every hapless possessor. To her certain knowledge three successive owners of this unlucky emblem of divinity had come to utter grief. Such was the simple earnestness of the narrator that I felt as if I was standing on a glass stool and holding the poles of a powerful galvanic battery whilst she recounted disasters compared with which the trials of Job would sink into insignificance. After a sleepless night I sent off a little image, which had occupied a conspicuous place in my collection of curios, to a maidenaunt with a *penchant* for missionary societies, who had made a will in my favour. Now, after the lapse of years I find that this story has reincarnated as a novel, and owes its rebirth to Mr. Anstey.

The idol and the (?) saint in whose honour it was set up are introduced to the reader in a Prologue, which forms a complete story in itself. A 'Jina,' 'Arhat' or 'Tirthankar' had long been expected by the Jains, a sect of Buddhist schismatics. The Guru of the sect discovered the tirthankar to have incarnated in a village in Mysore, its fleshly envelope being the body of a lad whose 'superior force of will and ingenuity procured him the leadership in all mischievous enterprises.' It was passing strange, but 'there could be no possible mistake on that point, for the body bore every one of the mystic signs and marks which denoted his high mission. Accordingly, the youth, having had greatness thrust upon him, was trained for his high calling, and became in due course a yogi. Chalanka, for such was the mystic name conferred on the holy man, acquired power over the forces of nature, though 'his miracles, to the end of his days, resembled the more ill-natured kind of practical joke.'

Years passed by: the mystic dismissed his disciples, whom he had inspired with fear rather than love, and retired to a hermitage in the rocks to pass his life in self-centred contemplation. Not long after this event, to the surprise of the faithful Jains, his body was found one morning stiff and swollen at the foot of a precipice. Then arose the question of canonization—whether an image should be set up in his honour in the little Jain temple of the village, in company with the tirthankars who had gone before. Was he really and truly a Jina? Was such love of approbation and irascibility of temper as he had displayed consistent with arhatship? Had he enriched the faith with any new revelation? The Guru decided these questions in the affirmative, and the image was prepared and set up in a niche of its own in the little Jain temple. The old priest Acharya Chick 'could not consider his latest deity an acquisition.....he was too old to relish having a new object of veneration thrust upon him.' He gave it the smallest offerings, the least tempting fruits and the more faded flowers. The

* A novel by F. Anstey. 1 Vol. Smith Elder and Co. London, 1886.

morning following the installation of his new object of worship, Acharya Chick was sitting in the temple porch in meditation, when he was interrupted by an unexpected visit from his rival, Ram Chunga, of the large Brahman temple near by. The great Brahman had on sundry occasions made offers to the ministrant of the Jain temple to purchase an image of Siva which was enshrined in the sanctuary of the tirthankars. Now, he demanded that the God should be given up to him without payment, and when the Jain mildly remonstrated, poured into his ear a story about the defunct ascetic—"a story of stolen joys, of detection, hideous punishment and fierce despair"; and how a dancing girl of the Brahman temple had shared his fate. The Jain remaining, obdurate, the Brahman devoted him to the anger of the gods, and departed. The story goes on to relate how Acharya Chick found all the offerings and all the adornments of all his little circle of gods removed and piled up before the effigy of Chalanka; and, on the following day, all the gods were found to have been thrown down from their niches and defaced (had their noses and ears cut off). Finally, by the importunities of his flock the Jain was forced to promise the idol of Siva to his enemy, who arranged a mighty procession to conduct it *with tom-tom and tamasha* to its new home. At sunset the *rath*, or idol-car, arrived, containing the image of the great Brahman, who had come to escort his partner in the Hindoo Trimurti to his new home. Siva was placed by his side, and the curtains were drawn around them whilst the Brahman held forth to the crowd. On drawing back the drapery, it was found that the two idols were broken and scattered in fragments about the car, whilst the ugly little tirthankar occupied the seat of honour! The Brahman was discomfited. The Jains bore their new god in triumph to the shrine, where he remained honoured and worshipped until Tippoo Sahib 'took it into his ill-regulated head to force the Mussulman faith indiscriminately upon all his subjects,' when the temples were destroyed and the idols buried.

Not feeling myself sufficiently versed in the mysteries of temple interiors and temple life to trust to my own judgment in such matters, and at the same time being desirous of doing justice to the talents and erudition of the author, I submitted the Prologue for criticism to a venerable Brahman, whose impenetrability of countenance and dignity of carriage proclaimed him to be a man of superior wisdom in all matters connected with the gods.

"Your white-faced Aryan writer, he remarked in measured tones, on returning me the book, may be wise in his own conceit, but he knows nothing about the gods. Why should he write a book at all, if not to sing their praises? What reason can he have for making this wretched little image of sectarian insignificance destroy the effigy of great Brahma? Besides this Sahib-logue of the West displays crass ignorance in every line he writes. To begin with, he calls a worthy Brahman Ram Chunga, an uncouth combination of syllables, by which none of the 'twice born' ever was or ever could be named. Again, any child in our country, ere he cuts his second teeth, knows that Brahma had no avatars, and was never represented as a man-lion with a superabundance of arms and a figure across his knees. Know that it was the god Vishnu, who incarnated as the Nara-Sinha* to punish the wickedness of the giant Hirunya Kasipu. It is told in the Agni Purana how Bijaya, the door-keeper of Paradise, obtained a boon from Brahma that neither gods nor men, nor other created things then existing, should have power to slay him, by day or night, in heaven or on earth: how he took birth

* From the Sanskrit *Nara*, a man, *Sinha*, a lion.

as the *dailya* Hirunya Kasipu, openly defied the god Vishnu, and became a source of terror to the three worlds: how his son Prahlada rebuked him, for which he was cast into the fire, dashed against the rocks, thrown fettered into the sea, trampled on by elephants, and subjected to a thousand other tortures from which he miraculously escaped, attributing his deliverance to the omniscience, omnipresence and omnipotence of the god Vishnu; upon which his father, the demon-man, struck one of the crystal pillars with his sabre, and scoffingly ordered the god to come out, if he were present: how Vishnu came out in the form of a Nara-Sinha, preceded by a stifling vapour, laid the demon king upon his knee, and tore out his entrails, without violating the boon of Brahma; for the time was twilight, neither day nor night, the avatar was a type which had never up to that time appeared, and the king was neither in heaven nor on earth, but between the two, on the knees of the avenger of the sanctity of the gods. Your author does not even know the literature of his own country; for your pundit-poet Edwin Arnold in his hymn to Vishnu sings:

"When thou thy giant foe didst seize and rend,
Fierce, fearful, long and sharp were fang and nail;
Thou who the lion and the man didst blend,
Lord of the universe! Hail, Narsingh, hail!"

"Then, again, this young man who presumes to write about the gods describes a pot-bellied image of Siva! In the first place, he is not represented by an image, but by a lingham, the emblem of power; and in the second place, the only god with a large abdomen, of all the thirty-three crores of the Hindoo Pantheon, is the god Ganesh. But for this mistake some allowance must be made on the score of his nationality, for we are told that in England the Belly-god receives much worship, and that a special caste called the Al-der-men, under their caste-leader, the May-or, sacrifice to him hecatombs of sacred oxen, and of the earth-supporting turtle. Furthermore, every idol has to be constructed according to mathematical proportions and measurements, which are given in a special book upon the subject. If the rules are not accurately followed in every detail, the idol is liable to be taken possession of by some powerful evil spirit, could point out to you a lac of the most gross errors which this impious youth has committed. Let him take warning, and not arouse the just resentment of the gods. But I must take leave, as I have a ceremony to perform." With that my venerable friend departed. The arguments of this worthy man are unanswerable, but I am inclined to think that he was somewhat severe in his strictures, and allowed a spice of national prejudice to tincture his remarks. From the point of view of a western novel-reader, a *grande liaison sérieuse* between a yogi and a temple nautch-girl is unique; though in the ancient books of the East it is by no means uncommon—as for example, the Vikramaditya—in which a dancing-girl made a wager with king Vikram that she would bring to the palace, within a year, a yogi who was half buried in the jungle, with grass and mosses growing over him, and won her bet by pretending to be a nymph from heaven. The scenes in the temple and the dialogues between the rival priests make very pretty reading for any one who is not too deeply versed in Oriental lore. For our pleasure in reading novels of this kind it is perhaps fortunate that we are not all Brahmans—or Buddhists, for that matter,—for the Buddha condemned fiction altogether.

The story itself deals with the god's adventures in London. The luckless image had been filched from its native land in the Gorgeous East by a reckless soldier, who paid the debt of his sacrilege and temerity in a watery grave. It came into the possession of a dealer in

bric-à-brac, and, after bringing upon him a few minor disasters in the way of losses, breakages, burglaries and fires, was purchased by the heroine, a young lady described by one of her admirers as 'so fair, with eyes like stars, and a soul snowy pure.' She is extremely bright and sprightly, which is somewhat unusual in the 'good girl' of the story-book. As might be expected of so very loveable a girl, Sybil Elsworth had a lover; in fact she had several, but she only loved one, a young artist just rising into eminence through his talents and the patronage of Mrs. Staniland, the young lady's aunt, who had a mania for unearthing geniuses. So Miss Sybil sent her idol as a present to her own true love, Ronald Campion, who was never to part with it on any consideration.

Now, as ill luck would have it, this outward semblance of a god in dinky, mottled alabaster and dull red lacquer, was haunted by something very like a devil—by the restless shade of the hapless Yogi, who came to an untimely end under circumstances by no means creditable. This invisible personality, being anything but pleased at not receiving the *Puja* the simple Jains had paid him in the days of his greatness, vented his spleen upon the artist and his friends in a series of phenomena, most disastrous in their consequences. Mrs. Staniland's favourite pug was killed, letters miscarried, the lovers were estranged, the artist's pictures were spoiled, and many other very terrible things happened. At last, through the kind offices of a young German Swede, with the patronymic Axel Nebelsen, the lovers were relieved of their somewhat too personal god.

The author gives a clever thumb-nail sketch of a certain class of London Society, which is neither the *beau monde* nor Bohemia, but lies somewhere on the borderland between the two. All his characters are living flesh and blood, and not the mere ink-and-paper people so often introduced to us in fiction. About the hero and heroine there is not much to be said. They are lovers, and very good lovers, too. Mrs. Staniland is a worldly old lady, with a 'purplish mauve aura,' and a good heart. She loves to patronise and play the philanthropist, and has no desire to hide the light of her virtues under a bushel. Mr. Babcock, who plays an important part as Ronald Campion's rival for the hand of the fair Sybil, is perhaps the most telling character. He, too, is an artist, not very successful as a painter, but well received everywhere on account of his wealth and his conversational talent, which is generally exercised at the expense of his friends. He sums his ideas about Theosophy in a very few words "..... you only learn a lot of secrets you mayn't turn to any account. And what's the end of it all? Being 'absorbed into Buddha'—which, as far as I can make out, won't make any difference to old Buddha, and would be the end of me. Not that Nebelsen hasn't powers of some kind. I've seen that fellow do things with cigarettes that were quite astounding in their way, and he produced a succession of raps out of old Lady Timberlake's head the other evening that I wouldn't have believed unless I'd heard them. As for bell sounds, when he's in form he'll tinkle all over with 'em, and they say he actually materialised a strawberry the other day, when they were half-a-crown a piece. Only where's the sense of materialising one strawberry? These chaps ain't practical." This would-be adept Herr Nebelsen, is quite a new character, and plays a conspicuous part in the drama. His 'greenness' in matters occult is well brought out; for when asked how to exorcise an elementary he quotes Cromwell Varley's advice to spiritualists, who are troubled by spooks—'two ounces of nitre, put them in a plate with one ounce vitriol—it will drive him away most likely. Also in the great scene at the end,' where the idol is destroyed, he tries to work wonders by following the latter of *Isis Unveiled* (the very

words he uses will be found in vol. ii, p. 507.) "The sacred tetragram of all the mystics," says he, "see; at each angle I write one letter of the mirific name—the four Buddhas who came and have passed away." Now the veriest neophyte in occultism knows that the mirific name cannot be put into letters—cannot even be communicated,—and that when such passages occur in Kabbalistic, Rosicrucian and Alchemical works, they are to be taken figuratively, and can only be understood by those who have crossed the threshold and gained possession of the key to the mysteries. From this it might be inferred that Mr. Babcock's insinuation, that the lightning which destroyed the image might have been attracted by the metal palette-knife, would be nearer the truth than the assertion of the aspirant to chelaship: 'I did those,' unless, indeed, some friendly power responded to his earnest prayer and wielded in his behalf the forces of the elemental plane. The scene in question makes a good *dénouement*, and the various emotions of the little party in the next room are well brought out. Perhaps the magical part of the exorcism, or rather the dissolution of the elemental and his effigy, would have been all the more effective if a little more colouring had been given to it. Herr Nebelsen, with his book-knowledge of occultism, would hardly have omitted incense and certain other properties generally described as necessary adjuncts to ceremonial magic. Another effective scene is that in which the guileless Swede endeavours to convince a frivolous drawing-room party of the truth of the eternal verities by means of a few phenomena, in the performance of which he has but partial success; for a drawing-room chair is ripped up but the long lost doll of the lady who desires its restoration is *not* found: also a cigarette which was burnt in a candle, does *not* reappear at the command of the young neophyte. The conclusion, where he gets a note, as he believes, from his Guru, but in reality written and thrown by Mr. Babcock, saying in Greek characters: "Do not a dam-fool be," is a capital stroke of humour. Under the circumstances, it is not improbable that, if the advice had come from a Guru, it would have been in a similar strain.

The story hangs upon the manifestations of Tirthankar's ghost. In the construction and arrangement of these phenomena the author has displayed great discretion and has adapted himself to all sorts and conditions of readers. The thorough-going sceptic will say "Ah! he shows up all that theosophical and spiritualistic humbug." The half believer will say "There may be something in it after all;" and the full blown believer will be able to take it in the light in which he should take it. The author has got a very good idea of the general principles upon which such things are worked—the nature of the elemental and its connection with the idol, its manner of effecting its object by throwing a *Maya*, or illusion, on its victim, and making him do one thing whilst he thinks that he is doing another: also as to its final dissolution and reabsorption into cosmic matter. There is always a possibility of explaining the occurrences by natural causes, which has been found to be generally the case with occult phenomena, and is likely to be a stumbling-block to 'researchers' for some time to come. There is one, however, of Mr. Anstey's which cannot thus be explained away. The artist smears some red paint across the idol's eyes and defies it to resent the insult. He becomes colour-blind, and only regains his natural vision after removing the stain from the image and owning his belief in its power.

"A Fallen Idol" is more or less a skit on Theosophy. But the strokes are so playful and so free from spite that no one will enjoy reading it.

more than the theosophists, themselves : most of them are striving to get beyond their personalities, and for a man to be able to laugh at a joke against himself is certainly a step in that direction. Indeed, many of the points will be missed by those readers who are totally unacquainted with the literature of the subject. It will probably be a greater success than "Vice-Versâ:" for the plot of that novel was so utterly impossible as to make it laughable as a screaming farce; but the present work is endowed with such a close semblance of reality, and such a fine vein of humour that it is worthy of a higher place in the realm of fiction. The book bears evidence of thorough and careful workmanship, and the dialogue is always sprightly. Mr. Anstey's 'Fallen Idol' is likely to be set on high in Europe for some time to come. It has already passed beyond its first edition, and may have fifty.

N. C.

THE PATH.

In the June and July numbers of this magazine Mr. Bjerregaard continues his valuable notes on Sufism. These numbers also contain further instalments from "A Hindu Chela's Diary," descriptive of the writer's visit to Benares, and in which he says that all the temples in that holy city were originally intended to serve as a permanent record of the occult doctrine. In the same way the whole land of Egypt is said, both in its territorial divisions and the position and symbology of its buildings and monuments, to be a great book of initiation. In an article on the "Polarity of the Human Body," Mr. Quetel says: "The human body represents three horse-shoe magnets, two of them having the neutral point at the summit of the head and the third in an inverted position to that of the two first ones. The axis of the most important divides us laterally from right to left, the other from the forepart to the back part of the body. The first horse-shoe magnet has its neutral point at the summit of the head, and its extremities or poles at the right hand and the left hand; the right hand being the positive, and the left hand the negative pole. The second horse-shoe magnet has also its neutral point at the summit of the head, and the extremities or poles of its two branches are the right and the left foot; the right foot being positive and the left foot negative. The third horse-shoe magnet has its neutral point at the perineum, and the extremities of its branches are the forehead and the occiput; the forehead being positive and the occiput negative." "Living the Higher Life" is a practical and valuable article, especially intended to warn Theosophists against forcing themselves unprepared into asceticism.

The July number also contains continuations of papers on the Hermetic Philosophy and the Kabbala.

Mr. Judge has been, thus far, giving us an interesting magazine, beautifully printed on superior paper, and at a cheap price.

THE VICHARA SÂGARA.*

THE Vichâra Sâgara, or Ocean of Thought, is an admirable and indeed, exhaustive treatise, in Hindustani, on the main problems of Vedanta philosophy, by the well-known Sâdhu Nischaladas, a pupil of the celebrated Mahatma Dâdu. All knowledge begins with thought; but right knowledge follows from right thought; which Shree Shankarâchârya defines to be none other than the inquiry into life, its beginning, and end.

* Edited by Sherief Sâlep Mahomed, of Bombay; with notes, critical and explanatory, by Pandita Shree Pitambaraji.

The Vichâra Sâgara is an ocean of thought in this sense of the word. The book opens with the usual description of the four requisites of a composition. The subject, the relation, the reader, and the object. The qualities which make one a fit reader or student of the Vedanta include the whole of the preliminary stages of Râja Yoga, beginning with Viveka, Vairâgya, and ending with Mumukshutâ. The book then conceives three different kinds of students, varying in the degree of their preparation, natural as well as acquired, for appreciating the truths of an abstruse yet rational and sublime philosophy like the Vedanta; and end) with having made each of them Jivanmukta (absolved even while living) by various arguments, pro and con, suited to the requirements of each. This is carried out by a beautiful allegory, in which Tatvadrishi (Intuition), Adristi (Scepticism), and Tarkadrishi (Free-thinking)—the three sons of king Shubha Santati (Holy Sanskâra), attain to *moksha*, under proper instruction, the last having advised his father also, of the truths of the highest aim. There are many Sanskrit works on the philosophy of the Vedanta, all based on the Upanishads and the Sûtras of Vyâs as explained by Shankara, which it is difficult for many reasons to go through in any short period of time. The present volume, inasmuch as it embodies in itself all the principal things contained in these works, is really a blessing to those who do not know Sanskrit. Nay, it does more. On certain knotty points the work displays such lucidity and accuracy of thought that it is almost difficult to deny that even in classical writers the like of it is not easy to find. We might mention it here for the benefit of those who wish to study this rare book that it has been translated into English by some gentleman in Delhi.

THE Vedanta deals with the phenomena of matter and life, and declares, quite in accordance with modern science, that the ultimate nature of the former cannot be comprehended. It cannot be said to *exist* in the sense in which God—the great knower of all—*exists*; nor can it be said *not to exist* in the sense in which the "horns of a hare" *do not exist*. Hence its nature is *sat* as well as *asat*, i. e., *anirvachaniya*, or indescribable. But the Vedanta further maintains that nothing exists but in and of Brahma (the supreme *sat*) devoid of all properties or conditions, and that the *indescribable* creation is but a mere shadow in reality. This, the main forte of the Vedanta, is attacked by all descriptions of opponents, as a position extremely untenable and therefore easily vulnerable. If everything is Brahma, and Brahma, is without conditions, where stands the hypothetical shadow of the world? How, again, can *Avidyâ*, or ignorance, the material cause of this shadow, co-exist with its opposite, *Vidyâ*, or *dayana*, the hypothetical attribute of Brahma? And how, lastly, from the analogy of a rope conceived in darkness to be a snake, could the world be falsely attributed to Brahma, unless it be granted against the hypothesis that; like the snake, it also had been directly seen in *reality*, at some previous moment? These are the logical difficulties—exoteric, of course—besetting a clear comprehension of the Vedantic theory. We may assure our readers without indulging in any quotations, which would necessarily lengthen this short notice, that the Vichâra Sâgara will furnish a clear and concise solution of all these doubts. It is always necessary that a thing should be clear in theory before its practice can fairly begin.

We may draw attention to one more point which is defined with equal clearness in the volume under review. What are the marks of a true *dayani* (enlightened one)? Is he able to free himself from the law of *Prârabdha*? These are doubts which darken the mental vision of many

an inquirer into the secrets of the higher sciences. Let him who wishes to realise the characteristics of a true *Guru* turn to the *Vichâra Sâgara*, and he will find therein a clear and logical statement of the way in which an enlightened sage can be distinguished from the rest of the world.

Besides these and many similar points of note there is not a single creed, not any single school of philosophy, which has not its proper place assigned to it in the attempt at general reconciliation put forth in this volume. With this brief analysis of the book and its contents, it will be seen that it is justly inscribed with the couplet:—

तावद्गर्जन्ति शास्त्राणि जम्बुका विपिनेयथा ।
नगर्जति महाशक्ति योवद्वेदान्त केशि॥

i. e., The Shastras (the different cults and creeds) howl on, like jackals in a forest, only so long as the mighty lion of the Vedanta has not sent forth his thundering roar.

To the book is appended a small but very valuable treatise, styled the *Vrittiratnâvali*, by the well-known Pandita Pitambaradâsaji of Bombay, whose notes, critical and explanatory, on the body of the book under notice are most valuable. The *Vritthiratnâvali* is an abridgement of the *Vrithiprobhâkara* of Nischaldas, the author of the *Vichâra Sâgara*, which appears to be based mostly on the text of the *Vedanta Paribhâsha*. This is a rather technical and abstruse work, setting forth the nature of knowledge, and of the instruments of knowledge, beginning with Perception, in accordance with the principles of the Vedanta, as opposed to those of the Nyaya and other minor philosophies. A study of this or any similar work is most essential to a clear comprehension of all the facts of the sublime Vedanta.

M. N. D.

Literary and Personal Notes.

We hear from Germany that it is proposed to reorganise the remains of the original Rosicrucian Brotherhood of the Middle Ages (not to be confounded with the Masonic Rosicrucians) and to form them into a secret mystical society, having the following objects:—

The object of the *Rosicrucian Society* is to heal all diseases of the mind and those of the body; to cure not only individual men, but humanity as a whole, of ignorance and its consequent evils, such as superstition, morbid desires, fear and doubt, animosity and passions, and thereby to prevent and cure all the causes that produce bodily diseases; for the body itself is a product of the mind, all diseases, whether inherited or acquired, are originally caused by certain mental states, and by restoring the mental equilibrium we may cure the causes that produce suffering. To restore the health of the body, the health of the mind should be restored. To infuse the mind of the morally or physically sick with a strong faith in the law of eternal justice; with confidence in the wisdom and power of the *Supreme*; with hope based upon knowledge; and with a strong will, acting in accordance with the will of "God," will be more useful, than to infuse his body with drugs, which frequently do harm, and very often accomplish nothing more than to suppress the manifestations of external effects of internal causes, while the causes themselves are left to remain and to accumulate strength according to the law of *Karma*, whose action,

if merely suspended, will manifest itself still more powerfully on some future occasion.

The ROSICRUCIAN SOCIETY is, therefore, properly speaking a *medical society*, although not in the ordinary acceptance of that term.* It is intended to be composed of members, who are "physicians for the soul," and the ideal Rosicrucian is a person, who is a "physician" as well as a "priest"; a king in the realm of the mind, who knows all the laws and conditions that exist in his kingdom, and who rules by the power of the universal spirit, acting through him. If to his knowledge of the mind is added a knowledge of the details in regard to the anatomy, physiology, etc., of the body, and an understanding of the relations that exist between that body and external nature, his usefulness will be correspondingly increased.

Such a priest, king and physician was THEOPHRASTUS PARACELSUS, the reorganizer of the ancient Rosicrucian Society. His system of medicine was a Universal system, intended for the mind as well as for the body; his principal remedy was an *Universal Panacea*, a spiritual "tincture" composed of faith, hope and good will, which, if wisely employed, "tinctured" the source of all life with that which gives life, purifying the mind and restoring the body to health.

It will be admitted, that to accomplish this great object, a great deal of knowledge will be required. Those who desire to assist nature in the development of man should know the constitution of man; the organizations of his higher principles as well as that of his lower ones, and the relations in which these organizations stand to each other and to external nature, to the Universal Mind, and to the source of all life. The second object of Rosicrucian Society, therefore, is to acquire knowledge in all the departments of nature, as well as in that realm which is called "Spirit;" but as the highest, or divine principle in man, the spirit can only be known by studying it in its manifestations. As the highest manifestation of form of which we know is man, consequently man must be their principal study; and as the divine *Atma*, which we desire to study can, by a seeker after the truth, be found nowhere nearer than in his own soul, consequently the aim of the true Rosicrucian is to prepare the conditions by which this divine principle may come to self-consciousness, and attain self-knowledge within his own soul.

The third object of Rosicrucians is to practice the truth, and to employ their powers and gifts for such purposes as will be the most useful; and as the most useful is that which confers the greatest benefits upon the greatest number, consequently their principal efforts are directed to ameliorate the condition of humanity as a whole.

We have received the above first part of the Society's exposition of its philosophy—identical with the Wisdom-Religion—and it appears to us that it is destined to do a great and important work in the spiritual amelioration of mankind. As those who read the article on the Rosicrucians, in the April number of this magazine, will remember, there is in Europe a large collection of documents formerly belonging to the old Rosicrucians. These have lain hidden for a long time, and it is now proposed to draw on this storehouse of ancient wisdom for the good of the world. Needless to say, we could wish only triumphant success to a Society formed by legitimate heirs to the wisdom of Theophrastus. If this be such an one, it must be built upon the sure foundation of the Divine Science, and we hail with gladness this resurrection of the Rosy Cross, and rejoice in the prospect that its beams are once more to shine over land and sea.

* "Medicine," originates from *medeor*, to heal.

BEQUESTS.

By direction of the Council, we call the special attention of any of our brothers who may be disposed to leave property to the Society by will, to the form of Bequest at the end of the Rules for 1885-6. As the Theosophical Society is not chartered, any bequest not made in accordance with this form will be rendered null and void. Through non-compliance with this recommendation, the Society has recently sustained a loss of nearly eight thousand pounds; that sum having been left it by a friend in Scotland, whose legacy was disallowed on appeal to law, because the Society was not incorporated. The President, Henry Steel Olcott, and, after him, his successor in office, is the legally elected Trustee of the Society.

The Convention of 1885-6 adopted the following form,—to which we give place at the particular request of the Council:—

“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 exclusive use of such Society.”

WE have to regretfully note the death of two valued members of the Society—Professor J. Smith, President of the Royal Society of N. S. W. and long Professor of Experimental Physics in Sydney University; and Lloyd P. Smith, Esq., for very many years Librarian of the Franklin Library, Philadelphia, U. S. A. Mr. Smith was a ripe scholar and one of the best read Americans of the day. A few months ago he printed in *The American*, a local paper, a highly complimentary review of Colonel Olcott's *Buddhist Catechism*.

OUR learned and versatile colleague, Mr. P. Sreenivasa Row, the annotator of *Light on the Path*, will contribute to Vol. VIII of the *Theosophist* a charming Oriental romance. It will appear continuously until completed. The erudite author will embody in this work a mass of facts relating to Aryan philosophy, Ethics, Mythology, Fable, Magic, Thought-transference, etc; the whole true in literary form and color to the spirit of Eastern thought and Aryan aspiration. In the October number will appear articles by Mme. Blavatsky, Col. Olcott, Miss Cook, Mr. Narasimmaiah, and others.

UNDER the auspices of Babu Norendro Nath Sen and others, a Vegetarian Society is shortly to be established in Calcutta. The promoters are anxious to secure the co-operation of all interested in this movement throughout India.

Correspondence.

B. M. S.—We cannot answer anonymous letters.

A. S.—Unavoidably put over until next month.

OFFICIAL REPORT

OF THE

DECENNIAL CONVENTION AND ANNIVERSARY

OF THE

THEOSOPHICAL SOCIETY

AT THE ADYAR HEAD-QUARTERS, AND IN PACHEAPPAN'S HALL,
MADRAS, DECEMBER 27th—30th 1885.

With accompanying Documents.

MADRAS:

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1886.

being accepted, the Princes came on shore accompanied by Mr. De Abrew, (Junior) in the "Royal Barge," which was placed at the disposal of the party, through the courtesy of Capt. Donnan. On landing, they were received by the members of the Theosophical Society. The Princes then drove to the bungalow prepared for their reception. The building belongs to a member and had reached its completion a couple of days ago, and is to receive the name of the eldest Prince, it is rumoured. On their way, they visited the Temples of M. Gunananda, Priest and High Priest. At the latter place, the Princes went through some ceremonies, and at their conclusion the priests recited the "Mangala" Prit. The evening was spent in receiving visitors, of whom the majority were Buddhists. After dinner native dances by nautch girls, a puppet show, &c., were carried on till the small hours of the morning, before a respectable audience, among whom we observed Mrs. Pompeius, the Misses Stewart, Mrs. Krieckenbeck, Mr. Anthonisz, Dr. Eliatamby, Mr. Xavier (a passenger per S. S. "Ancona"), Mr. Keyt, Mr. Stewart, &c. The Royal party thanked the members of the Theosophical Society and expressed their deep sense of gratitude to them for the kindness shown by them during their brief stay in Colombo, and left Ceylon very much pleased, yesterday afternoon for Europe.

A set of Theosophical works, including Col. Olcott's Buddhist Catechism, was handed to Mr. Psya Chaisrunder for presentation to the King of Siam in the name of the Colombo Buddhist Theosophical Society.

COLONEL OLCOTT.

COLONEL OLCOTT arrived on the 1st instant at Madras, where he was received at the station by members of the Theosophical Society and other gentlemen. His long tour in Bengal, Behar and N. W. P., C. P., and the Deccan has been thoroughly successful and the manner in which he was received at every stage of his journey has been most encouraging, showing as it does the inherent vitality and growing influence of the Society in this country, and its work as a living power for good. The subjoined reports, taken from various sources, but imperfectly show how genuine a success this tour of over 6,000 miles, performed in the hottest and rainiest months of the year, has been.

Six new branches have been formed by Col. Olcott during his tours, and considerable additions have been made to the membership of most of the older ones. And lastly, thanks to his robust constitution, the President has enjoyed perfect health throughout.

TO THE EDITOR OF THE THEOSOPHIST.

SIR,—Now that, under medical advice, I find my visit to England may be more protracted than I had anticipated when leaving India, I beg you will permit me, through your columns, to say a few words of thanks and good wishes to my brother Theosophists in India, with many of whom I had the pleasure of becoming personally acquainted at the anniversary last December. I have not now the strength to write to many individually, but I should like to convey to them my deep and heartfelt appreciation of the kindness with which I was received on my arrival in India. I especially wish to thank my friend, our President, and my brothers at Head-quarters, who showed me unvarying kindness, courtesy, and sympathy during my illness.

My thanks are particularly due to the President of the Gorakhpore Branch, for the prompt way in which he came forward to take up a work which is all important to the nation, and endeavoured to form a "Social Futility Alliance;" it is my earnest hope that his example may be followed by other members of our Society.

Finally let me say, be brave and true under whatever storms may shake the Theosophical Society. I have found among the true Theosophists in England staunch and thorough fidelity to the cause, and they have not wavered in their friendship for Madame Blavatsky during this long time of trial and difficulty.

I beg to apologise for taking up your space with a personal letter, but I must repeat that I have largely increased my circle of friends, and when at

some future time I am allowed to return to India, it will not be with a feeling of coming to a strange land.

With hearty greetings to all who, remembering me, may see these few words.

THE PALACE HOTEL,
SOUTHPORT,
3rd September 1885.

Yours fraternally,
ISABEL COOPER-OAKLEY,
P. T. S.

[Note.—The good and loyal feeling which Mrs. Cooper-Oakley evinces is reciprocated by every one of the members of our Society with whom she came in contact. Everywhere throughout my tour just completed she was enquired after with affectionate solicitude, and the deepest regret was expressed that the perilous illness which attacked her soon after the last anniversary, and which confined her to her couch for many weeks, should have finally forced her to return to England to try and recuperate her strength. Her return to India will be most welcome to us all. H. S. OLCOTT, P. T. S.]

ALLAHABAD.

COLONEL OLCOTT arrived here on the morning of the 19th August, and notwithstanding the heavy rain, there were many present at the platform to give him a hearty reception. During his short stay of four days in Allahabad, where he stayed at the house of B. Janki Nath Ghoshal, he addressed the public twice, spending the rest of his time in receiving visitors.

His first public speech was at a meeting presided over by Pandit Bishambhar Nath, a distinguished member of the local bar, in the Kayasth Pathshala Hall at 4-30 p. m. on the 20th August. The subject of the lecture was "Karma and Free will." On the following day at the same place and hour, Pandit Lakshmi Narayan Vyas being in the chair, the Colonel received an address from the students of Muir Central College, and the impressive and instructive reply to it formed his second public speech. In this reply he gave some excellent advice to young men, particularly recommending the formation of a League of Honor and the study of Sanskrit.

At the conclusion of the meeting flowers, which had served as ornaments to the table, were showered upon the speaker.

FYZABAD.

COLONEL OLCOTT arrived here on the 27th instant by the up mail train from Benares. He was received at the Railway station by the members of the local Branch Society, accompanied by a few non-Theosophists. The same evening he delivered a lecture on "Theosophy: What it is" at the Municipal Hall. Although it was raining, still the hall (by no means a small one) was full. Almost all the Civil and Military officers were present. Colonel Forbes, the Commissioner of the Division; Mr. Robinson, the Deputy Commissioner; Mr. Eales, the Assistant Commissioner; Colonel Bartleman, the Commanding Officer; Colonel Woodcock, the District Superintendent of Police, were among the prominent personages.

The President-Founder in his usual bold and firm manner called the attention of the audience to the fact that the reason why Theosophy was the subject of his lecture, was that there were some misconceptions about it, and it was with the intention of explaining them that he appeared before them that evening. He said that Theosophy was not a sectarian movement; it had nothing to do with the creed, color, nationality, or religious feeling of any individual. Its principles were most catholic, and its views most cosmopolitan. The Theosophical Society was, so to speak, a religio-scientific body. He then one after another mentioned the several objects of the Society, dilating upon them in a masterly manner. He further said that the Society was no Utopia, as the results it had already achieved would prove. There were branches almost all over the world, and the Society counted members whose very name carries weight even with the most sceptical. Speaking of the Aryan literature, he said that there were truths in it which the Western philosophers and scientists had never thought of,

and which had only of late begun to arrest the attention of the *savants*. He spoke depreciatingly of the present system of education which developed only one side of the man, and even that in anything but a satisfactory way. The present colleges and schools, instead of sending forth good, honest and true men, annually turned out a number of young men saturated with the most materialistic ideas and often devoid of high moral feelings and susceptibilities. The lecture was well appreciated, and closely attended to by the audience. It was translated into Urdu by Pundit Pran Nath, a fellow of the Lucknow Branch.

The lecture produced a most salutary effect on the minds of the people, as the very next day the most influential members of the Hindu society waited upon the President-Founder with an address on behalf of the community which they represented, welcoming him in handsome terms to the historic city of Ayodhya. They expressed their heartfelt gratitude to the man who, having relinquished every worldly advantage, had undertaken the cause of the decaying *Shastras* of India, and of its degenerating people. They appreciated and sympathized with his labors in connection with the movement. They thanked him for his strenuous exertions for the revival of Sanscrit literature. The Colonel replied in a suitable manner. He exhorted them to take up the long neglected Aryan *Shastras*, as they, and they only, if rightly interpreted, contained the solution of the mysteries of life and of the unseen universe.

The Colonel left early next morning, i. e., 29th, for Gorakhpur.—*Indian Mirror*.

GORAKHPUR.

COLONEL HENRY S. OLCOTT, the President-Founder of the Theosophical Society, visited the Sarv Hitkari Branch, Gorakhpur. Accompanied by Pundit Bhawani Shankar Ganesh, he arrived here by the evening train on the 29th July from Fyzabad. The President of the Branch, Thakur Ganesh Singh, with nearly all the brothers in the station and some eminent persons (of Hindu, Mahomedan, and Christian persuasions) of the town went to receive and welcome the Colonel on the railway platform. The Colonel was accommodated in the bungalow of Babu Durga Prasad, Honorary Magistrate, and a wealthy landlord of this place, who paid every attention to our distinguished guest. A short address of welcome was read by the Joint Secretary of the Society. The Colonel made a suitable reply. Next morning, the 30th, many native gentlemen of every rank and profession came to see him. In the evening a lecture on "The Aims of Theosophy" was delivered by the Colonel in the station Club room. More than a dozen Europeans of both sexes of high rank and official position attended the meeting. The lecture-room was overcrowded. We are sorry to say that there is not a single hall for public receptions in this town. The people were so desirous of hearing the world-renowned Colonel, that all the doorways of the room were filled, and the verandahs occupied. If the hall had been five times as large it would have still been overcrowded. Hundreds of people went away for want of room. The lecture occupied more than an hour, after which a short abstract of it in Hindustani was ably given by Babu Ram Dhon Mukerji, B. A., B. L., at the request of the Chairman. The meeting was then dissolved at about 8-30 p. m. The following day, the 31st July, Colonel Olcott was visited by European and Native gentlemen. His whole day was employed in talking with persons on different subjects, too numerous to detail. At 5 p. m. a meeting was held at Lala Sukh Nidhan Singh Vakil's house. In opening the meeting, the President, Thakur Ganesh Singh, gave a short account of the Hindu Sunday School and its vicissitudes since its foundation in July 1883 by the local Branch. Then a number of Sunday School pupils recited verses in Sanskrit (Raghulvansha), Nagri, Persian, Urdu, Bengali and English with great fluency. The audience were highly gratified and there was loud applause. After the chanting of slokas, Colonel Olcott rose and delivered a very sympathetic speech on "The Duties of Parents," which was received with loud and continued applause. He explained the advisability of opening Sunday Schools, and at the same time gave a brief history of the origin of Christian "Sunday Schools" in America, where they were originated by a

Negro slave woman. The idea first entered this good old woman's brain, and gradually developed all over the world. The Colonel's speeches need not be commented upon. Every one who has heard him or knows him can imagine what a success they must have been. All English-speaking persons unanimously declare that they were the best lectures they ever heard. An abstract of the last speech was also very ably given by Babu Ram Dhon Mukerji in Hindustani. The Chairman's remarks closed the meeting. This time the hearers were more numerous than before. At the end, sweetmeats were distributed to the Sunday School students and others. The following morning the President-Founder with his Private Secretary, Pundit Bhawani Shankar, left by rail for Bara Banki, giving hearty embrace (after the native fashion) to each and all of the brothers present on the station platform.—*Indian Mirror*.

LUCKNOW.

YESTERDAY Colonel Olcott delivered a lecture on "Islam" before an intelligent and appreciative audience of from 700 to 800 gentlemen. The *elite* of the community were present, and their name is legion. On the motion of Pundit Prannath, the President of the 'Satyamarga Theosophical Society,' seconded by Mahomed Sajjad Hossein Khan, Editor of the *Oudh Akhbar*, Nawab Raza Hossein Khan, Talukdar, took the chair. The President then called upon the lecturer, Colonel Olcott, who, on rising, was vociferously cheered, to deliver his speech, of which the following is the substance:—The very fact that he was there that evening to lecture on "Islam" should be the most conclusive proof that, in spite of the assertions to the contrary, the Theosophical Society, of which he was the President Founder, did not represent any particular creed or religion, but was a common platform where men of different religious beliefs could take their stand. No doubt he might be represented to be a Mussulman for lecturing on "Islam," just as he was on a former occasion called a Parsi for lecturing to the Parsis at Bombay on their religion (Laughter). He said he was born a Christian. When he attained the age at which he could choose a religion for himself, he questioned the truth of that of his forefathers, or found at least that it did not suit his purpose. So for some time he remained without any religion. But again his religious fervour kindled in him, and since then for the last ten or eleven years, he had made religion his sole study. Many Mahomedans were at this time in the same position as he had been, born in a certain faith but lacking the inward religious belief in it. To give an impartial and faithful description of the religion of the Prophet, he would imagine himself to be a born Mahomedan, educated after the modern fashion, but he would not represent any particular sect, Shiah or Sunni. In this age of shams, he continued, the tendency of education was materialistic. Education was sapping the foundation of faith. The Western *savants* could not reconcile theology with science. This materialistic tendency was fast growing, owing chiefly to the education the Mahomedan and Hindu boys were receiving from the Christian Missionaries, who were naturally apt to fill the minds of the young with prejudiced thoughts of their own religion. He further observed that although, like the Hindus and the Buddhists, the Mahomedans had, up to the present date, kept to the outward religious observances, they lacked their former strong faith; and without faith, they could not attain to Heaven. Although every Mahomedan in Lucknow, he continued, knew that the gratification of sensual pleasures, lying, thieving, cheating, dealing dishonestly, were sins against God, yet in all Lucknow there will be found few, indeed very few, Moslems free from these vices. He further observed that to promulgate religion or morals, or new doctrines, prophets were needed. No age, in fact, had been without its prophets, the only difference being that some ages had been more fortunate than others in being more prolific as to prophets. For instance, Buddha was, according to the Hindu Scriptures, not the first but the ninth avatar or incarnation of Vishnu, and that God will once more come down on earth in the name of *Kalki Avatar*. He found other examples of this expectancy in the Koran and the Parsi and Buddhistic Scriptures. "Islam" meant resignation to the will of God. It had one hundred and four revelations

in different times. The Vedanta and the Koran bore a certain similarity to each other. Both of them propounded almost the same views in different languages. Even the present age was not without its prophets. He said that forty crores or one-third of the whole human race professed Islam even at that date, and so it must have grand and sublime features. He observed that Europe owed much to Mahomedanism for its mathematics, chemistry, science, and philosophy. Darwin's evolution theory, he continued, was known to the Mahomedans long before it was introduced into Europe. What the Christians could not do in one thousand years, the Mahomedans effected in less than three hundred years. He wound up his interesting speech with a clear and able exposition of the views on "Islam," by extracts and quotations from Christian and Moslem writers, in which the Prophet was represented as being the embodiment of the highest virtues, and concluded by saying that every man should examine the truths of his own religion, and in doing so, must compare it with other religions of the world, and notice its excellent points. This will serve to strengthen his faith and consolidate his religious beliefs.

For the benefit of the audience that could not understand English, at the request of Colonel Olcott Pundit Prannath interpreted the lecture in Urdu. Pundit Prannath then proposed a vote of thanks to the chair, and Pundit Sham Narayan, Editor of the *Mirat-ul-Hindi*, to the speaker. The meeting then dispersed at about 8-45 p. m. In spite of the excessively hot and close weather, Colonel Olcott was, for more than an hour, listened to with rapt attention.—*Indian Mirror*.

BAREILLY.

COLONEL OLCOTT, the President-Founder of the Theosophical Society, arrived at Bareilly from Lucknow on the morning of the 8th instant. In spite of the inconvenient hour of his arrival at 3-34 p. m., and notwithstanding heavy rains, most of the members of the local Branch were waiting at the station to give a hearty and cordial welcome to the "grand old man." The Colonel drove down with Rai Pearl Lal, Munsiff, President of the local Branch, to his residence, and was his guest during his brief stay in this city.

The same evening at 7 p. m. Colonel Olcott delivered a lecture in the local Town Hall. Although the weather was very unfavorable, it having been raining during the whole day and for several days previously, still there were about two hundred persons present. Almost all the native gentry of the town were there to hear Colonel Olcott's address. The subject, chosen for the evening's discourse, was "The Regeneration of India." On entering the Hall, the Colonel was loudly cheered by the whole audience. Munshi Gunga Pershad, a retired Deputy Collector and a leading Hindu of the city, was voted to the chair. After the usual introduction by the Chairman, the Colonel spoke for about an hour in brilliant style. He commenced by reminding his hearers that as President of the Theosophical Society he had nothing to do with politics. In fact, his opinion was that it was impossible to regenerate a nation through political training alone. So he maintained that, in order to regenerate India, the people must advance intellectually, morally, and spiritually, and in order to attain this object, great efforts should be made to revive Sanskrit learning. The people of India must also know what their forefathers did, and what progress they had made in sciences and other cognate subjects. According to the present University training, the Hindu youths have been receiving a purely Western education without any corresponding knowledge of the teachings of their Aryan forefathers, and are thus naturally led to form a contemptuous opinion of ancient Aryan teachings; whereas, if they only study Aryan literature, they will find what intellectual giants their forefathers were, and what real progress they had made in the domain of philosophy and science. The learned lecturer then said that he was, however, glad to find that the Hindu youths are being roused to a proper sense of their duty. Much still remained to be done. He strongly impressed on the audience the necessity of giving a greater stimulus to this noble undertaking and of working steadily to bring it to a successful termination. He also appealed to the Mahomedans not to neglect their ancient books. The Colonel was repeatedly cheered as he spoke. An epitome

of the lecture was given in Urdu by a Bengali gentleman, a Pleader of the local Bar, and this brought the proceedings of the evening to a close.

Next morning (Sunday) at the invitation of the *Vidyaprakashi Sabha*—a Society formed here more than a year ago for the promotion of Sanskrit learning—the Colonel visited the Sanskrit school established by the Sabha. There the Sabha presented him with two addresses, one in Hindi and the other in Sanskrit verses, composed for the occasion by one of the learned Pundits of the city. The Colonel, in a few well-chosen words, replied to the addresses, thanking the members of the Sabha for the honor they had done to him and praising them for the noble work they had undertaken. He particularly appreciated one of the Sanskrit verses in the address which said that such efforts for the revival of our literature as we now witnessed must be due to the fact that the accumulated potential *karma* of our ancestors was just beginning to be *Prarabdha* or dynamic. He remarked that this idea was as novel as it was true. He then enquired as to the sources of income and the management of the school, and made some practical suggestions about increasing the income and making it permanent. He also inspected some of the classes, and Rajah Madhava Rao Vinayak Peishwa, F.T.S., examined a few boys in his presence. Sweetmeats were then distributed to the boys, and the Colonel left the school amidst the acclamations of the crowds around him. Thence he drove to the other Sanskrit School here which, in its commencement, was the individual effort of a patriotic Hindu of this place, but is now largely helped with money and otherwise by the members of the local Branch Theosophical Society and other residents of the town. There also Colonel Olcott inspected the classes, as also the addition newly made to the school building for opening classes in English. The Colonel felt satisfied with the gradual and steady progress the school was making, and here, too, sweetmeats were distributed to the boys in his honor.

On the evening of the 10th instant (Monday), Colonel Olcott delivered another lecture at the local Town Hall. There was a large audience, amongst whom were noticed almost all the *elite* of the native community of the city. Munshi Damodar Dass, one of the richest Bankers and Zemindars of this district, and also an Honorary Magistrate and Municipal Commissioner, occupied the chair. The subject of this evening's lecture was "The Teachings of the Aryan *Rishis*." The learned lecturer began by saying that, at the present time, when efforts are being made to revive an interest in Hindu religion, we must know what has been left to us by Aryan *Rishis*. Much of what the *Rishis* taught was a sealed book to the Anglo-Indians and also to that section of the people of India who were educated in the Indian Universities, till some efforts to open this book were made by that great man, Sir William Jones. The Asiatic Society did much in this respect. The Hindus owe a deep debt of gratitude to Sir William Jones and to the Asiatic Society for unravelling many a mystery of the Hindu religion, and rescuing from threatened oblivion a literature hoary with age. He highly admired the codes of morality laid down in the books of the Aryan *Rishis*, and said that they would stand comparison with the codes of morality of the most civilized nations of the west, and, perhaps, in some respects be found superior to them. The moral laws laid down by the ancient Aryans are based on the laws of Nature, with which they were thoroughly conversant. He then observed that in ancient times the laws of caste were not so tightened, and he cited some instances in which persons of inferior castes were admitted to the pale of Brahminism. He then went on to say that the *Rishis* were masters of the higher sciences, and the theory of evolution which is paraded by the Western writers as the crowning glory of modern science was more fully and clearly known to them. He begged the Hindu youths to study the ancient literature of their country, and he assured them that they would find in that literature almost all that is taught to them in the books of Huxley, Spencer and other Western scientists.

The lecture was then briefly explained in Urdu as on Saturday evening.

The Colonel left us on Tuesday morning for Moradabad.

The presence of Colonel Olcott here has demonstrated that the recent attacks on Theosophy have not been able to shake the Society in any way. On the contrary, I must say that it is securing more public sympathy

and support than before. A distinct impression is gaining in the public mind that the Theosophical Society, instead of being a society for mere phenomenalism, is doing and is destined to do much real and lasting good to India, and, through it, to the world at large.—*Indian Mirror*.

CAWNPORE.

PUNCTUAL to the hour, Colonel Olcott arrived at the Cawnpore Station of the East Indian Railway at 10-51 A. M. on Sunday, the 16th instant, where the President of the local Branch, Babu Hari Har Chatterji, was awaiting his arrival. They then drove to the temporary residence in the cantonment, which was exclusively set apart by the Theosophists for the use of their guest during his sojourn. I would here beg leave to state that such was the enthusiasm that members from Lucknow and Furruckabad gathered together to enjoy the society of their venerable President-Founder, and, for the time being, Theosophists, irrespective of color, forgot their own selves, and lent the right hand of brotherhood to each other. On the evening of the second day, pursuant to advertisement, Colonel Olcott delivered a lecture on "The Religion of the Future" in the spacious hall of the station theatre. The chair was occupied by Mr. T. Herbert Wright, C. E., a Theosophist by belief, who came from Furruckabad to enjoy the pleasant occasion. Amongst other things, the lecturer explained that the word "futurity" had no distinct meaning, when taken along with the cosmic time which is one and eternal. He further said that sectarianism in religion is the reflection of man's own selfishness. So long as he is not unselfish, he will continue to create sectarian religions of diverse descriptions. To be unselfish should, therefore, be the be-all and end-all of man. He next dwelt at great length on the signs and symbols of Aryan occult science, and explained what "Swastika" is. In conclusion, what the lecturer expressed as his sincere wish was that there should be a revival of Aryan religion not only in all India, but in all parts of the known world.

On the third day, Colonel Olcott paid a visit to the Sanskrit School, maintained by the local Theosophical Society. Here he was much pleased with what he saw and heard. He spoke to the teachers many a kind word, and in his address encouraged the pupils to be worthy of their Aryan forefathers in their duty to their parents and superiors. The duty of explaining the address to the teachers and pupils of the institution devolved on the talented Secretary of the school—Babu Hari Har Chatterji—who did his part excellently. After the august visitor left the premises of the school, the boys were treated to a sumptuous luncheon in right Hindu fashion in honor of the visit of the President-Founder. A little before evening, a meeting of the Theosophical Society was convened at the house of Babu Hari Har Chatterji. Doubts and difficulties were explained by the President to those who sought his assistance.

After dark Colonel Olcott drove to the Station Theatre in the company of the Theosophists, where the educated gentlemen of the place gathered together, in spite of the inclement weather of that evening, to hear his lecture on "Aryan Morals and their Influence on the present Generation." In a few glowing words, the President of the local Branch introduced to the meeting Colonel Olcott—the great observed of all observers. The lecturer was listened to with great attention by the old and young alike, as he showed with great force to those present how the present generation lack the virtues of their Aryan forefathers. As the lecture of the preceding night was abstruse and metaphysical, the lecture of the second or the last night was easy and heart-stirring. Amongst other things the lecturer observed that it must be understood that he did not flatter the present generation of the Hindus. No, no. Far from it. If he ever flattered any body, it was the Aryan forefathers of those who were that evening sitting before him. He not only, said he, flattered but adored them, for, was there any nation in the world who outbid the Hindus in their filial piety and sense of obligation and duty to society? The lecture was, to say the least, an admirable one. Even the confirmed enemy of Theosophy returned home with a cart-load of precepts which he could not forget. Instead of deriding the grand and noble cause of Theosophy, he has learnt to appreciate its teachings. Such was the effect of the lecture. The venerable old man left

for Allahabad, escorted by the Secretary of the Society, Dr. M. N. Ganguli.—*Indian Mirror*.

BOMBAY.

COLONEL OLCOTT gave a lecture at the Framjee Cowasjee Institute on Saturday evening on 'Man, Karma, and Fate.' There was a large audience present consisting of Parsees and Hindus, with a few Europeans. The lecturer was introduced by Mr. N. D. Khandalawalla. Colonel Olcott prefaced his lecture with a few remarks expressing the pleasure he always felt in coming to Bombay. There was, he said, a great religious agitation going on at the present moment in the West and the outcome of it would be a very wide and deep study of Oriental philosophy. There was an eagerness on all sides to get at the truth, and in a very short time there would be an intense study of the old Aryan ideas by the leading thinkers of the West. Out of all the mass of intellectual research of the last fifty years one great fact had loomed up—a fact which was destined to swallow up all other theories. This was the theory of Evolution. No one who had been educated in and inherited Eastern ideas could form the smallest conception of what a revolution this theory brought about. To abandon at once the theory of creation and of miracles, and to substitute for it the development of evolution was like going from the north pole to the south pole. But the ground had been prepared by Darwin. Eastern philosophy was based upon the doctrine of evolution, and not one of the six schools of philosophy, however much they differed in opinion about the divine principle and matter and the relation of matter to that divine principle, was based upon the scientific heresy that something can be made out of nothing. Sanskrit, the lecturer said, enabled us to make a more extended development of the theory of the evolution of humanity. The revival of Sanskrit was most important to the Hindoo and the Parsee, for it would decide the question whether their ancient religions should live or die. It contained the ideas and teachings, and the very soul of their religion. If the Theosophical Society did nothing else, in reviving this ancient language, it would be entitled to the support of every man who had Eastern blood in his veins. In coming to the second point of his lecture, Colonel Olcott said Karma, as contained in Hindoo philosophy, was a doctrine that as soon as moral responsibility had developed itself in humanity it acted as the moral forces. Karma also explained why so much apparent injustice existed in the world. Fate or Kismet was the third subject dwelt on by the lecturer. After reading many passages from the writings of many authors on the Moslem's belief in Kismet, Colonel Olcott compared it in several points to the Hindu's Karma. In conclusion he bid farewell to Bombay, as he was, he said, going away again on his tour. He urged upon the Parsees, who were so well known for their magnificent charities, to do something useful towards restoring to India that ancient language, Sanskrit. Charity began at home, and the finest charity would be to do something for that language. (Applause.) He hoped that when was away they would bear him in their thoughts. A good thought sent to him would push him on, and become a power to him in his work. (Loud applause.)

Mr. Khandalawalla, in proposing a vote of thanks to the lecturer, said that the views expressed must not be taken as the views of the Theosophical Society, but only those of Colonel Olcott, who was one of the workers in the field. The vote was carried with acclamation.—*Bombay Gazette*.

[The above is, we learn, a very meagre and imperfect report of what was one of Col. Olcott's best efforts—*Ed. Th.*]

JUBBULPORE.

COL. OLCOTT arrived here on the 23rd August. He received a cordial and fraternal welcome on the platform of the station. After following the usual custom of paying reverence to venerated personages, the members of the Bhruvu Kshetra Theosophical Society conducted the Colonel to Mr. Bose's bungalow, where an address was presented to him in the following terms:—

"DEAR SIR AND BROTHER,—We, the undersigned members of the Bhruvu Kshetra Theosophical Society, consider it a source of happiness that we

have been afforded this opportunity of expressing to you the sincere pleasure we feel in giving you a cordial and fraternal welcome to our city.

We do not find words to express to you our gratitude for having aroused us from the intellectual and spiritual lethargy into which we had fallen, and made us sensible of the ignorance, folly and moral decrepitude that have been for ages eating into the very vitals of our Society. Never to our knowledge has man worked so hard and with such unselfish and earnest devotion as you have done, for the regeneration of India—your adopted country. The Herculean task that you have imposed upon yourself—to inspire our souls with the holy enthusiasm of devoting head and heart to the cause of our once glorious country—and the wonderful success you have achieved in your noble object, have filled our hearts with admiration and respect for your person and character as a devoted patriot and philanthropist. The amazing progress which Theosophy has made during the short period of its existence is as much due to its divine principles as to the unwearied perseverance and persistent efforts with which you have preached its claims from one end of the country to the other. We owe to your noble exertions the establishment of many Sanscrit schools in India; and now the Sanscrit language, the noble record of the intellectual achievements of our ancestors, has found a home in every patriotic heart after lying in obscurity and neglect for centuries; the spirit of enquiry into Aryan philosophy and science (which have solved the great problem of life beyond the grave,) that is abroad is the result of your labour of love and the self-sacrifice that you have undergone for the sake of humanity; and the broad sympathy created between the various races of men inhabiting the globe by the holy influence of Theosophy, marks this age as most memorable in the history of mankind. That the great Mahatmas, under whose guidance and instruction you have so successfully commenced your plan of reforming the world, may spare you long to accomplish the grand object you have in view, is the fervent prayer of us all."

The Colonel then responded to the address in a short speech. On the same day the prize distribution of the Sanscrit school, which owes its existence to the Colonel's earnest appeal to the educated classes of this place, came off at 3 p. m. Col. Olcott presided on the occasion. The report of the school was read by our energetic President, Mr. Kalicharan Bose. The Colonel, after distributing the prizes, rose from his chair to instruct the people assembled, upon the necessity of cultivating the Sanscrit language, the only key to the Aryan Occult Philosophy. Next day was celebrated the anniversary of the local Branch. The place was crowded with men of all creeds and colours. After the report was read Col. Olcott lectured upon Theosophy and Mesmerism. On the third day a lecture was delivered on Hindu Philosophy and clearly showed expounded the tenets of the six schools of Hindu philosophy and clearly showed its perfection in comparison to the Western Materialism which ends at the stage where the Oriental Psychology begins. Then he elucidated the principle of "Pran Pratishtha" prevalent in times of yore among the Hindus, and thus brought to light the mystery of Idol-worship. This was the most impressive lecture that Col. Olcott has ever delivered at Jubbulpore. He left the station on the 26th August by mail for Hoshangabad. May the blessings of our most revered Masters spare him long to achieve the grand and noble object to which he has devoted himself.

G. L. SHRIKHANDE, F. T. S.,
Bhruv Kshetra Theosophical Society.

HOSHANGABAD.

COL. OLCOTT, the President-Founder of the Theosophical Society, arrived here on the evening of the 26th instant. Three members of the local society were deputed to go and receive him at Itarsi. At the Hoshangabad Railway Station he was received by a large gathering, consisting of officials, pleaders, bankers, &c. He was conducted to the Dak Bungalow, which is surrounded by a fine garden. The range of high hills, the green fields, the murmuring Nerbudda and the solitude of the site, all combined to lead him to remark that it was one of the finest places that he had seen in his tour. On the same night the native residents of the town presented to him an address of welcome in the Zilla School Hall.

On the following evening Col. Olcott delivered a lecture on "Theosophy and the Theosophical Society" in the Zilla School Hall. Chairs and benches were removed, and the lecturer and the audience sat on carpets. The lecture lasted for about an hour. It was translated into Hindi by Mr. Krishna Rao for the benefit of those of the audience who could not speak English. The next day, at the same place and hour as before, another lecture was given on "The Rishis and Aryan Philosophy." It must be noted that this time the lecturer appeared in native dress; and with the long anga with broad sleeves as white as snow, and a small black cap, he looked just like a Punjabi Brahmin, if not a Mohamedan Moulvi with his long thick beard. The audience was greater on this occasion than on the previous night. Some European officials also attended the lecture. The learned lecturer began with an explanation of the term "Rishi" and proceeded to expound the tenets of the six principal schools of Aryan Philosophy propounded by the Rishis, adding at the same time that nothing like it had been produced by the wise men of the West, and that the Aryan writers said nothing which did not stand to reason and bear the test of modern scientific discoveries. He went the length of saying that the Darwinian theory of evolution and natural selection was not unknown to the Aryan sages who had gone deeply into the subject and had solved the problem of life. The lecturer appealed in strong terms to the descendants of these Aryan sages before him to spare nothing in their power for reclaiming the long lost glory of their dear Aryavarta by the revival of Sanscrit literature, the adoption of Aryan morals and precepts and by disavowal of the current vices of the day. The whole lecture was very impressive. Mr. Krishna Rao gave the purport of it in Hindi. The usual process of distributing garlands was gone through. On both the occasions no particular class was "conspicuous by its absence." During his stay here Col. Olcott was interviewed by the native gentlemen, including some high salaried officials. The Colonel left this place for Nagpur on the 29th, and thence he goes to Bombay. The services of a press reporter were urgently needed to take down both the lectures word by word. *Letter to Nyaga Sudh.*

HYDERABAD.

COL. OLCOTT's second lecture at the Mahboob College was given last Thursday evening, with Mr. Doraswamy Pillai B. A., in the chair. The Hall and lobbies were crowded, and the closest attention was paid to the speaker throughout. The Chairman prefaced his introduction of Col. Olcott with a compact and excellent synthesis of the points involved in the tripartite subject given to the lecturer for discussion—"Who am I? Whence come I? Whither shall I go?" His remarks were deservedly applauded.

When the applause which greeted the rising of Col. Olcott had subsided, that gentleman proceeded with his arguments as follows. He said that in deference to the fixed rule of the College which forbids religious discussions, he should treat his subject strictly as a scientific one. In this age, in fact, that is the only way in which religious questions can be profitably argued.

This is no time to ask an educated public to take dogmas upon faith: if any theology is found to conflict with known laws of nature it must inevitably die out and become obsolete. For twenty-five years we have been testing the theory of Evolution and Natural Selection, and finding it more and more reasonable as the number of scientific observers has increased and their researches have been pushed towards the extreme corners of the manifested universe. Should we desire it ever so much, we could not force back the giant genius of modern thought into the dogmatic box in which it was formerly packed by the theologians. For those of us who believed in Religion and wished to save it from extinction there was but one course. We must make a comparative study of the world's creeds, and analyze them by the methods of science. He himself had been dealing thus with the ancient Asiatic faiths for a number of years, and had become convinced that they would stand this test. Unmistakably they agreed with the theory of Evolution, and were the very perfection of that theory. A learned disciple of Darwin, Professor Elliott Coues, had described Darwinism as a rope suspended in the air without beginning or end; the esoteric ancient doctrine—the common basis of all the old Eastern philosophies—furnished that beginning and end and so completed a reasonable and easily com-

prehensible theory of evolution. Thus, however doubtfully our modern scientists might as yet answer the question "Who am I?" the response of esoteric teachers of the several major races of the human family would be unequivocal and unanimous. They would say that "I" is not, as the materialists aver, an intelligent automaton whose consciousness is inseparable from an organism, but a complex being in whom are united various principles, which at the zero point relate him to granite, at the highest point to "God" or the Infinite, Eternal, Divine Principle—as you may please to define it. There are two ways by which one may acquire some proof of this complex nature of man, and hence of the unscientific character of the materialistic hypothesis: Yoga, or Patanjali's scientific system of self evolution of psychic powers; and mesmeric experimentation. The followers of *Bhakti Marga* would doubtless add a third—that by which a person of excitable nervous temperament and enthusiastic religious faith can throw himself into a state of *ecstasis* or trance, and at a bound soar to a transcendental consciousness of divine things. He should not discuss that point, however, at the present time. Few persons can practice Yoga with advantage unless they begin in childhood and are in a great measure free from worldly ties, but it is in every intelligent man's power to get very substantial proof of the inner and higher self, by practical mesmeric experiments upon sensitive "subjects." One may without very great trouble find subjects, particularly among children not arrived at puberty, who can be made clairvoyant, that is, able to see and hear with awakened psychic senses—and to be used as observers to tell us what is going on behind the veil of physical nature. Clairvoyance is the natural antithesis of materialism and the bulwark of religion, for it proves beyond dispute that consciousness is possible outside the physical body, and that we may see without the eye, hear without the ear, and taste without using the tongue, and feel without using the fingers. Colonel Olcott then related the historical instance, attested by Sir Claude Wade, late Resident at the Court of Ranjit Singh, and Dr. MacGregor, his Residency Surgeon, of the burial for forty days of a certain fakir, his resurrection at the expiration of that period, and his testimony to his conscious existence in a spiritual state all the time that his body had been like a dried corpse, without animal heat, without pulse, without consciousness. The lecturer also read some extracts from the recent important scientific work of M. D'Assier, a French Positivist of the school of Comte, called *L'Humanité Posthume*, in which that author most ably proves not only the existence for a time of man, as a posthumous phantom, endowed with a part of his former consciousness, but also that of a phantom, or double, which the living man can at will project to a distance from the body, and in it act as a conscious and intelligent being. The materialist may now, therefore, be left to settle accounts with the Positivist, and the friends of Religion profit by the help thus given them from this most unexpected quarter.

The second and third questions of the evening, Whence came I? and Whither shall I go? so hinge upon the first that in solving the latter we lay the foundation for the determination of the others. If the theory of evolution be true, and the ancient philosophical doctrine also, then we must accept the idea that man's complex nature has been developed under the same law on each of its several planes. The body, the double, the soul, the mind, the spiritual intelligence must each have been brought to its present state by evolution out of anterior states; effect strictly following cause in every instance. And to crown and perfect their philosophy, the ancient masters of the esoteric doctrine taught that moral causes must also work out their moral effects. This law they called Karma. Whatever objections may be made to it by theologians, disinterested observers are compelled to admit that here we have a theory to account for those puzzles of life, the apparent injustice and unmerited sufferings and equally undeserved enjoyment around us. Upon the hypothesis that what we suffer or enjoy is the fruit of actions in antecedent births, all becomes plain, and we can realize the sublime fact that harmony and justice are inherent in the economy of the universe. Applying this doctrine of Karma to our own cases, we deduce the conclusion that our future, like our present, rests with ourselves; but that while we have perfect liberty of action as regards the aberrations of

our individual paths around the cosmic cycle through which humanity evolves, the ultimate destiny before us is the gradual disentanglement of our spirit from its now clogging matter, and union with the Universal Principle. The lecturer was applauded throughout, and at the close, after the adoption of a vote of thanks to him and to the chair, the large meeting quietly dispersed.—*Dectan Times*.

JAMALPUR.

THE members of this Branch have been visited, by invitation, by Pundit Bhawani Shankar Ganesh, F. T. S., who, during a stay of rather more than a week, held daily private meetings for the explanation of the "Elixir of Life," Hatha Yog and Raja Yog, Evolution, Karma, Elementals, Elementaries and kindred subjects. His visit has been productive of much benefit to the Branch, both in the way of instruction and encouragement to future work.

POONA.

COLONEL OLCOTT reached Poona on the 7th by the Mail train from Bombay, and as his other engagements would not allow him to make a prolonged stay, arrangements were made by the Poona branch of the Society for him to deliver an address to Hindu students at the Joshi Hall at 5 p. m. on the 8th, on "The necessity of imparting moral education to Indian youths." Rao Bahadur Mahadeve Govind Ranaday was voted to the chair.

Colonel Olcott in introducing his subject stated that the regeneration of a nation depended on the importance given by the people to the moral education of its youth. There is, in man, he said, the spiritual basis of life which can guide the moral or the sentient nature and affect his weal or woe throughout his earthly career. The necessity of recognising this fact is made apparent by the moral intuitions he possesses, which enable him to distinguish right from wrong, and from the fear which, in his primitive state, he evinces towards those elemental powers of nature which bring about rain on earth, produce thunder and lightning, &c. The Aryans, he said, had proceeded from this primitive mental state to the higher and rational stage of recognising the presence of a transcendent and eternal creative and destroying power in the constitution of the elements, and in deducing from observation the presence of a power in ourselves called the "Will," which is subordinate to the Higher Will of the First Cause which guides the progress and evolution of the elements. In other words, the Aryans had reached to the conception of the *One, Absolute Cause*, beyond which there could be no other. It was they who first recognised the existence of a living soul in man, the ever present and all intelligent witness which constantly guides his actions and admonishes him whenever he errs against physical or natural laws. The *antakharan* or a knowledge of this conscience of man was first developed in this land of the Aryas, and rules of moral conduct in its relation to the duties of one man to another were impressed upon all those who wished to secure earthly happiness by the Rishis of India, whose teachings have been sadly neglected by the present generation of their descendants.

The teaching influence of some of the moral precepts found scattered in the *Mahabharata*, the *Meenava Smrities* and the *Bhagavad-gita* is great, and some of them are even superior in their lessons to the teachings of the Bible and the Koran. The lives of the Rishis were pure and simple, and their systems of moral training afford the brightest examples of that purifying and hallowing influence which good and glorious men have exercised and will always exercise on the destiny of humanity.

He produced a small hand-book containing extracts from the *Mahabharat* and other Sanscrit works, the purpose of which was to inculcate the propagation of those precepts which prevent the deterioration of the spiritual man and encourage the development of the physical and intellectual basis of humanity. The institution of the religious investiture of a Hindu with the "sacred thread" and the accompanying initiation into the esoteric formula of "*Gayatri*" were framed for this purpose, but the modern Hindu, who has entirely neglected them and failed to understand and appreciate the significance of duties imposed on him by his spiritual teachers in the *Gayatri* formerly, is gradually drifting into the pitfalls of materialism.

He suggested that the educated young men of India, who know the Sanscrit language, would do considerable service to their countrymen if they translated the precepts mentioned above into the different vernaculars of their country and printed them, placing copies within the reach of young men now studying at schools and colleges. He strongly deprecated the waste of money which the princes of India indulged in on useless nautches and tamashas, and exhorted the rising generation to cease from using spirituous drinks and from debauchery, which only sapped the foundation of the spiritual nature.

The Honorable Mr. Ranade then rose to thank the lecturer for his touching and earnest address, and expressed on behalf of the audience his sincere appreciation of the Colonel's remarks on the necessity of infusing among the youth of all classes of the Hindu and other indigenous population, the value of spiritual purity and the exercise of the active virtues of benevolence, charity, and brotherly love. He said that the lecturer's vast experience of the inner life of European nations, and his comparative study of the modern Indian races, made him a sufficient authority on the increasing prevalence of luxury and moral vice, and he hoped that his assertions about the growing symptoms of moral decadence and spiritual turpitude would receive a wider recognition than had hitherto been accorded to the warnings of this evil.

On the morning of the 10th Colonel Olcott addressed the students of the new English school in Gadre's Wada, the chair being taken by Rao Bahadoor Gopalrao Hari Deshmookh. There was a large attendance of school-boys, teachers, and other representatives of education. Colonel Olcott, in the course of his address, said that the Hindu boys of the present generation have become addicted to the practice of imitating the manners and customs of the people of Western Europe. This, he said, is a great hindrance to their advancement and comfort in life. The climate of Hindustan is quite different from that of European countries, and the adoption by the Hindus of the customs and manners of the people of those countries injured rather than improved their condition.

Colonel Olcott said that the present system of educating a Hindu lad is not what it ought to be. Sanscrit literature should be revived, and the basis and foundation of the Hindu religion should be taught them.

At the end of the address, Mr. Mahadeva Moreshwar Kunte, Head-master of the Poona High School, rose to thank the lecturer, and in re-echoing the sentiments of their well-wisher, referred to the many-sided instruction which the Shrutees or the recitation of the Vedas in a certain systematic way afforded in past times to the *dwija* or the twice-born Hindu. The teachers educated the voice and accent of the student, and taught him grammar, logic, the rules of prosody, and gave him an insight also into the six schools of Philosophy. The period of pupilage was one of separation from the household, and the pupil was brought up in a simplicity of life which prepared him to brave the vicissitudes of climate and want in future life. It enjoined celibacy, and when the master considered him either fit to commence the battle of life, or unfit to profit by the instruction imparted, he was returned to his household.

Mr. Kunte deprecated the tendency of all college students to follow the learned professions, such as law and medicine, without calculating beforehand on the drawbacks and difficulties of such professions, when overstocked and glutted. Why should men lower the tone of their independence and waste their energies in them, when the field for their occupation is overcrowded, or aspire to appointments in the judicial and revenue departments of public service, solely with a desire to be dubbed as Rao Sahebs and Rao Bahadoors? It would be, he added, equally honorable to undertake occupations which require physical labor and mechanical skill, and he felt that the country at present needed large numbers of educated and skilled laborers in the pursuit of mechanical industries and the arts of life. Some of the students would do well if they resolved to study the technical arts and manufactures, for thousands of labourers were always required in that field.

At the urgent request of some of the leading Hindu gentlemen of Poona, another interesting lecture was delivered by Colonel Olcott on the evening of the same day at the Heerabag Town Hall.

The subject chosen—a somewhat novel one—was *Karma and Kismet*. The lecturer commenced by referring to the much debated question of the possibility of a *postmortem* life of the individual. The various systems of religion which have held sway over the masses of mankind in Europe and Asia for nearly two thousand years have more or less alluded to the continuance of the *soul* or the sentient principle in man some time after death. The Hindus at this day perform ceremonies after the death of an individual to expiate his crimes or evil deeds for twelve days, and implore the mercy of *Chitragupta* or the invisible recorder of the deeds of mankind to intercede on his behalf, and to save his soul from an infliction of the terrible punishments that await his approach at the Judgment seat of Yama; and they continue the same in another form up to the end of a year. The Parsees and the Mahomedans have similar beliefs, which all tend to show that the soul of man is eternal in its nature and existence, and that it is capable of taking on new sheaths or forms until the desires get extinguished and it is absorbed in the universal spirit or the *Parabramha*. This latter state has been accomplished (in the case of general humanity) only in the state of a Yogi.

Now this belief in the continuance of a spiritual life without its mortal and perishable envelope, the Colonel argued, presupposes some evidence or evidences of something which has been admitted in all ages and cannot merely be a superstition. The appearance of apparitions to those, the evidence of whose senses can be believed in, and the occurrence of strange phenomena under the closest observation and scrutiny of intelligent and capable witnesses, such as the falling of stones or a pelting of stones against glass windows, &c., are facts which strengthen this assumption, and, though by themselves not perhaps of much practical importance to the daily life of individuals, they yet tend to moderate the moral delinquencies of man and teach him to curb his brutal propensities.

This theory of the continuance of the spiritual nature in man, although disputed for several years, now finds its advocates among the foremost intellects of the day, and the Psychical Research Society of Great Britain is now engaged in collecting evidence of spiritual messages conveyed by apparitions and "mediums," or those specific human organisms which become entranced under certain emotions or become affected by the influence of magnetic passes by strong-willed and pure-minded operators.

That man possesses a "spiritual" life or nature along with his physical body is now an undisputed fact, and if science has proved that all organisation is gradual and undergoes development through a process of evolution, it seems but a necessary corollary that the spiritual nature of man, which is distributed in varying degrees in humanity, must also undergo a higher and higher development, as his knowledge of right and wrong actions or his conscience advances from the primitive state of a savage to the highest intuitions of a thoroughly pure man or a Yogi.

The moral acts of man, in short, are guided by a law the operation of which must be as imperative and unflinching as the law of gravitation or of attraction. The infraction of that law must be attended with painful results, the intensity of which is regulated, perhaps, according to the degree in which the *will* for good is followed or permitted to be overrun by the desires and passions of an individual. This law was described as the law of "Karma," and it is evident that it is in the power of each individual to modify his karma in the future lives. The process of self-evolution must therefore necessarily be extended over a series of years, and as the duration of the life of a human being is short, barred by physical conditions, and undergoing development according to certain proved or established laws, so must his spiritual nature also have time to be perfected, whether in a single life or a series of lives.

ANANTAPUR.

On Colonel Olcott's visit to this place the town was gaily decked with flags and the Colonel was welcomed with a band of musicians, and at a mile from the town a tent was pitched when breakfast and bath were awaiting him on his arrival. An address of welcome was read in a spacious school building in the presence of a great crowd. The afternoon was spent in

discussions with visitors. At 6-30 P. M. the Colonel delivered a long and interesting lecture on 'Modern Scepticism and Theosophy' to a very large audience that must have included most of the population of the place. The Chairman enlightened the greater part of the audience by translating the lecture into Telugu. The next day was set apart for further discussion till 6-30 P. M., when a Branch of the Theosophical Society was formed in this place, with most of the principal native officials as members. The Colonel left this for Gooty at 8-30 P. M. His visit has created a great sensation here, and gave full work for the last two days to the interested.

The following appeal has been made to us :—

Actuated by a sincere desire to advance the cause of Aryan morality and religion in every way, I beg leave to bring before the kind notice of all who are interested in Hindu moral and religious progress the fact that the undermentioned *Books on Aryan Morality and Religion* are almost ready for the Press, but that I am unfortunately unable to bear all the expenses connected with their print and publication. I shall, however, undertake to publish them if I can get sufficient pecuniary aid. As pecuniary gain is not one of my chief considerations in compiling these books, I am even prepared to hand over my manuscripts for publication to any distinguished and charitable gentleman, whether a native or a foreigner, who will make good use of them. Here are the names, and brief descriptions of the contents of the Books :—

1. *Arya niti mata bodhini. Instructor of Aryan Morality and Religion, or The First Book of Aryan Morality and Religion.* This contains moral and religious truths from great Sanskrit authors, with Tamil and English meanings and paraphrases.

2. *Arya niti mata dipikā. The lamp-light of Aryan Morality and Religion, or The Second Book of Aryan Morality and Religion.* This is divided into nine sections treating of the following subjects, each section containing excellent Sanskrit Stanzas with Telugu and English translations and explanations :—(1) The excellence of family life. (2) The essential qualifications of a Brahmana. (3) The paramount importance of good character. (4) The necessity of protecting the body. (5) The importance of intellectual education. (6) The essential characteristics of preceptors and pupils. (7) The essential characteristics of well-wishers and friends. (8) The essential characteristics of good men. (9) The essential characteristics of bad men.

3. *Arya niti mata chandrikā. The Moonlight of Aryan Morality and Religion, or The Third Book of Aryan Morality and Religion.* This is divided into nine sections treating of the following subjects, each section containing excellent Sanskrit Stanzas with Telugu and English translations and explanations :—(1) A detailed exposition of good qualities. (2) The necessity of human effort. (3) The nature of wealth. (4) The paramount importance of good works. (5) The nature of virtue. (6) The mutual duties of parents and sons. (7) The mutual duties of parents and daughters. (8) The duties of women. (9) The duties of men.

4. *Arya niti mata prabhatām. The Day-light of Aryan Morality and Religion, or The Fourth Book of Aryan Morality and Religion.* This is divided into five sections treating of the following subjects, each section containing excellent Sanskrit Stanzas with Telugu and English translations and explanations :—(1) The aim of human life. (2) The transient nature of worldly pleasures. (3) The paramount importance of spiritual education. (4) The nature of the Supreme Spirit. (5) The essential characteristics of salvation.

I trust that all lovers and well-wishers of India will come forward and patronize *The Hindu Excelsior Series*, which aims at no less an object than the moral and spiritual regeneration of this ancient land of the Aryans.

MADRAS,
CASTLE OF DILIGENCE,
1st October 1885.

R. SIVASANKARA PANDIAH, B. A.,
Editor of the *Hindu Excelsior Series*.

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SUPPLEMENT TO

THE THEOSOPHIST.

NOVEMBER 1885.

THE SANSKRIT REVIVAL.

The September number of this journal contained,—in the report of Babu Dina Nath Gangooly of Col. Olcott's visit to Berhampore, Bengal,—an account of a public meeting at that place to assist Babu Krishna Gopal Bhakta, in his proposed colossal work of translating the Eighteen Mahapooranas, comprising 400,000 Slokas, or verses. From that very eminent scholar Col. Olcott has received a letter of thanks for the address he delivered upon that occasion, in which the following passage occurs: "I feel quite inadequate to express my thanks to you for the kind interest you have shown in the advancement of my undertaking, in the proposed publication of the 'Ashtadas Mahapuranas,' and I hope with your wonted love for the Aryan Literature you will be good enough to see that success may attend the project, which represents a cause common to us both. Every one who has the least Aryan blood in him ought to be grateful to you for the good you have been doing to the country."

Another labor of the first importance has been undertaken by Mr. C. R. Sreenivasa Sastri of Chidambaram, who announces his readiness to bring out for the first time "the masterly and monumental work of the great Saiva Philosopher and Sage, Appaya Dikshitar, which contains the most extensive and exhaustive exposition of the Awaits religion and philosophy. The publication will be brought out under the superintendence and supervision of the illustrious veteran scholar M. R. Ry. Raja Sastriar of Southern India." This name is a quite sufficient guarantee of the value of the proposed publication, as the Raja Sastriar is known as perhaps the greatest Pandit living of his school. The work will comprise 30,000 *granthams* (couplets) and involve such large expense that help is asked of all who are disposed to be patrons of Sanskrit scholarship. Sums of less than Rs. 10 will be treated as donations; to those contributing ten Rupees and upward the quarterly instalments of the work will be sent as issued. Publication to begin as soon as 200 subscribers' names are registered.

FRANCE.

The lamented decease of M. L. A. Cahagnet, the world-known veteran experimentalist and author of Mesmeric works, the sole surviving Honorary Fellow of the Theosophical Society in France, is already widely known. The collection of portraits at Adyar has been enriched by the addition of the photographic likenesses of M. Cahagnet and his wife, the very remarkable clairvoyant *ecstatique* "Adèle," through the kindness of M. L. Lechaud, F. T. S. of Paris. We are informed by M. L. B. Lecomte, Corresponding Secretary of the Swedenborgian Society of Argenteuil, founded in 1853 by M. Cahagnet, that a subscription is opened for the erection of a monument to the beloved deceased. Col. Olcott will be most happy to forward any sums sent him for this object. Friends in Europe should address themselves to M. M. Villot, rentier, à St. Leu Taverny, (Seine-et-Oise.)

MADAME BLAVATSKY.

As in India so in Europe, the attacks upon our esteemed colleague seem only to have strengthened the regard of our branches and scattered members for her. For a number of weeks past she has been visited by friends from different countries, who have vied with each other in marks of their sympathy and personal confidence. These facts seem to prove the wisdom of the unanimous recommendation of the late Convention that she should leave to time the vindication of her character, so cruelly and wantonly aspersed.

GORAKHPUR.

The following changes were made in the office-bearers of the Sarv Hitkari Theosophical Society at the meeting of 13th September ultimo:—*President*, Dr. Jagnewar Roy *vice* Thakur Ganesh Singh, retired on departure on leave; *Treasurer* and *Librarian*, Thakur Sankar Sīnha, in addition to his duties as Joint Secretary.

* RAMPORE (BEAULEAH.)

Babu Sirish Chandra Roy, Secretary, reports that at a meeting held on the 23rd August, 1885, it was resolved that during the absence of the President, Babu Kali Prasanna Mookerjee, Babu Baroda Prasad Bosu, V. P., shall officiate in his place. Also that Mr. P. Brühl shall act as Vice-President.

NOTES FROM GOOTY.

Mr. R. Jaganathiah, F. T. S., of Gundacul, delivered a lecture on "Aryan Wisdom" to the members of the Gooty Theosophical Society and the general public at the Sanskrit School hall on the evening of the 13th October. Mr. A. J. Cooper-Oakley, B. A., presided. The Chairman thanked the lecturer for his able and learned lecture, and wound up with an instructive and able address.

I beg to add a few facts in addition to the above. Col. Olcott, while here, distributed certain money-prizes—given by the well known and respected Mr. A. Sabapathy Mudaliyar, Rao Bahadoor, F. T. S., of Bellary, in remembrance of his having presided at the Sanskrit school's first anniversary—to the boys of the school, in the presence of the Shastrees and Pandits of the place. The Colonel asked these influential personages to take interest in the school and patronize it, as they had a deeper interest than any mere laymen in a movement which aims to make Sanskrit Literature understood and appreciated by the people. The result of the Theosophical Society's work must, he said, result in helping to restore the class of Brahman scholars to the high respect in which they were held in those ancient days of the Aryan civilisation. Every Sanskrit school like this that the Society had opened brought that better and more glorious day-dawn nearer to us. His public lecture, on the "Duties of Man", has left a wonderfully deep impression on the mind of his audience, of course inspiring them with more love and zeal to work for the good of their country. The audience grew so enthusiastic over the lecture that they showered flowers by double handfuls on the venerable head of the Colonel, as a mark of their love and gratefulness towards him. On the 30th September he returned from Anantapur, when the members of the Branch met, and in touching words bade him adieu and requested that he might be pleased to visit our ancient town as often as he could. He was then decked with garlands of flowers and given a bouquet. The Venerable President-Founder replied in a few words of advice and departed to the Railway station to go to Madras. All the fellows of the Society escorted him as far as the station, and returned home with the feeling that they had enjoyed a blessing in the conversation of their dear and respected President.

P. KESAVA PILLAI,
Secretary, Gooty T. S.

THE ANANTAPUR THEOSOPHICAL SOCIETY.

At a meeting of members of the Theosophical Society held at Anantapur on this 29th day of September 1885, the President-Founder in the chair.

I. It was moved by Mr. M. Vizairaghavulu Nayudu, and seconded by Mr. A. Gopalsami Naidu, that a Branch of the Society be formed under the name of "The Anantapur Theosophical Society."

Carried unanimously.

II. It was moved by Mr. K. Seshyia Chetty, and seconded by Mr. G. S. Abbayi Nayudu, that the bye-laws of the Parent Society be temporarily adopted and the following gentlemen appointed a Committee to draft bye-laws:—

Messrs. K. Seshyia Chetti, V. E. Sudersana Mudaliar, and M. Subbramania Iyer.

Carried unanimously.

III. The election of officers being next in order, the following were duly elected:

Mr. K. Seshyia Chetti, *President*; Mr. M. Subbramania Iyer, *Vice-President*; Mr. V. E. Sudersana Mudaliar, *Secretary and Treasurer*; Messrs. S. Kandyia Pillai, K. Srinivasa Rau, and A. Kachapasvara Iyer, *Councillors*.

The President-Founder then gave some instructions as to the working of the Association, and there being no other business, the meeting adjourned.

ANANTAPUR,
29th September 1885.

V. E. SUDERSANA MUDALIAR,
Secretary.

Approved. Let Charter issue.

H. S. OLCOTT, P. T. S.

RULES AND BYE-LAWS.

1. The objects of this Society shall be the same as those of the Theosophical Society of which it is a branch.

2. 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, a Vice-President, a Secretary and 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.

3. 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. The President shall have the power to nominate any member to an office vacated by death or resignation, subject to the confirmation of the Society.

4. The Secretary and Treasurer shall keep a record of all the proceedings of the Society and shall have charge of all its correspondence. He shall also keep an account of the receipts and disbursements of the Society, and 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.

5. The general meetings of the Society shall be held on every Sunday at 6 p. m., when Theosophical books shall be studied and members shall communicate to each other any information of value which they may have acquired during the course of the week.

6. Any member absenting himself without sufficient cause for a period of one month from the meetings of the Society shall be reported, after due warning, to the President-Founder for indifference.

7. Every member shall pay a monthly subscription of not less than four annas to further the objects of the Society.

8. 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.

9. 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 confirmation of the President of the Parent Society.

10. 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 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.

13. Three members shall form a quorum for the meetings of the Managing Committee and five for the special meetings of the Society.

VELLORE.

The following have been elected office-bearers in this Branch:—

MR. C. RAMANJULU NAIDOO GAUROO, *President*.

„ V. SUBRAMIAH GAUROO, *Vice-President*.

„ V. SOOBRAMANIA SASTRIAR, *Secretary*.

„ G. SUBBU SAWMY IYER, *Assistant Secretary*.

SILIGURI.

This branch has adopted the same set of rules as the Cocanada Society (published in the July *Theosophist*.)

COLOMBO (Ceylon.)

In connection with the Buddhist Branch Theosophical Society of Colombo, a Library has been formed at the new and spacious Head-quarters in the Pettah, under the designation of the "Buddhist" Library. It is expected to be of great value to searchers after truth, and the assistance of sympathizers is earnestly solicited. Gifts of books and other donations will be announced in the Society's weekly Journal, the *Sarasavi Sandaresa*, and personally acknowledged by the Library Secretary, Mr. Peter de Abrew, F. T. S.

THE "THEOSOPHIST."

The change of size in our Magazine seems to give satisfaction. Mr. Tookaram Tatya writes that "it is universally approved, and will induce many to subscribe." Other friends express the same opinion. The Press has been equally kind; as, for instance:—"It looks elegant in its new shape and may in appearance compare favourably with the British Magazines. There is much variety in the matter too. We wish our metamorphosed contemporary a long and prosperous career."—[*Tribune*—Lahore.] "The new size is that of the generality of Reviews and Magazines, and is certainly more agreeable to the sight, as also more handy for use than the old one. The Journal with this number enters upon its seventh year. Its prosperity is increasing with the spread of Theosophy. We wish the Magazine continued success."—[*Mahratta*.] "It appears in a new and more handy form, which is a decided improvement on the preceding numbers, and contains some purely literary articles that will well repay perusal. Besides these there is the usual number of contributions on the mystic sciences and other cognate subjects."—[*Statesman*.] "The proprietors of the *Theosophist*, have adopted a new and convenient size for their magazine. No. 73, Vol VII. contains fourteen articles, some of them being very useful and well written, besides correspondence and reviews on various subjects, and essays. It is altogether a very useful publication."—[*Nyāya Budhā*.]

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SUPPLEMENT TO THE THEOSOPHIST.

DECEMBER 1885.

LONDON LODGE THEOSOPHICAL SOCIETY.

Mr. Sinnett has written a manly and forcible letter to *Light*, in which he gives expression to the general feeling of sympathy among our European members towards Madame Blavatsky and their unabated confidence in her *bona fides*. He draws attention to the facts that the Report of Mr. Hodgson has been hitherto suppressed, although months have elapsed since the S. P. R. circulated the blackest charges against her, and that the charges themselves seem to rest upon evidence that, to those who know her and her undoubted powers, mental and psychical, are, "grotesquely untenable." He concludes by saying "Having recently spent a good deal of time with Madame Blavatsky, and having minutely discussed with her all circumstances of darkest suspicion concerning her, I have returned from these interviews entirely assured in my own mind of her innocence of the offences imputed to her by Mr. Hodgson." We may add that similar assurances have reached us from friends in various other countries who have also visited our absent colleague in her present place of retirement in Germany. Time and sober second thought are rapidly vindicating her character, but probably not until she is lost to us for ever will the world fully realize what manner of person she was.

GENERAL PROGRAMME OF PROCEEDINGS FOR THE SESSION 1885-86.

1. General Meetings of the Lodge will be held at Queen Anne's Mansions, St. James' Park, on the fourth Wednesday in every month. Members are at liberty to bring friends, unless special notice is given to the contrary.

2. The "Oriental Group" formed within the Society for the study of Esoteric Philosophy will meet on the second Wednesday in every month. Further information as to the constitution of this Group can be obtained from Mr. J. Varley, 5, Grattan Road, West Kensington.

3. During the Session Mr. Sinnett will deliver a course of Lectures on the Esoteric Philosophy at Queen Anne's Mansions. Of these further notice will be given.

4. Meetings will be held (at 77, Elgin Crescent, Notting Hill) on the third Wednesday in each month for the study of the Bhagavatgita, with the assistance of Mr. Mohini; and, subject to other arrangements to be made from time to time, these meetings will be held on the first Wednesday also. These meetings are open to all members of the Society, but to members only.

THE TENTH ANNIVERSARY.

Our returns are not yet complete, but there is every prospect that our numbers will fully equal those of last year.

We are fully aware of the obstacles, financial and otherwise, which make it in many cases an act of self sacrifice to many of our members in distant places to attend the anniversary, but we hope that all who have their hearts in the work will do their utmost to be present and so lend a helping hand to further the objects of our Society.

We have much pleasure in publishing the following :—

TO THE MEMBERS OF THE ARYA SOMAJ, THE THEOSOPHICAL SOCIETY,
THE BRAHMO AND HINDU SOMAJ, AND OTHER RELIGIOUS AND
PROGRESSIVE SOCIETIES IN INDIA.

If you will reflect dispassionately on the origin of the various religious movements with which you are associated, you will acknowledge, I feel sure, that the prime motives, however dimly perceived, by which you as the promoters of these movements were actuated, was a revolt against the tyrannical and almost universal establishment throughout all existing social and so-called religious institutions of an usurped authority, in some *external* form, supplanting and obscuring the only real and ultimate authority, the *indwelling* spirit of truth revealed to each individual soul, *true* conscience in fact, that supreme source of all human wisdom and power, which elevates man above the level of the brute. And you will, I am convinced, acknowledge that it was the recognition of the fact of this degenerate state of things being quite contrary to your inward conviction of what was necessary and right for the welfare of your kind, that prompted you to take some active and determined steps towards the re-establishment in its right place, throughout your social organizations, of that highest of all authorities, the *indwelling* light of conscience, while relegating *externals* to secondary and dependent positions.

Having agreed with me thus far, I will now ask you to go one step further, and confess that your efforts have been inadequate if not altogether vain, that you have in sooth fallen back into the old error clothed in new forms, that you have pulled down the old idols but to set up some new fetish in their place, that your labours have been impure, unreal and often ridiculous, and that even the best portion of your work has been tainted with selfishness, for in the turmoil of your endeavours, you have too often lost sight of the all important truth, that to be effectual reform must first come from *within*. Once more you are called upon to rally round the true standard, the *Indwelling* and *Impersonal*, the *Unseen* and the *Eternal*; once more you are called upon to restore outward forms, however new and attractive, to their proper positions of dependence, to disown them as masters and to command them as humble, though necessary, servants of your will, and to recognise them as mere *vehicles* of truth for your undeveloped minds.

An important time is approaching, more than ever is there need of co-operation in the great work of raising *Faith* as the true standard for your guidance and assistance. Faith it is which enables us to realize an adequate cause and a necessary consequence for all that is, that was and shall be; it is not mere credulity nor as too commonly rendered now-a-days, is it merely a blind acceptance of traditions, nor the obstinate clinging to established customs, however generally observed, nor an unenlightened dependence on outward forms and ceremonies; no, by Faith, I mean the establishment in the mind of man of that pure and incorruptible power of intuition which may be best designated as the recognition of, and obedience to, the voice of conscience; I mean, in short, the true awakening of that almost dormant faculty which enables us to place unassumed reliance on the actuality of the unmanifested and the unseen. It may be objected, as indeed it always will be, so long as mankind continues in an imperfect condition, that this standard is not a practical one, that there are too few individuals in the present day, who with any approach to sincerity, can rally round such a standard.

To these and similar objections but one answer can be given, namely, only in so far as it is adopted can there be any real progress. Now is the time, of all others, when your united efforts properly directed will bring forth prolific results; now is the opportunity of those who can act unselfishly and with courage, discretion and promptitude; so grand an opportunity seldom comes to men. You have no reason to be depressed; your efforts, however seemingly unprofitable, have prepared the way for greater and nobler action; therefore, I say, sink your differences and unite your forces, for there is a common platform upon which we can all stand.

ST. G. LANE-FOX.

Note.—Members of the Theosophical Society will be glad to read Mr. Lane-Fox's warm support of the Society's programme, and earnest appeal to all who may have been tempted to honour the letter rather than the spirit, the personality rather than the principle. At the same time he seems to attach too much importance to the principles of *Bhakti*, implying, if we understand him aright, that by its practice alone is it possible to attain "that pure and incorruptible power of intuition." The Society's broad platform of universal freedom of opinion among its individual members, is unassailable; while its corporate attitude as an investigating body engaged in an unprejudiced search after truth, ought to remove any objection on the part of those belonging to other societies, who, feeling that unity is strength, are anxious to hand themselves with others in the endeavour to elaborate a workable system of thought and a perfect rule of life.—*Ed.*

COL. OLCOTT'S TOURS.

Colonel Olcott, the President-Founder of the Theosophical Society, after an extended and eventful tour in Beuzal, N. W. Provinces, Oudh, Bombay and Hyderabad, has returned to Madras. His success has been phenomenal. But his industry has been also phenomenally great. He has spoken on a variety of subjects, and on questions of the most abstruse philosophy and morality. He has had to analyse different religions, before Hindu, Parsee and Mahomedan audiences. But it is not because Col. Olcott has spoken so often and to so many, that he has been so successful. He has succeeded because his heart is in his work. He is very much in earnest. He lives in the past for the present, so that the present may mould the future not only of India but also of the world. The reward of this good man is yet to come.

The Colonel will be glad to hear that his recent visit to Calcutta has borne ample fruit. Our educated youth are now discussing nothing but Theosophy. A gentleman just returned from England has assured them that in England there is a compact band of thinkers who are earnestly investigating the philosophy of Theosophy. Even Englishmen in Calcutta have begun to come under the spell, and at their request Mr. Norendro Nath Sen, Editor of the *Mirror*, will deliver in February a lecture on the subject with which his very soul is identified.—*Indian Echo.*

THE "H. B. OF L."

We have received a letter, from the Private Secretary of the Secret Society known as the "H. B. of L.," couched in most friendly terms and expressing a deep interest in the work of the Theosophical Society. The writer very calmly and lucidly shows that the true field of our Society is not so much the private instruction of individual members, as the enunciation of the great general principles of Universal Brotherhood, the Basic Unity of Religions, the importance of a study of Aryan Philosophy, and the potential development of the latent psychic faculties in man. Hence, that any feeling of discontent among our members arising from the failure to take their development in hand as the Guru does that of his chelas is entirely unreasonable and uncalled-for. He also avers that the system of psychic education in vogue throughout the East is ill adapted to Western needs and temperament, and implies that his fraternity supplies the better method for occidental students; he disclaims the remotest intention on their part to show "irreverence for the Adepts and the Mahatmas of Tibet;" and adds the interesting testimony that the Founders of his society "know personally that such exalted beings do possess an objective physical existence, and in fact we have known of their personal existence for the past fourteen years." Our readers will remember the somewhat pretentious and offensive wording in the advertisement accompanying the reprint of *The Divine Pyramider*, offering speedy occult advancement to members of our Society "who may have been disappointed in their expectations of Sublime Wisdom being freely granted by the Hindu Mahatmas," which was noticed in these pages at the time of its appearance. It is now explained that this was not an intentional affront, and the earnest wish is expressed that our two societies may work side by side in mutual harmony and good-fellowship. Needless to say, the Theosophical Society is as ready now as ever before to keep in

brotherly relations with every other body whose aim is to promote morality, strengthen the religious sentiment, and foster a spirit of research into the profound and priceless teachings of the ancient sages. The directors of our movement have certainly no wish to dissuade their colleagues from joining other bodies, as far as such bodies have a right to public confidence. And had the letter from the H. B. of L. contained some definite information—given in confidence even, if that were deemed indispensable—as to the conductors and plans of the secret sister society, we should have been happy to have printed it at length. No one likes to deal with masked allies.

KARUR.

A new branch of the Theosophical Society has just been formed at this place. Further particulars will be given in next month's magazine.

TRICHINOPOLY.

The annual meeting of the Sanmargha Sabha was held here on the 11th October. This Sabha is the Aryan League of Honour of this place, it was founded by Mr. P. N. Muthaswami Naidu, F. T. S., who has also established branches at Negapatam and Rangoon. The meeting took place in the Town Hall, Mr. P. Pattabiram Pillay occupying the chair.

The annual report showed that (1) A concise code of morals for young men and boys has been published under the title of "The Aryan Virtues;" (2) An order has been established for meritorious moral conduct; (3) An order for young men and boys below the matriculation standard; (4) A Sunday religious school for Hindus; (5) The formation of a library of Religious works has been commenced.

After the reading of the report a lecture was delivered on the "Duties of Hindus," prizes and diplomas were then distributed, and the proceedings were closed with a short address from the Chairman.

We regret that we have not space to publish a more detailed account of the work of this Society; the amount accomplished, in the face of much difficulty, shows what can be done by persistent effort, and to all those who are on the look-out for some channel of useful work we would point out the example of what has been done at Trichinopoly. Such institutions as the Sanmargha Sabha ought to be established in all branches of the T. S. throughout India, what has been accomplished by Mr. Muthaswami Naidu can be accomplished by others if they will only exert themselves as he has done.

THE SABITA THEOSOPHICAL SOCIETY. (DAKSHINESWAR.)

A meeting of the gentlemen of this locality and its environs was held at the premises of Babu Kshetramohan Chatterjee on the 25th October for organizing a branch of the Parent Society. Babu Harihar Chatterji, President of the Cawnpur Branch, and Babu Krishnadhan Mukerji, M. A., B. L. of the Midnapur Branch, were invited on the occasion. Babu Harihar Chatterji was in the chair, and after the initiation was over the following resolutions were proposed and carried:—

I. That a branch of the Theosophical Society be formed at Dakshinieswar and called the "Sabita Theosophical Society."

II. That the objects of the Society be similar to those of the Theosophical Society.

III. That the following gentlemen be appointed office-bearers of the Society:—Babu Baikunthanath Chatterji, President; Babu Kshetramohan Chatterji, Vice-President and Treasurer; and Babu Bireswar Banerji, B. A., Secretary.

IV. That rules and bye-laws be adopted at an early date for the proper management of the Society.

V. That a copy of the proceedings be forwarded to the President Founder for his information and publication in the *Theosophist*.
November 11, 1885.

B. BANERJI, Secretary.

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SUPPLEMENT TO THE THEOSOPHIST.

JANUARY 1886.

PROCEEDINGS OF THE DECENNIAL CONVENTION:*

First day (27th December 1885.)

DESPITE the forebodings of many friends and the confident expectations of opponents, the Tenth Anniversary of the Theosophical Society was in every respect a great success. If the attendance of delegates was somewhat smaller than last year's, it was still very much in excess of previous ones, and the necessary presence of a number of our leading members at the National Congress at Bombay accounts for the discrepancy. The work had been well planned out, and so condensed that but five committees—Finance, Sanskrit Revival, Aryan Morals, Rules, and Incorporation—had to be formed: the debates were short and harmonious, business was rapidly dispatched, and abundant leisure was given for the formation of mutual acquaintanceships. It is the general opinion that in voting for the union of the idea of a Portrait-gallery with that of an Oriental Library, the Convention has taken a step of the first importance to the future well-being of the Society. Its Branches are so numerous and its ramifications so wide, that it has unusual facilities for collecting in course of time one of the most valuable libraries in the world. Adyar will, it is hoped and believed, be one day a very important centre of Sanskrit and general Oriental learning. Towards this object and the Permanent Fund for the support of the Society, some three thousand rupees were subscribed upon the spot. The Rules and Bye-Laws were materially revised and improved, and votes of confidence in the Founders passed with unanimous enthusiasm. Finally, the usual public celebration of the Anniversary, at Patcheappah's Hall, was of such a character as to show in the most unmistakable manner the unabated popular interest in the Theosophical movement.

Through the kindness of Raja Iswara Das, the use of the Arcot State canopy of gold-embroidered velvet, with posts of solid silver, was again obtained for the presidential platform. A beautiful hall of 90 feet in length by 26 feet in breadth had been constructed at very small cost by extending the porte-cochère at either side to the full width of the main building. A large number

* Copies of this Report may be had as a separate pamphlet of the Society or its agents at six pence or 4 annas each.

of plants and shrubs in huge pots were ranged along the walls and grouped upon the buttresses of the entrance steps; crystal lustres hung from the ceiling; and there was an abundance of settees and chairs for the Delegates. Punctually at noon Colonel Olcott called the Convention to order and the Sessions began. The Programme was as follows:

- I. President's Annual Address.
 - II. Report of Secretary on Indian Branches.
 - III. Do. do. Foreign Branches.
 - IV. Report of the Treasurer.
 - V. Addresses from Foreign Branches to the President.
 - VI. Appointment of Committees, and disposal of Miscellaneous Business.
 - VII. Vote upon Charter.
- Adjournment.

THE PRESIDENT-FOUNDER'S ADDRESS.

WELCOME, Brothers and Delegates from countries far and near, welcome to our common home! The tenth year of our Society's life has been completed, and its second decade begins under the fitting omen of a cloudless sky and the brightness of sunshine. Storms and darkness have gathered over its way; it has had many troubles, many obstacles; times of gloom and depression, times when it was thought by many that the movement had expended its strength and its obituary paragraph might be written by the historiographer; times when its requiem was being chaunted by those who wished it the opposite of good. But here it is, and here have we gathered from the four directions to consult together as to the best means to increase its usefulness and insure its perpetuity. Few are the decades in an earth-life of man, limited his opportunity for useful labour: we must "work while the day lasteth, for the night cometh when no man can work." Wise, too, are the words of the *Dhammapada*, "If anything is to be done, let a man do it, let him attack it vigorously! A careless pilgrim only scatters the dust of his passions more widely." Ten years and one quarter ago there was no Theosophical Society: where were you all then, what doing, what believing? Ten years hence what shall you and I be doing and thinking, what will be the condition of the Society? Are there prophets among you? Then speak; read us the edicts of Karma, tell us what line to follow, what dangers to shun. Who of us will be here, to renew our theosophical professions, to recall the solemn and momentous incidents of this threshold-day between the two decades? Let us look back to the Society's beginning—to that instant when it took birth and opened a new cycle in the Kali Yuga. We shall profit by a momentary glance, we shall see what was the seed-grain planted, what presages were ventured of the future: let us garner our decennial harvest.

DECENNIAL RETROSPECT.

Between the time when the formation of such a Society was first suggested, and the evening when its active career actually com-

menced and my Inaugural Address as President was delivered, some two or three months elapsed. From a New York journal of September 1875 I take the following extracts:—

"One movement of great importance has just been inaugurated in New York, under the lead of Colonel Henry S. Olcott, in the organization of a society to be known as the 'Theosophical Society.' The suggestion was entirely unpremeditated, and was made on the evening of the 7th instant, in the parlours of Madame Blavatsky, where a company of seventeen ladies and gentlemen had assembled to meet Mr. George Henry Felt, whose discovery of the geometrical figures of the Egyptian Cabala may be regarded as among the most surprising feats of the human intellect. The company included several persons of great learning and some of wide personal influence. The managing editors of two religious papers; the co-editors of two literary magazines; an Oxford LL. D.; a venerable Jewish scholar and traveller of repute; an editorial writer of one of the New York morning dailies; the President of the New York Society of Spiritualists; Mr. C. C. Massey, an English visitor; Mrs. Emma Hardinge Britten and Dr. Britten; two New York lawyers, besides Col. Olcott; a partner of a Philadelphia publishing house; a well-known physician; and, most notable of all, Madame Blavatsky herself, comprised Mr. Felt's audience.

"After his discourse an animated discussion ensued. During a convenient pause in the conversation, Colonel Olcott rose and, after briefly sketching the present condition of the spiritualistic movement, the attitude of its antagonists,—the materialists,—the irrepressible conflict between science and the religious sectaries; the philosophical character of the ancient theosophies, and their sufficiency to reconcile all existing antagonisms, * * * he proposed to form a nucleus around which might gather all the enlightened and brave souls who were willing to work together for the collection and diffusion of knowledge. His plan was to organize a society of occultists and begin at once to collect a library, and diffuse information concerning those secret laws of nature which were so familiar to the Chaldeans and Egyptians, but are totally unknown by our modern world of science.

"It was unanimously voted to organize the proposed Society forthwith. Colonel Olcott was elected temporary president, and a committee was appointed to draft a constitution and bye-laws."*

A meeting was held on the 17th of September, at which I was instructed to issue a general notification to attend on the 16th of October and receive the report of the Committee, and I have now the pleasure of exhibiting a copy of this historical document. For some reason there was a postponement of the ratification meeting until the 30th of October, when the Bye-Laws were amended and adopted. On the 4th of November the Council held its first meeting, and on the 17th—as above noted—I delivered my Inaugural Address.

Most of you have had occasion to remark the curious frequency of relation between the Number Seven and the history of our Society. My own attention was not drawn to it until long after the formation of this body, but since then I have been struck with the circumstance. Observe, for one example, that the Egyptian meeting at Madame Blavatsky's rooms was on the 7th of the month, that seventeen were present, and that I began my official functions on the 17th of November. My law office was at No. 7 of a certain street, and the first Head-quarters of the Society were in 47th Street. This coincidence—which some do not look upon as mere chance—follows us to this day, even the number of new Branches organized since the last Anniversary—seventeen—as well as the

*Quoted in Mrs. E. H. Britten's "Nineteenth Century Miracles," p. 296. London, 1883.

of plants and shrubs in huge pots were ranged along the walls and grouped upon the buttresses of the entrance steps; crystal lustres hung from the ceiling; and there was an abundance of settees and chairs for the Delegates. Punctually at noon Colonel Olcott called the Convention to order and the Sessions began. The Programme was as follows:

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- Adjournment.

THE PRESIDENT-FOUNDER'S ADDRESS.

WELCOME, Brothers and Delegates from countries far and near, welcome to our common home! The tenth year of our Society's life has been completed, and its second decade begins under the fitting omen of a cloudless sky and the brightness of sunshine. Storms and darkness have gathered over its way; it has had many troubles, many obstacles; times of gloom and depression, times when it was thought by many that the movement had expended its strength and its obituary paragraph might be written by the historiographer; times when its requiem was being chaunted by those who wished it the opposite of good. But here it is, and here have we gathered from the four directions to consult together as to the best means to increase its usefulness and insure its perpetuity. Few are the decades in an earth-life of man, limited his opportunity for useful labour: we must "work while the day lasteth, for the night cometh when no man can work." Wise, too, are the words of the *Dhammapada*, "If anything is to be done, let a man do it, let him attack it vigorously! A careless pilgrim only scatters the dust of his passions more widely." Ten years and one quarter ago there was no Theosophical Society: where were you all then, what doing, what believing? Ten years hence what shall you and I be doing and thinking, what will be the condition of the Society? Are there prophets among you? Then speak; read us the edicts of Karma, tell us what line to follow, what dangers to shun. Who of us will be here, to renew our theosophical professions, to recall the solemn and momentous incidents of this threshold-day between the two decades? Let us look back to the Society's beginning—to that instant when it took birth and opened a new cycle in the Kali Yuga. We shall profit by a momentary glance, we shall see what was the seed-grain planted, what presages were ventured of the future: let us garner our decennial harvest.

DECENNIAL RETROSPECT.

Between the time when the formation of such a Society was first suggested, and the evening when its active career actually com-

menced and my Inaugural Address as President was delivered, some two or three months elapsed. From a New York journal of September 1875 I take the following extracts:—

"One movement of great importance has just been inaugurated in New York, under the lead of Colonel Henry S. Olcott, in the organization of a society to be known as the 'Theosophical Society.' The suggestion was entirely unpremeditated, and was made on the evening of the 7th instant, in the parlours of Madame Blavatsky, where a company of seventeen ladies and gentlemen had assembled to meet Mr. George Henry Felt, whose discovery of the geometrical figures of the Egyptian Cabala may be regarded as among the most surprising feats of the human intellect. The company included several persons of great learning and some of wide personal influence. The managing editors of two religious papers; the co-editors of two literary magazines; an Oxford LL. D.; a venerable Jewish scholar and traveller of repute; an editorial writer of one of the New York morning dailies; the President of the New York Society of Spiritualists; Mr. C. C. Massey, an English visitor; Mrs. Emma Hardinge Britten and Dr. Britten; two New York lawyers, besides Col. Olcott; a partner of a Philadelphia publishing house; a well-known physician; and, most notable of all, Madame Blavatsky herself, comprised Mr. Felt's audience.

"After his discourse an animated discussion ensued. During a convenient pause in the conversation, Colonel Olcott rose and, after briefly sketching the present condition of the spiritualistic movement, the attitude of its antagonists,—the materialists,—the irrepressible conflict between science and the religious sectaries; the philosophical character of the ancient theosophies, and their sufficiency to reconcile all existing antagonisms, * * * he proposed to form a nucleus around which might gather all the enlightened and brave souls who were willing to work together for the collection and diffusion of knowledge. His plan was to organize a society of occultists and begin at once to collect a library, and diffuse information concerning those secret laws of nature which were so familiar to the Chaldeans and Egyptians, but are totally unknown by our modern world of science.

"It was unanimously voted to organize the proposed Society forthwith. Colonel Olcott was elected temporary president, and a committee was appointed to draft a constitution and bye-laws."*

A meeting was held on the 17th of September, at which I was instructed to issue a general notification to attend on the 16th of October and receive the report of the Committee, and I have now the pleasure of exhibiting a copy of this historical document. For some reason there was a postponement of the ratification meeting until the 30th of October, when the Bye-Laws were amended and adopted. On the 4th of November the Council held its first meeting, and on the 17th—as above noted—I delivered my Inaugural Address.

Most of you have had occasion to remark the curious frequency of relation between the Number Seven and the history of our Society. My own attention was not drawn to it until long after the formation of this body, but since then I have been struck with the circumstance. Observe, for one example, that the Egyptian meeting at Madame Blavatsky's rooms was on the 7th of the month, that seventeen were present, and that I began my official functions on the 17th of November. My law office was at No. 7 of a certain street, and the first Head-quarters of the Society were in 47th Street. This coincidence—which some do not look upon as mere chance—follows us to this day, even the number of new Branches organized since the last Anniversary—seventeen—as well as the

*Quoted in Mrs. E. H. Britten's "Nineteenth Century Miracles," p. 296, London, 1883.

sum total of our Branches—117—and the number of Delegates now in attendance—eighty-seven—seeming to be controlled by this numerical law.

In referring back to my Inaugural Address I find a prophecy in its opening paragraph: "In future times, when the impartial historian shall write an account of the progress of religious ideas in the present century, the formation of this Theosophical Society, whose first meeting under its formal declaration of principles we are now attending, will not pass unnoticed." And now that we are come to the end of only our first decade, I ask you whether that was or was not a true prophecy. Have we or have we not forced our ideas—our ancient Aryan ideas—upon the attention of our age? Has Theosophy become a topic of wide discussion? Have we or have we not carried on the work so as to make the philosophical teachings of the Aryan, Egyptian, Chaldean sages considered and admired? No one would be so bold as to deny it; no one would venture to assert that this is one of those barren, still-born intellectual movements that our modern speculation and research have so frequently engendered. Our voice has not cried in the wilderness, but its message has come to the ear of many nations and many people. Thousands who never had previously heard of the bare existence of the Rishis and the Mahatmas, have been reading and pondering their wise teachings. Those holy names have become familiar in the remotest corners of the earth, and if there has been reviling and denunciation by the vulgar and the prejudiced, has there not been also abundant interest and sympathy among the thoughtful? Short-sighted men have measured the effect of this movement by the personal interest or indifference of members of this Society. Seeing them often apathetic, sometimes disloyal, they have hastily concluded that Theosophy was but a passing craze, a gay moth whose wings were soon singed in the candle. Many times we have heard and read that it was irrecoverably lost, while the fact is that, after its momentum was fairly developed, each of the past ten years closed with the Society stronger and more useful than the preceding one. This is something to be proud of, something to point to. I must notice this, because it shows us all how in our case the world may be deceived by its own illusions, and it ought to keep us from relaxing our efforts to push on our work. We have ratified the text in *Vishnu Purana*: "All undertakings succeed if prudently conducted."

We began as the vassals and champions of truth, determined to cling to it, live for it; and this day's spectacle shows that we have conquered our object. Yes, the Society lives—lives for the good of our generation, for the spread of precious knowledge, for the promotion of human happiness. And in all this labour, all these anxieties, and trials, and responsibilities that we have passed through, what joy have we not experienced! Which of you senior members would be willing to barter away the recollection of that? Has not every great cause had its martyrs, and is ours any less worthy of them than the others? See, Brothers, what a lesson these pictures by Prof. Gabriel Max, our illustrious German colleague, teach. One is that of a young Christian girl thrown into the den of tigers, the

other that of St. Julia crucified—both giving up their lives rather than be false to their religious convictions. Was not this noble; do we not honour their constancy, even though we may not accept the religion for which they died? And here is another—by Reiff—where the martyr, this time, is a fair young girl accused of dabbling in occult science and being burnt alive because she will not turn Christian. At her feet, upon the piled fagots, lie the books she has been studying—books teaching the science every Hindu holds sacred: she has only to forswear her ancient ancestral faith to obtain pardon and life; the Christian priest holds up the cross, and you can see his whole soul burning in his eyes with the sincere yearning to proselytize her. But she refuses, and so for the sake of that which is dearer to her than all earthly things dies amid the flames lit by savage sectarian intolerance. What poor, base beings must we be if, in the presence of the martyrs of all religions, and the equally noble ones of science, philanthropy and art, we should not be spurred on and stimulated to do something and suffer something for the principles represented in our Society! Patience, courage, self-sacrifice—give us these and you will fill your individual lives with happiness and crown them with honour. It is worth giving twenty successive lives to attain to Mukti at last; for, as Manu says, "In man's passage to the next birth, neither father, mother, wife, son, nor kinsman will bear him company: only KARMA."

The weapons that have been used against our movement have been the vulgar ones commonly employed—ridicule, denunciation, falsehood, treachery, and falsification of documents. Allowing for all the abuse we have deserved, there has been twenty times more than that. To great misunderstanding, bigotry, prejudice, envy, selfishness, and malice, this excess is traceable. A platform of eclecticism in religion, like ours, will always be opposed and misrepresented by sectarians, and we should never lose sight of that. It is an amusing fact that our Society has been denounced quite as bitterly by Buddhist, Mussulman, Parsi and Hindu sectarians (mis-called "orthodox," for this spirit should be dubbed *autodoxy*) as by Christian. Historians have preached us fine sermons upon the bigotry of Caliph Omar in destroying the Alexandrian Library, because the Kurán was sufficient for man's reading, and of the similar insane deeds of other sectarians, and we are told to feel very grand because we are of the nineteenth century; but, bless you, my colleagues, the *Rangoon Gazette* of June 12th last printed a report of a meeting of Burmese Buddhists of May 12th, at which "all those present" declared that my Buddhist Catechism "deserves only to be burnt," because it gives the Sinhalese Buddhist beliefs that Buddhism is not a religion but a philosophy; Gautama Buddha not God, but only a teacher; the law he preached not Divine law; and consequently Buddhist priests not intercessors between God and man! Could there be anything more absurd than that the Burmese followers of such a teacher as Gautama Buddha should be ready to burn the Catechism of their Sinhalese co-religionists, because they themselves happen to make into God a divine man who not only claimed to be a

man, but also taught how every other man might, by natural means, burst out of the vicious circle of earthly rebirth and attain to Nirvana! The nineteenth century, indeed; why I would—had I the option—give all the palace-cars and telegraphs, all the machine-guns and improved distilleries of this age of ours, for the privilege and honour of sitting at the feet of the Rishis and learning how to live and to think! It is with the spirit of no century that we have to concern ourselves, but with the spirit of Truth. Opinions change from generation to generation, but always come round the circle again. The “ideas of our ancestors” were those of their ancestors; and so back and back to the last chaos of nature. One truth constantly evolving, emanating, withdrawing—this is the order of things. Had you and I lived four centuries ago in Europe, we should have been burnt at the stake with all our *Theosophists*, *Isis Unveileds* and *Occult Worlds* piled about us as kindling material. Would none be glad to see it now?

There have been modifications of detail in the platform and management of the Society during the past ten years. Our ideas have grown, and adjusted themselves to experience and necessities. The impulse of this movement came, as you know, from Eastern sages, reaching me through Madame Blavatsky, but I have been mainly left to my own resources for the practical carrying out of the movement. I have beyond question made many blunders, and some have charged me with ignorance and incompetence. A much abler and greater man than I is needed for the place. All I can say in excuse is that I have done my best under the circumstances and with a single eye to the success of our cause. If you will allow me, I shall gladly retire to that life of study and self-improvement which has such attractions for me—and which neglected early opportunities make so necessary. The time is a suitable one, for I have served my decade and some other person ought to be given his chance to display his abilities. I pray you to consider this seriously. The Society has made a name and a home for itself; has overcome those most serious difficulties that attend the beginnings of all great movements—poverty, inexperience in its conductors, interested misrepresentation by its opponents, unfaithfulness and apathy in its members. It is a living fact, with a distinct career before it. It now has a host of ardent sympathizers and friends, ready to help and strengthen it if properly appealed to. It has founded one hundred and seventeen branches in Asia, Europe, America and Australasia, among whose members are many learned, influential and wealthy men. It has done a wonderful work in India, and stands acknowledged as a reviver and patron of Sanskrit learning and Aryan morals. Its members have published and are now preparing many most useful books, tracts, and journals in various languages and in different countries. Leaders of modern thought, like Eduard von Hartmann, have discussed the ancient philosophies it has been disseminating. Some of the most important reviews of the day are making room for serious essays upon our work and our themes. During the decade the views of the Spiritualists have been distinctly tinged with theosophical ideas respecting the innate powers of the living man and the varied

character of communicating intelligences: a change and growth which is acknowledged by some of their leading organs. Our Society has helped in a very marked degree to revive interest in Mesmerism as a science and a key to all occult problems. As I pass these facts in review, you can all see how much that is good, permanent, and substantial has been done by the Society which took birth at that memorable little gathering in Madame Blavatsky's parlors, in the year 1875. This ought to encourage you to go on with greater zeal, more unity and unselfishness than ever. We are weaving golden threads of merit into the warp of our Karma, under the eyes of WATCHERS who are devoted to the welfare of the human race. I hope, therefore, with all seriousness and earnestness, that you will suffer no personal liking for myself, no thought of the brotherly affection that binds us together, to prevent your choosing as my successor some one of our colleagues who would be better able to carry the movement on to the end of the next decade.

I have said that there have been modifications in details in our work since the beginning, but that the original outlines have been preserved will be evident from the following paragraph, which I quote from the Preamble, or Statement of Principles, first put forth in 1875:

“Whatever may be the private opinions of its members, the Society has no dogmas to enforce, no creed to disseminate. It is formed neither as a Spiritualistic schism, nor to serve as the foe or friend of any sectarian or philosophical body. Its only axiom is the omnipotence of truth, its only creed a profession of unqualified devotion to its discovery and propagation. In considering the qualifications of applicants for membership it knows neither race, sex, colour, nor creed.”

MADAME BLAVATSKY.

With all else so bright and encouraging on this Tenth Anniversary, there is one thing saddening—sadder to me than to any of you—the absence of my colleague and co-founder, Madame Blavatsky. Could we but have her dear, familiar face here and be able to listen to her well-known voice, the sunshine would almost seem brighter. But she is far away beyond seas, an invalid slowly recovering her strength so as to be able to come once more and resume her place by our side. But not idle, though away, not absent save in body. In distant Germany, the Western Aryavarta of Sanskrit learning, she is diligently working as health and reviving strength permit, upon her new work “The Secret Doctrine,” which promises to be even a greater proof of her erudition and ability than “Isis Unveiled.” She has already finished the Introduction and three chapters, and hopes to live to complete what you will all agree will be her noblest monument for us to pass down to succeeding ages. How direful a spectacle, is it not, that the age and learning, the many long years of enthusiastic philanthropic work of this marvellous woman, could not have protected her from the persecutions of her enemies! The spectacle of this willing servant of the Mahatmas sitting day and night at her desk, without hope or prospect of worldly benefit, to expound the ancient philosophy of the Rishis and show us the path to salvation, while backbiters and slanderers are doing their best to pollute her memory and blacken her character, is enough to

make one have a poor opinion of humanity. Charges affecting not only her honesty and veracity but even her moral conduct have been circulated throughout the world. If she had been the most hardened criminal they could scarcely have been more unsparing in their abuse. To no avail she has over and over again established her good character by even official documentary evidence; as soon as one slander was refuted another was set afloat. And yet, throughout all these years of persecution, no one has shown that she had any motive for the sort of conduct ascribed to her: she was neither promoting schemes for money-getting nor securing ease and comfort to herself. Quite the contrary; it is notorious that she has been persistently spending money, putting up with often great discomforts and even perils, taking no end of trouble, and doing an amount of hard work that few men, let alone women, could get through. I never could understand the sort of fatality which accompanies her in respect of the malignant opposition she seems to stir up. I have been associated with her, as you know, since the Autumn of 1874, and have had more experience in this direction than any one; I have seen this phenomenon from the first. The time has come, I think, for me to break the silence I have maintained since the explosion of the Madras conspiracy of last year; at least so far as to point to the above noted facts and leave you to make your own deductions therefrom. A year-and-a-quarter has elapsed since the attack was made upon her in the local missionary organ, and really one accustomed to weigh evidence must say that no sufficient case has been made out against Madame Blavatsky: certainly none that would weigh with anybody who knew what her actual powers, learning, and motives of action are. All of us her older associates would not hesitate one moment to accept her bare denial of the infamous charges, that appeared in the *Times* on the day after the Calcutta telegram reciting them was printed in that journal, as against the accusers, whether male or female, French, Anglo-Indian, or English, when backed by such evidence as they have brought forward. If she was the unmitigated trickster alleged I should have been the first to know it, and must have been her accomplice. Some, after vainly trying to impeach my own character, have put forth the paltry theory that my integrity is saved at the expense of my intelligence; in short, that if not a knave I must be a perfect fool! But my past career proves me to have been neither the one nor the other; and so my only reply to these unworthy and dishonest aspersions is a silent contempt too deep for words. Madame Blavatsky and I know that there is a judgment that will be absolutely just, the law of Karma, and it is a matter of perfect indifference to me what may be said of us—or, for that matter, done to us—by persons who bring charges without caring to know whether or not they are true, and then try to support them by imputations of a scandalous nature. We undertook a certain public work ten years ago, and it will need more than such puny conspirators as these can do to stop us. Many have clamoured that she should arraign her accusers in the law courts, but after seeing how Dr. Slade and, latterly, the heroic editor of the *Pall Mall Gazette*, have fared, it would be the maddest folly to expect

that one so hated as she by the average conservative would have even a show of justice. And now this is all I have to remark upon this subject, which I should not have even touched upon but for the peculiar circumstances attached to the present anniversary occasion. Madame Blavatsky, by the advice of her medical attendant, Dr. Mary Scharlieb, sailed for Europe on the 2nd of April last, being so helpless at the time that she had to be carried to the carriage, from the carriage to the masulah boat, and from the boat hoisted in an invalid chair to the deck of the steamer. Her heart was so bad that I was warned that if we kept her here she might drop dead at any moment under sudden excitement. She is much better now, but still under constant medical treatment. When she has recovered strength enough to withstand the further persecutions that I have positive proof are awaiting her, I shall try to bring her back, and I hope this may be before our next anniversary, though of course I cannot be even certain that she will then be alive. It is a most gratifying fact that there are visible signs of a reaction in her favour in various directions, while—if that were possible—the regard felt towards her by members of our Society, especially by those in Europe, is greater than before. No one—I least of all—would say that Madame Blavatsky is free from faults or that she may not have some very noticeable ones; but we do say that, feeling how very far from perfect and blameless each of us also is, we would excuse even greater ones for the love we bear a benefactress who has shown us a Path where the Light always shines.

GROWTH OF THE SOCIETY.

The following table shows the progress of the Society's growth. The exceptional development in 1883 is mainly attributable to my making a series of tours through districts not previously visited and which occupied almost the whole year. To show how little the movement has been checked by recent events, a comparison need only be made between the numbers of new Branches formed in 1884 and 1885 respectively, there being seventeen to credit to the latter as against eleven in the former period.

YEAR.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	1882.	1883.	1884.	1885.
Charters existing at close of year.	...	1	2	2	2	11	27	51	*93	104	121

Thus the total number of Charters issued up to December 1885 is 121; of this number four have become extinct by dischartering or the suspending of Branch charters, and there are now 117 existing Branches in the Society. Their geographical distribution is as follows:

India, Burma, and Ceylon 106; England 1; Scotland 1; France 1; Germany 1; U. S. America 6; Australia 1; Greece 1; Holland 1; Russia 1; West Indies 1. Total, 117. The Russian group for sufficient reasons have not as yet formally organized. The Indian branches are thus distributed: Bengal 20; Behar 8;

* By mistake a dischartered Branch was counted as active in last year's Report.

N. W. P., Oudh, and Punjab 20; Central Provinces 4; Bombay 6; Kathiawar 2; Madras 35. Of the year's new Branches there are in America 2; N. W. P. 2; Madras 5; Burma 3; Bengal 2; and C. P. 2. Total, 17. Their titles are: Fateghar, Seoni-Chappara, Paramakudi, Benares, Anantapur, Arni, Cocanada, Sabita, Nerbudda, Karurar, Nagpur, Siliguri, Rangoon, Irrawaddy, Shway-Daigôn, Chicago, and Los Angeles.

THEOSOPHY ABROAD AND AT HOME.

The briefs of reports and correspondence that will be read to you by the Secretaries in charge of our domestic and foreign interests will obviate the necessity of my going at any length into these questions. The long Indian tours made by me this year show certain facts worth noticing. We may truthfully say that the flower of the Indian people are members of our Society and its greatest attraction is for the most intellectual class. The movement is gradually settling down upon the permanent basis of practical work and combined action. There has been a healthy weeding out of irresolute and merely emotional friends. There is less wondering enthusiasm; less flocking in of multitudes whose patriotic emotion had been excited by our defence and vindication of the Rishis, Aryan Philosophy, and the Aryans; less distrust and scepticism about those things in the Hindu mind. The conviction is now general that the men and ideas of the Aryan epoch were grand and noble, that they will bear comparison with the best of modern times. There is far greater respect now for Hindu religion, Hindu mythology, and ancestral customs than formerly. Our people, even a majority of our graduates—seven years ago the most denationalised—are not ashamed now of their Aryan blood and Hindu skin. The nation is beginning to think with one brain.

When the founders landed in India, in February 1879, they might well have been excused if they had applied to the current feeling among educated Indian gentlemen the caustic satire of Monsieur James Gaffarel, author of that quaint book "Unheard-of Curiosities: concerning the Talismanical Sculpture of the Persians; the Horoscopes of the Patriarkes; and the Reading of the Stars." Speaking about the French people of his day, he exclaims:

"There is nothing in the whole business of Learning, which astonishes me more, than to see, how many of the most Excellent Wits of this our Age, make it their business, to find fault with the Ancients, and to load them with injurious speeches: as if this evil custom had now grown into a Maxime with them, that one can never passe for an Able man, nor appear to be Any Body, without reprehending those which have gone before us, and from whose Learned writings we have derived the most Curious and Choyce Points of Knowledge that we have."

It is almost as if we had discovered for Indians an unsuspected genealogical tree, and as if we had helped to create an order of nobility, all members of which, whether Bengali, Hindustani, Mahratta, Madrassi or Punjabi, were alike ennobled by the ancestral azure blood: to such a pass had native opinion been brought by foreign teaching and example! I hope and think that this worthy pride of birth will now tend to check the vicious tendencies engendered by the false and demoralising misconceptions previously held. A nation that respects itself can never sink low; nor stay low after

it recovers its old standards of right and wrong. The drowning man's first need is a plank to save him: the plank drowning India needs is a revival of Sanskrit learning and Aryan morals. Politics can afford to wait: first Gurus in India, and then, if you choose, Members in Parliament.

Scattered as our Indian, Sinhalese and Burmese branches are, it is impossible for us with our exceedingly small executive staff—now still further reduced by the absence on duty of Messrs. Damodar, Bawaji and Mohini in distant countries—to do justice by them, and direct and encourage their studies. We badly need a competent Inspector in each presidency and country, to travel from branch to branch, stopping a fortnight or a month with each, answering questions, imparting ideas, encouraging study and good habits. Until we have this, we must expect spasmodic effort and varying interest in Branches and individuals, now finding a Branch active, now torpid, as it gains or loses the services of able or zealous members. To such changes we shall always be liable under any circumstances, as our Society is in India composed of Government servants to a very large extent, who are liable to be transferred from station to station at the pleasure of their superiors. No Branch can count upon any fixed number of members. This makes it all the more imperative that as wide a circulation as possible should be given to the *Theosophist*, which replaces in some degree the Inspector, can accompany one in all journeys and transfers, and is ready for consultation in leisure moments by night or by day. We must, then, avoid the mistake of estimating the state of the theosophical movement by that of any one or dozen Branches, or the practical efficiency of any conspicuous member. Our field is the world, our forces not local but universal. Only at the converging-point or vortex-centre of Adyar can one know how the matter stands. To a certain extent what I have said about the Asiatic will apply to the foreign branches: they all need systematic instruction and encouragement. And here let us gladly recognize the great services of our trusted Babu Mohini M. Chatterji in England and France during the past year, and congratulate him upon their splendid results; as also the self-sacrificing devotion of our beloved Bawaji D. Nath, who accompanied Madame Blavatsky to Europe and is giving her important assistance. We also estimate at their true value the results of the conscientious inspection work of Pandit Bhawani-shankar in the N. W. P.

FOREIGN SUGGESTIONS FOR CERTAIN CHANGES AS REGARDS RITUAL AND MEMBERSHIP.

The Presidents of the London Lodge T. S., the Germania (of Germany), the Orient et Occident (of Paris), and the American Board of Control, recommend certain alterations as regards membership which demand your immediate attention and which will be specifically explained in Mr. Oakley's brief. Succinctly stated, they are (a) the granting of autonomy to Foreign branches, (b) a change in the formalities of admission of members, (c) the registration of a class of "sympathizers" not yet ready to become full members, (d) changes in the matter of initiation, or admission fees and annual dues to be remitted to the Head-quarters.

We must note here that there is a rather marked craving in the West for the phenomenal proofs of psychical power, in some cases to the prejudice of the higher and nobler claims of philosophy. All the ancient sages agree in discouraging such a bias of mind as tending to foster egoism, promote an unhealthy taste for sensational surprises, and degrade the ideal of life. Without uncharitableness we may say that this has been the effect of our thirty-seven years of mediumistic phenomena, each year's phenomena exciting a greater thirst for wonders in the next. Experimental proofs of the survival of human consciousness after death are excellent only as giving a basis for philosophical deductions; if pursued merely for the emotional excitement they provoke, they are as pernicious in their effect upon the mind as any other sensual distractions. Seeing, as they thought, a growing taste for the marvellous among our members generally, the Council issued a word of caution last April in a circular letter to Branches, to remind them that the Society as a body had higher aims and aspects than phenomena-hunting. At the same time, they never meant to discredit the truth of psychic powers, nor the necessity of Secrecy about them, nor express their personal disbelief in the possession of them by their colleagues, or in the relation to us of the sages, our exemplars and teachers. It should never be lost sight of that the highest object of our Society is to provoke thought and stimulate to great deeds; to combat demoralising religious scepticism, reestablish ancient philosophy, promote tolerance and brotherhood, and aid the process of sociological evolution towards loftier ideals. Those who care only for what concerns themselves, will be more at home in societies which cater to what Buddha, Patanjali and Sankaracharya would call this moral infirmity. Since we are speaking of membership I wish to say that in my opinion we should now adopt an uniform and stringent rule that a member who persists in leading an immoral or any way disreputable life after due warning should be expelled, and Branches should be held responsible for the enforcement of this rule under penalty of forfeiting their charters. We have the honor of some of the best men and women in the world to a certain extent in our keeping, and we owe it to them to rid the Society of those who are putting it to shame.

THE SANSKRIT REVIVAL.

The *as perenne* or everlasting bronze that in India will compose our Society's monument, will be its share in reviving the language and literature in which the Aryan sages have embalmed their wisdom for posterity. The Indian journals have recognized our work, Indian authors and pandits have acknowledged it,* and many schools for the teaching of Sanskrit have already been opened by our mem-

* After the adjournment of the Convention a letter was received by me from one of the most renowned pandits of Bengal, and of India, Babu Krishna Gopal Bhakta, of 15, Gopeekrishna Pal's Lane, Calcutta, who has begun the enormous labour of printing and superintending the translation into Bengali of the 400,000 verses of the Mahapuranas. He asks me to speak favorably of the work, and urge his countrymen to patronize it, as, of course, without their help he would be unable to accomplish so gigantic an undertaking. He very generously says, "the great success of a meeting of the respectable inhabitants of Murshedabad, held some months ago to promote the object I have in view, was mainly due to your auspicious presence there."

bers, sometimes with, sometimes without, the help of their townspeople. Sanskrit books are called for, new editions of the various sacred writings are appearing, the more important of them are being translated into Vernaculars and English, and throughout all India there is the stirring of new life. One striking evidence of the feeling of the Indian people towards us was the conferring upon me—doubtless as the official representative of the Society—of the Brahmanical sacred thread; a decoration which, considered in the light of its antiquity of unknown centuries, its symbolical meaning and sacred character, and the high repute among Sanskrit pandits of him who gave it me—the late Pandit Taranath Tarkavachaspati, author of the Sanskrit Lexicon—has in my eyes a far higher dignity than any that any sovereign in the world could bestow. Of course, the thread no more made me a Brahman than it does any Brahman's boy who becomes *dwijja*—Heaven save the mark! as a matter of form: any one may read in the Mahabharata Rishi Markandeya's definition of what constitutes a *real* Brahman. But as a mere compliment from an orthodox pandit to a Western man it was, I believe, unprecedented. Recently a correspondent in Britain wrote me that over there the Sanskrit revival and Aryan morals did not interest them; they wanted personal, practical instruction in occult science. The idea was as foolish as if he had said they did not care to have the best works on geometry made accessible, oral teaching being quite enough! The practical teachings called for are hidden away in Sanskrit, the desired teachers must have either read Sanskrit or been educated by Sanskrit-knowing masters, and the revival of Sanskrit learning means the bringing to bear upon modern thought an influence as overpowering as that exercised upon Western civilisation by the revival of letters and the introduction of printing. Finally, if the restoration of the Aryan moral standards be of commanding importance to India as a means of national regeneration and salvation, it is no less a contribution to the whole world's intellectual wealth to get access to such sublime definitions as these of the necessity for the practice of virtue as the cosmic force most potent in quickening the evolution of humanity from lower to higher planes of activity. As above implied, our Society has never worked upon the level of individual, but upon the grander one of universal, interests.

In connection with the general question of our relation to the Sanskrit revival, I would ask your attention to the idea that in towns where Sanskrit schools already exist, our local Branches might create a town prize—say a scholarship, or a medal, or some other dignity—for competition, the award to be made in a public and impressive manner, so as to excite emulation among the various competitors. And the winner should receive his prize from the hand of the oldest and most respected Hindu gentleman of the district. By excluding favoritism and making it difficult to win, this prize would be a proud distinction for our young men to aspire after.

Now, since we hold such a relation to the national Sanskrit movement, what an anomaly it is that we have not at Headquarters a Sanskrit Library! We ought to be able to attract to

Adyar the cleverest Brahman pandits and the most learned Western orientalisists by the size and value of our Oriental library. If we and our successors do their whole duty, this can be made a second Alexandria, and on these lovely grounds a new Serapion may arise. In the Alexandrian Museum and the Bruchion, we are told, were eleven lacs of books, and many apartments were crowded with the choicest statues and pictures. Its founder, the Macedonian king Ptolemy Soter, and his son Philadelphus, succeeded in making the Egyptian capital the intellectual metropolis of the world, and the influence of its schools and academies survives even to our present day. It may sound strangely for us to be mentioning these august names in connection with our infant theosophical movement, but, gentlemen, wait twenty years and you shall see what it will grow into. We are but agitators and poor scholars now, hardly able to push on through the obstacles, but let us keep a dauntless soul and an unwavering faith in ourselves and our cause and there will arise, perhaps in far-away lands and least expected ways, friends who will snatch the laurel of imperishable fame by giving their names to our desired Adyar Library and Museum. Happily we need not wait at all for a beginning. Last year a small sum of money was enthusiastically subscribed towards a building in which to preserve the portraits of Mahatmas, founders of religions, and great philosophers of different epochs and nations. I thought a suitable name for it would be "The Temple of Religions," and that the eclectic character of our Society would be shown by placing over its portal our motto—that grand text from the *Taiteya Upanishad*, "There is no religion higher than Truth." But some of our Western friends disliked the title though admitting the propriety of the building, so I have dropped it. Most of the money subscribed having been paid in, we are ready to break ground; in fact, it would have been done already but for the disagreeable influences we have just struggled clear of. The delay is fortunate, as you will probably now agree with me that it will be safer and better to put up the building near the main house than at a distance as proposed last year. By treating the noble hall in which we are meeting as a portico, vestibule, or *muntapam*, we can get an architectural effect impossible under the other plan at less than double the cost. And again, to erect the building now for a Sanskrit Library and Museum would be to make the most appropriate monument possible to mark the close of our first decade of storms and the beginning of our new one of—let us hope—peace and sunshine.*

THE ARYAN LEAGUE OF HONOUR.

The suggestion I made in my Eighth Annual Address that we should found a moral league for Indian youth, to be called "The Aryan League of Honour," was thought premature by the Convention though in itself meritorious. The Convention of 1884

* The building will be completed before the next rainy season, and the Library given—with the permission of Council—into the charge of Messrs. R. Ragoonath Row, P. Sreenivas Row, T. Subba Row, and such other Native scholars and gentlemen as may be selected as a Board of Directors. They should have full authority as to the selection of works for reprinting, translation and annotation, the employment and maintenance of pandits, oversight of our Sanskrit schools and school-prizes, etc.

took the same view of the case. Nevertheless it has—as I knew it would—found favor outside, and boys' societies, or moral leagues, have begun to spring up here and there. What seems an excellent model is afforded in the Sanmargha Sabha of Trichinopoly, whose active and unselfish promoter, Mr. P. Muthuswamy Naidu, is a delegate in the present convention. My original belief as to the extreme importance of such a movement has been confirmed and strengthened during my recent official tours. I again earnestly beg your thoughtful consideration of it. Though we may not see realized in a dozen years the thing we could wish, yet surely it is better to make ever so small a beginning than none at all. The little hands of Indian babes are playing with the silken thread of Indian destiny.

THE PUBLICATIONS OF THE YEAR.

Here again our numerical mystery shows itself as you will see upon counting up the

List of Books, &c. published:

1. The *Jamai-Ul-Uloom*, a monthly Urdu journal published under the auspices of the Atma Bodh Theosophical Society of Moradabad, containing a free translation of selected articles from the *Theosophist*.
2. An American Edition of Col. Olcott's *Buddhist Catechism*, ably annotated by Prof. Elliott Coues.
3. A Tamil translation of the President-Founder's lecture on *The Past, Present and Future of India* by Mr. R. Bapoo Pillai of Negapatam.
4. A Tamil translation of *Light on the Path*.
5. A cheap English edition of that work, specially prepared for India.
6. *The Purpose of Theosophy*, by Mrs. A. P. Sinnett—an introductory manual for beginners.
7. A new annotated edition of '*Esoteric Buddhism*,' by Mr. A. P. Sinnett, President of the London Lodge.
8. *Five Years of Theosophy*: a series of articles selected from the *Theosophist*, Vols. I to V.
9. *Man; some Fragments of Forgotten History*, by two Chelas in the Theosophical Society.
10. *The Idyll of the White Lotus*, written down by M. C., of London: a story of the soul, veiled under a most beautiful Egyptian allegory.
11. *Pearls of Truth*, by the Countess Wachtmeister.
12. *Magic, or Practical Instructions for Students of Occultism*, by Dr. F. Hartmann.
13. *The Atma Bodh*, translated into English by Mr. B. P. Narasimiah of Anantapur.
14. Mr. C. Wilkins' translation of the *Bhagavad-Gita*, edited by Mr. Tukaram Tatya.

15. A second edition of Patanjali's *Yoga Philosophy*, edited by Mr. Tukaram Tatya.
16. A Hindi translation of *Tatwa Bodh*.
17. A Bengali translation of *Prasnottaramala*, by Mr. Bholanath Chatterjee.
18. *Karma*, a Theosophical Novel by Mr. A. P. Sinnett.
19. A German translation of "*Light on the Path*."
20. A second French edition of Col. Olcott's *Buddhist Catechism*.
21. "*La Science Occulte*" by M. L. Dramard.

BENEVOLENT WORK.

I am very happy to inform you that the exertions of our Bombay brothers, headed by the indefatigable and devoted Mr. Tukaram Tatya, to establish a free Homœopathic Charitable Dispensary have been successful. The number of free patients throughout the past year has averaged forty a day, and the total of the twelve months is about 14,000. At Jubbulpore some 3,000 patients have been treated gratuitously in the Dispensary of our local Branch.

The Bengal Theosophical Society has done a very noble work in the famine districts of that Presidency, and Babu Nogensha Chunder Ghose, who has just visited the spot, reports that our Branch has afforded relief in twenty or thirty villages, and saved numbers from actual starvation. The populations of these places, he says, "have been praying with all their hearts for the stability of such societies as the Theosophical Society." It is a glorious thing indeed if we are beginning our second decade with the blessings of thousands of grateful hearts following our footsteps.

OBITUARY.

Since we last met one of the most beloved men who have participated in our work, has gone from us, and left a blank that can never be filled. Foremost in zeal, in unselfishness, in patient perseverance, in intelligence, in brotherly kindness and tolerance, was Nobin Krishna Banerji, Founder and President of the Berhampore Branch. His name was known throughout the world of our movement, and he was one of my best esteemed and most trusted advisers. But we believers in Karmic Evolution do not mourn our dead as lost, we feel that they will return in new births to take up their interrupted work. Our Nobin has but gone for a season; he will come back to the land and the labour he loved so dearly.

Another prominent Indian colleague whom we have lost is Mr. G. Muthuswamy Chettiar, late Judge of the Madras Court of Small Causes, to whose kindness, in connection with Mr. P. Iyaloo Naidu, we are indebted for making practicable the purchase of the Adyar Head-quarters. He had but just retired on pension. Mr. Robert M. Cameron, of Edinburgh, President of our Scottish Branch, is another of our losses. A man of irreproachable character, and long business experience, his loss to the Scottish department of our work will be sensibly felt—has been already, in fact. We shall miss also from the Society's roster the name of the octogenarian Alphonse L. Cahagnet, the sole surviving Honorary Fellow—a veteran mystical philosopher, renowned these forty years past for

his works upon clairvoyance and cognate subjects. Like Jacob Boehme, he was an humble artisan, but like him it was only in body that he was attached to that social plane; his mind soared towards the Infinite and his soul wandered in celestial regions. Upon his honored tomb we lay the tribute of respect and love. The complete necrological list is as follows:—

OBITUARY FOR 1885.

A. L. Cahagnet (France) ...	Honorary Fellow.
Babu Nobin Krishna Banerji ...	Berhampore T. S.
Mr. G. Muthuswamy Chettiar ...	Madras T. S.
Babu Hemnath Majumdar ...	Bara Banki T. S.
Mr. R. M. Cameron ...	Scottish T. S.
Dajiraj Thakore Saheb of Wadhwan ...	Bhavnagar T. S.
Mr. Chokkalingam Pillai ...	Tirupattur T. S.
" G. Ramaswamy Pillai ...	Tinnevely T. S.
" Hari Sadasiva Tambankar ...	Jubbulpur T. S.
Babu Ramanath Roy ...	Do.
Mr. Ilavahala Pillai ...	Guntur T. S.
" Thomas Perera Abeywardene ...	Galle T. S.
Babu Shankar Dyal Panday ...	Ghazepore T. S.
Bukshy Narasimha Narayan ...	Dumraon T. S.
Mr. A. Appiah Pantulu Garu ...	Nellore T. S.
" S. W. Sittumbara Pillai ...	Do.
Moung Htoon Oung ...	Rangoon.
Sardar Anokh Singh ...	Gorakhpur T. S.
Babu Tara Prasanna Bose ...	Seoni T. S.
Mr. Moorgasum Mudalliar ...	Hyderabad T. S.
" Iswarajoo ...	Do.
" Viswanatha Iyer ...	Gooty T. S.

FINANCIAL.

As we are now closing what may be designated as the irresponsible financial term, and beginning, as I hope, a corporate legal existence as a chartered Society under the Companies' Acts of the British Government in India, I thought it proper that you should yourselves form a Special Committee to go through the Treasurer's accounts, and make such report and recommendations thereupon as they might see fit. To give ample time for this I asked you yesterday to form this Committee, and to them will be referred all questions of finance that may come up during the present Convention. My wish is that when the Founders are dead and gone, whatever else may be said of them, at least it shall be conceded that their official integrity was beyond dispute.

While on my recent tour through Upper India, His Highness the Honorable Maharajah Bahadur of Durbungha, a Councillor of this Society, was good enough to hand me Rs. 1,000 as the first instalment of his annual subscription towards the Society's current expenses. His favor was made doubly valuable by his statement that he could see in every direction the good effect of our work in India, and he moreover generously offered to do whatever I might think he should to promote the revival of Aryan morals among Indian youth. It is now my great pleasure to read the following letter, just handed me by that excellent young Brother, Prince Harisinghji Rupsinghji, a noble of the reigning family of Bhavnagar and one of the best members of our Society:

ADYAR, 25th December 1885.

MY DEAR AND ESTEEMED COLONEL,

As a slight token of my esteem and respect for the cause of Theosophy which we have so much at heart, I beg to enclose Rs. 1,000 for the Building Fund, and Rs. 1,000 as a donation to the funds of the Society, to be utilised in any way you think best. Henceforth I intend subscribing Rs. 1,000 every year.

With sentiments of profound respect and devotion, I beg to remain,
Yours ever fraternally,

HARISINGHI RUPISINGHI.

The estimated bare expenses of the Society being about Rs. 450 per mensem, we shall soon be placed in a condition of independence as regards unexpected crises like the recent one, if the examples of the two gentlemen just named should be followed—as undoubtedly they will. It will be a happy day for me when we can carry on the regular work without being forced to ask special subscriptions from Branches, for the most part composed of members who are in very moderate circumstances. No one outside India has an idea of the sacrifices that must be made by the Delegates coming to our Conventions and the members who are founding all these Sanskrit schools and doing this philanthropic work. The average pay or income of all our Indian members is probably not more than Rs. 35 per mensem, or—at the present rate of exchange—say under £ 31-10-0 per annum. On this they have to support their own family, and various relatives, often parents, brothers and sisters, and the families of one or more of the latter. To come from the farther stations of the N. W. P. to Adyar costs, in the second-class, not less than Rs. 150, both ways, and involves ten days of constant railway travel, to say nothing of the necessity to apply for special leave if in Government service—as most of our members are. The University graduates of Bengal, N. W. P., Madras, and Bombay, begin service on perhaps Rs. 40, though some, I believe, are glad to take half that. One of our best men, now drawing Rs. 500, began at Rs. 15, rose by steps of three and four years to Rs. 200, stopped there eight years, received Rupees 250 for a year-and-a-half, and then, being a man of superior ability, he was promoted to a post at Rupees 500, and, retiring after a service of thirty-two years, will have a pension of half that pay. Our Sanskrit pandits who do not know English get only some Rupees 15 if in employ; some enjoy ancestral property—grants to their grandparents or parents by some rajah or great zemindar; but, taking all these into the account, the average income of all the great pandits throughout India would not be above Rupees 35 per mensem. I mention these facts for two reasons—first, because they are interesting and I have never seen them published before, and secondly, to show our Western colleagues how much they ought to honour the devoted members in India who have, out of love for their country, benevolent feeling for the world, and reverence and appreciation of their Aryan forefathers, supported this theosophical movement so well as they have. To carping critics who pretend to be shocked that we should ever ask anybody to help us to pay our way honestly and so prevent a good movement from collapsing in disgrace, I

shall neither apologize nor reply, but knowing as I do better than any other person what it costs my Hindu brothers to be true to the impulses of their hearts and consciences, I here place the foregoing data upon record, and so vindicate their honor.

THE ATTENDANCE THIS YEAR.

Besides the familiar faces we miss by reason of death, others are absent whom we saw last year and on previous occasions. Nevertheless, the attendance is the largest save one in the history of the Society. One principal reason for the falling-off is that for the first time in Indian history, a national congress is now sitting at Bombay, in which many of our colleagues—owing to their high social position—were obliged to take part. I have however deputed one of the Madras delegates, the Honorable S. Subramania Iyer, Member of the Legislative Council, to try to come to some amicable arrangement with the congress by which our dates shall not clash. Other delegates have been kept away by illness, family bereavement, poverty, and other causes. If we were in a position to offer mileage to one delegate from each branch, or to three or more from each Presidency, it would be an excellent thing. And this also will come in time.

BUDDHISM.

As pre-announced, I made the voyage to Rangoon and was able to open three branches in that town—one Burmese Buddhist, one Hindu, and one mixed European and Eurasian. I did not go to Mandalay, though invited by the King, as I did not like the appearance of things; there being much more concern there at the time about politics than about religion or philosophy. My "Buddhist Catechism" was translated into Burmese and sent to press at Rangoon while I was there, but has not yet been published for the reason stated above. With the pacification of the country, the field I have long had in view for Buddhist work will open. At the West, Buddhist philosophy is steadily gaining attention; my little Catechism has been published in America, with valuable annotations by Professor Elliott Coues, and reached its second edition; a second edition, in French, has appeared at Paris; and the Countess Spreiti has a German translation ready. The subject of Buddhism is ably and appreciatively discussed in the leading magazines of various countries, and the sale of Mr. Edwin Arnold's *Light of Asia* has reached enormous figures. The rapid increase of Indian work has compelled me to neglect that so successfully begun in Ceylon, the creation of a National Buddhist Fund—and the effects have been bad. All this goes to prove the necessity for the constant residence in the Island of a thoroughly competent European Inspector or Deputy. I hope to supply this before long, though it is very hard to find just the right man for the duty. He should be endowed with a supreme patience and self-control besides other qualities that are more common. Soon after the adjournment of this body, I intend going to the Island myself and shall do my best on behalf of the Sinhalese people, for whom I have the warmest affection and the strongest sympathy. To the end of my life I shall try to keep the confidence they now so unstintingly repose in me.

CONCLUSION.

And now pass we on to our next year's work, leaving the dead Yesterday to impress its history on the page of the inexorable yet just Chitragepta, Master of the Rolls of Eternity. Push on and look not back; the road is dangerous, the path is hard, but it leads up to the steep where the Rishis are beckoning, where the light is never eclipsed. Struggling, striving, hoping, despairing, reeling from spiritual weakness, we may appear to the Great and the Strong who watch our way—yet upward we go, though by steps and inches. Man must fight this fight alone. If he fall, it is through weakness; he must rise and try again: strength comes in trying, trying, ever TRYING. This is the first and greatest canon in the sacred science of Bramhagnyanam. The world of science is beginning to honour Giordano Bruno, the heroic astronomer, for submitting to the tortures of the Inquisition and death in the flames, rather than be false to his philosophical opinions. How eloquently Draper depicts his manly honour, unshaken firmness, and inflexible adherence to duty! But how many thousands of such heroes has not India furnished—heroes whose names sparkle like diamond bosses on the buckler of Aryan nationality! See that multitude of devoted Sadhus, seeking intellectual calm and spiritual illumination amid the ferocious beasts of the jungle, the horrors of desert wastes, the savage solitudes of the Himalayan regions of eternal ice. These men of your races, oh, Hindus, Mussalmans and Parsis! cast the lustre of their soul-grandeur upon you. If you are not worthy of your descent, your imperfections will be revealed in vivid clearness by contrast, as the aqualor and hideousness of a city's slums, concealed and silvered by the moonlight, are shown in detail by the gleam of morning's earliest dawn. I do not ask you to be like your ancestors in their vices, their prejudices, their ignorance, but to imitate them in their virtues and their wisdom. Above all, I implore you to pattern after the best exemplars they afford in a persistent, courageous devotion to truth, and to a worthy ideal, and to stamp your daily actions with the seal of high principle. I ask you not to suffer yourselves to be cast down by misfortune, nor baffled by obstacles, nor persuaded into evil ways of thinking and living by encouraging infirmity of purpose.

"Ah! it is the coward's babble, 'Fortune taketh,
Fortune gave';"

Fortune! rate her like a master, and she serves thee like a slave."
(Hitopadesa. Arnold's translation.)

SECRETARY'S REPORT OF ASIATIC BRANCHES.

THE Secretary then read the following report of the working of the Branch Societies during the year 1885:—

THE RAJSHAHYE HARMONY THEOSOPHICAL SOCIETY—of Beaulah,—though it has lost several important members, who have been transferred to other districts, has yet made good progress during the year, having been much assisted by the visit of the President-Founder, who delivered a capital lecture on Theosophy at the Loknath School Hall, after which several new members were enrolled. The Society's library has been enriched during the year by the addition of several useful books, both Sanskrit and Bengali. Weekly meetings are held at the house of the Vice-President, at which theosophical works are read and discussed. This Branch Society desires to express its thanks to the Berhampore and Saidpore Branches for valuable assistance given, both in lending books and in communicating the results of the various discussions held. In this respect we think the example of the Berhampore and Saidpore Branches might be followed with great advantage by many others, as the result of such an interchange of ideas cannot but be valuable to both parties.

THE ROHILKUND THEOSOPHICAL SOCIETY—of Bareilly—has at the cost of about Rs. 1000 added a beautiful and spacious room to the Ganj Sanskrit School. It is proposed to utilise this new room by opening English classes; and, having thus increased the importance of the school, to apply to the Municipality for aid, which, it is hoped, will be accorded without difficulty. The Society has held regular meetings, at which Theosophical literature was read and discussed, and all the books published this year on Theosophy or cognate subjects have been added to its library, which is now said to be one of the best in the North-Western Provinces. Besides supporting the Ganj Sanskrit School and subscribing to the Permanent Fund, this Branch has contributed Rs. 49 to the Headquarters Shrine Fund and Rs. 150 to the Bengal Famine and Inundation Relief Funds.

THE HYDERABAD THEOSOPHICAL SOCIETY has held fifty-seven meetings during the year under review. The members have decided to establish a Sanskrit school, and a subscription of Rs. 100 per month has been promised, six months of which has been collected in advance to meet the preliminary expenses. The President-Founder visited this Branch on September 13th, and delivered an impressive lecture on "The Unity of Religions," after which several new members were admitted. Thirty-two books have been added to the Branch library during the year, and four periodicals have been taken for the benefit of the members. The Rules and Bye-laws of the Society and its last Annual Report have been translated into Urdu and published for gratuitous distribution at the Society's expense. The members have been very earnestly studying "The Occult World," "The Temple of the Rosy Cross," "Man," "Isis Unveiled," and "Light on the Path;" and one of them has undertaken to translate the latter work into Urdu. A series of interesting experiments in crystal-reading have been made, and Brother Hanmanth Row, the Assistant Secretary, has cured

mesmerically eleven cases of fever, rheumatism, headache, &c. Brother H. Wahab has been extremely successful in treating cholera, dysentery, and diarrhoea by means of copper and zinc discs, as proposed by M. Gustave Zorn in Vol. IV of the *Theosophist*, having cured twenty-six cases out of twenty-seven. He has also established at Maheswaram a Society called "The Hindu Prakasika Sabha," to work for Theosophical objects. Brother C. Wahab has undertaken to publish a series of "Selections from Aryan Literature," and has been able to secure the kind co-operation of the Wonapurthy Samasthan in this good work. The first number of the series is already in print, and contains the *Bhagawatum* with commentaries. Another member of the Branch has printed and distributed gratuitously one thousand copies of the pamphlet "On the Logic of Common Sense," and it is in contemplation to prepare some tracts on Theosophy in Telugu and Urdu.

THE KASI TATWA SABHA THEOSOPHICAL SOCIETY—of Benares—was founded in February last, and seems to include a band of very earnest workers and at least one very eminent Sanskrit scholar. The President-Founder visited this Branch during his recent tour, and delivered two lectures which were much appreciated.

THE PRAYAG PSYCHIC THEOSOPHICAL SOCIETY—of Allahabad—has held thirty meetings during the year, all of which have been well attended, in spite of the fact that from the straggling nature of the city many of the members have a very great distance to come. The Branch has subscribed Rs. 12-10-0 to the Shrine Fund, and also contributed Rs. 37 towards the relief of the sufferers from the famine in Burdwan, Beerbhoom and Bankura. As an encouragement to truth and morality among children of tender age, it has also offered a silver medal as a reward for the best-behaved pupil in one of the local schools. Its library has been increased by the addition of several valuable books in Sanskrit, Hindi and English, and much time has been devoted by the members during the year to the study of the Bhagavad-Gita, with the very best results. As there are already three Sanskrit schools in the city, the Branch does not propose to form a new one, but rather to assist in the management and increase the resources of one of those already existing, and with this object a graduated series of text-books is already being prepared. The visit of the President-Founder to this Branch in August last was attended by the most salutary results, and led to the admission of several new members.

THE MEERUT THEOSOPHICAL SOCIETY has done good work during the year, both in the way of mesmeric healing and of translating various works into English and the vernaculars. Brother Sris Chunder Bose has translated the Siva Samhita, and is about to issue it in a book form. He is now translating the *Maha Nirvana Sutra*, and is also preparing a work to be called "The Materia Medica of the Aryans." Another brother has translated the Hibbert "Lectures on Hindu Religion" into Hindi, and intends to present the Rs. 300 realized from this work as a donation to the Permanent Fund of the Theosophical Society.

THE BHUIGU KSHETRA THEOSOPHICAL SOCIETY—of Jubbulpore—met every evening for three months to hear a series of lectures from a

Pundit on the Bhagavad-Gita, and since then has met regularly three or four times every week for the study of Theosophical publications. The fame of the remarkable mesmeric cures effected by the members of this Branch has been so widely spread that the healers found their energies utterly overtaxed by the enormous number of patients who flocked to them for relief; they consequently resolved to supplement their work by establishing a homœopathic dispensary, which they opened in the month of August. The average daily attendance of patients is about thirty, and the treatment up to the present time seems to have been remarkably successful, the brothers in charge reporting that the percentage of cases cured is much larger than is usual among allopathic practitioners, and that several patients given up as hopeless by the regular doctors of the town have found relief at the dispensary. The Sanskrit school has also made very fair progress during the year; there has been a gratifying increase in the number of students, the classes have been more systematically arranged, and scholarships have been awarded to some of the most forward boys. The President-Founder kindly presided at the distribution of prizes in August, and in a stirring speech encouraged the boys to make still further progress. As, however, it is urgently necessary that the school should be enlarged and additional teachers procured, and also that an orphanage should be attached to it, the Branch has been adopting various means to raise funds for these objects. Many of their sympathizers being too poor to give a regular money subscription, they have adopted the expedient of sending a man round the town with a bag to ask from each charitably disposed person a handful of flour, and by this means they have succeeded in realizing Rs. 25 to Rs. 30 per month, and also have created a very general interest in their work among the people. A Hindi translation of Sankaracharya's Tatwa Bodh has been published, and the Branch has subscribed to both the Shrine and Permanent Funds, in addition to contributing Rs. 100 to the Bengal Famine Relief Fund. Considering the smallness of its numbers and the difficulties under which it has laboured, this Branch Society deserves hearty congratulation for the results achieved.

THE COCANADA THEOSOPHICAL SOCIETY was founded in March last by the President-Founder on his way back from Rangoon. It has so far been unable to secure a convenient place for its meetings, and they have consequently not been held so frequently as the members could have wished; but still some valuable books have been read and considerable progress made in theosophical study. The Branch is forming a library as rapidly as its resources permit.

THE IRRAWADDY THEOSOPHICAL SOCIETY,—a small but earnest band of workers—has, under the direction of its noble President, been making some most interesting experiments in clairvoyance, magnetic healing, and the various branches of mesmerism, from which striking results are confidently expected.

THE RANGOON THEOSOPHICAL SOCIETY has held regular weekly meetings for the reading and discussion of theosophical literature,

and one of the members, Mr. T. Muthukrishna Pillai, has formed a branch of the Sanmarga Sabha for boys in that town.

THE BHAVNAGAR THEOSOPHICAL SOCIETY has been strengthened during the year by the addition to its ranks of several highly-educated University men. Its members have been remarkably successful in mesmeric healing and the curing of scorpion-stings; some of them have also been studying astrology and some experiments in psychometry have been made. Brother Manilal N. Dvivedi has published a translation with notes of the Vākyasudhā and Sri Sankaracharya's Aparokshānubhūti.

THE BOMBAY THEOSOPHICAL SOCIETY has held fortnightly meetings during the year, at several of which lectures on Raj Yog were delivered in Hindustani, while at the others various theosophical works, including "Light on the Path" and "The Purpose of Theosophy," were read and explained to the members. A sum of Rs. 50 was contributed to the Bengal Famine Relief Fund. The Homœopathic Dispensary, founded and personally conducted by the noble exertions of Brother Tukaram Tatya, ended the first year of its existence in June last. I am happy to be able to announce that it has proved a complete success, and may now be said to be self-supporting. The services of Dr. Ray, a duly qualified practitioner, have been secured, and there is an average attendance of over forty patients daily, most of whom come to be treated for paralysis, hysteria, and nervous diseases. Though many of them are cases which have been rejected as hopeless by the hospitals, more than ninety per cent. have been entirely cured.

Brother Tukaram Tatya deserves the heartiest thanks of the Society for the work which he has done and is doing in connection with the Theosophical Publication Fund. He has printed two thousand copies of the English translation of the Bhagavad-Gita, nearly all of which have already been sold, and also one thousand copies of Patanjali's Yoga Philosophy. One thousand copies of the "Compendium of Raj Yog," and one thousand of "Sankhya Karika" are now in the press, and will be issued very shortly. It is most earnestly hoped that all Theosophists will help in this good and noble work by purchasing, and inducing their friends to purchase, copies of all these works.

THE BEHAR THEOSOPHICAL SOCIETY,—of Bankipore—has been visited during the year by the President-Founder and Pundit Bhawanishankar. A sum of Rs. 350 was subscribed by the Branch for the formation of a Theosophical library, and many valuable books have already been procured. Much important instruction was given to this Branch by Pundit Bhawanishankar, and it was in consequence of his advice that several members undertook to visit and assist some of the smaller neighbouring branches. Two hundred copies of the "Epitome of Aryan Morals" have been distributed among the students of the local College, and it is intended, with the kind permission of Brother P. Sreenivas Row, to translate this admirable little work into Hindi. The Branch has held regular weekly meetings throughout the year.

THE VELLORE THEOSOPHICAL SOCIETY was honoured by the presence of the President-Founder at its anniversary, and his

address produced an admirable effect, several gentlemen joining the Branch immediately after hearing it. Portions of the Bhagavad-Gita have been studied at the meetings of the Branch.

THE PARAMAKUDI THEOSOPHICAL SOCIETY has held weekly meetings during the year, which have always been well attended. A very fair Theosophical library has already been formed, and is carefully studied by the members. The services of a Sanskrit Pundit of considerable attainments have been engaged through the exertions of the Branch, and it is hoped that the cause of Sanskrit education will shortly be greatly advanced in this neighbourhood.

THE MADURA THEOSOPHICAL SOCIETY has unfortunately during the past year lost many members, who have been transferred to other districts, but has still held occasional meetings, at which the latest works published by the Theosophical Society have been studied. The Aryan League of Honour is reported as progressing favourably.

THE BARABANKI THEOSOPHICAL SOCIETY has met frequently during the year for the study of Theosophical works and mesmerism, and magnetic cures have been effected by some of the members.

THE TRICHINOPOLY THEOSOPHICAL SOCIETY has held weekly meetings, at which the Bhagavad-Gita has been read in Sanskrit, and carefully compared with the English translations of Thomson and Wilkins, and also the Tamil and Telugu editions—Sankaracharya's commentary being studied at the same time. This Branch has derived great benefit from the study of some of the recent articles in the *Theosophist*. It was visited this year by the President-Founder, who delivered a lecture to the Sanmargha Sabha.

THE AYODHYA THEOSOPHICAL SOCIETY,—of Fyzabad—has formed a Theosophical library, and occupied itself with the study and discussion of the works therein contained.

THE ALIGARH THEOSOPHICAL SOCIETY has held frequent meetings for reading and discussion of the works recently published, and lectures on Theosophy have been delivered to private audiences. Some of the members have been practising mesmerism, and have met with very fair success in the exercise of the healing power. The Branch sends its President to the Convention as its representative.

THE GYAN MARGA THEOSOPHICAL SOCIETY,—of Fatehgarh—in addition to the usual study of Theosophical works, has established a journal in Hindi, and some of the members are also learning mesmerism.

THE POONA THEOSOPHICAL SOCIETY reports that several new members have joined during the year, and regular weekly meetings have been held at which philosophical, theosophical, and other reading is kept up, so that they are always interesting and instructive. The President having been absent at Bombay for about six months, his work was ably carried on by Brother Ezekiel. Curative magnetism has been tried by some of the members, and they have met with considerable success in several cases. The President-Founder's visit in October last was a complete success, and there was a very great desire on the part of the general public to hear him, so that he was obliged to give three different lectures, which were very

largely attended. Theosophical knowledge is slowly attracting the attention of the learned, and sympathizers are steadily increasing in number. The Branch particularly mentions in its report that among the members who have recently joined are several whose attention was drawn to the Society solely by the false reports that were circulated regarding it. The confidence of all the members in the unselfish and untiring industry of the President-Founder and in the zeal and uprightness of our late Corresponding Secretary, the highly-respected Madame Blavatsky, remains firm and unabated as ever.

THE ATMA-BODH THEOSOPHICAL SOCIETY,—of Moradabad—has established an Urdu Journal, the *Jamai-Ul-Uloom*, which contains in every issue translations of articles from the *Theosophist*. The members meet regularly for study, and have been successful in performing several mesmeric cures. The Sanskrit school is making good progress.

THE TODARETTA THEOSOPHICAL SOCIETY,—of Ootacamund—reports that so many of its native members have suffered from illness this year that its working strength has been seriously diminished, and its meetings were not held so frequently as could have been wished. Nevertheless the recent articles in the *Theosophist* have been studied earnestly and with attention, and on the whole there is a steady improvement perceptible.

THE SARVA HITKARI THEOSOPHICAL SOCIETY,—of Gorakhpur—meets regularly to read and discuss Theosophical works, and some remarkable mesmeric cures have been performed by the members. This Branch has also established a Sunday school, which celebrated a very successful festival on the occasion of the President-Founder's recent visit. The children recited poems in Sanskrit, Urdu, and English, and Colonel Olcott kindly distributed the prizes among them.

THE LADIES' THEOSOPHICAL SOCIETY,—of Calcutta—in addition to its usual monthly charity to the suffering poor of the town, has made large contributions to the Bengal, Burdwan, and Beerbhoom Famine Funds and the Cashmere Earthquake Fund. Regular monthly meetings were held, a paper on some Theosophical subject being read at each meeting, and the Branch reports an increase in its numbers during the year.

THE SATYA MARGA THEOSOPHICAL SOCIETY,—of Lucknow—has formed a good Theosophical Library, and meets regularly for study and discussion. The members have directed their attention specially to the encouragement of moral advancement among the students of the town, and to promote that purpose have formed "The White Lotus Association," at whose meetings lectures on subjects connected with morality are delivered.

THE ADHI BHOUTIC BHARATU THEOSOPHICAL SOCIETY,—of Berhampore—has met regularly every week throughout the year, and reports a satisfactory increase in its numbers. The President has done much good by visiting the neighbouring Branches, and exchanging ideas with them. Brother Jogendra Nath Chakravarti has now removed to Noakhali, where he has already made his beneficial influence felt, having induced several persons to join the Society;

and he hopes shortly to form a Branch there. Brother Keshub Chundra Vidyaratna has visited Dinajpore, and formed a reading club there for the culture of Aryan literature and philosophy; and it is expected that in course of time this also will become a Branch Theosophical Society. Several of the brothers were engaged for months in raising subscriptions for the relief of the sufferers from the famine and inundations in the Bengal districts. An arrangement has been entered into with the Jamalpur, Bhagulpore, and Rajshahye Branches, by means of which extracts from the proceedings of the meetings are mutually interchanged, and much benefit has been found to result from the plan. The Sanskrit Sunday School is flourishing, and was inspected by the President-Founder on his visit in July.

THE SEONI THEOSOPHICAL SOCIETY has met regularly during the year, and its members have performed some remarkable mesmeric cures. One brother established in addition a dispensary for native medicine, and with that and his magnetic power succeeded in curing 2,200 persons in three months.

THE VASISHTA THEOSOPHICAL SOCIETY,—of Vizianagram—has held weekly meetings at which "Beal's Dhammapada" and "The Light of Asia" have been studied, and lectures given on subjects connected with Theosophy. A small library has been formed, and will be increased as funds permit. Associations for the promotion of morality among the students have been established both at Vizianagram and Bimlipatam, and are under the supervision of members of the Branch. It is intended to establish a Theosophical journal as soon as sufficient money can be raised to purchase a press. A Sanskrit College has been opened at Vizianagram, and another at Salur for the study of Vedic and other literature, and the members of the Branch have done all in their power to make both successful. Contributions have also been made to the Bengal Famine Fund.

THE JAMALPUR THEOSOPHICAL SOCIETY has held weekly meetings throughout the year except for a short time during the outbreak of cholera in the town. The Bhagavad-Gita and some of the important articles from the *Theosophist* have been read and explained. Some members of the Branch have compiled a collection of Slokas from the Shastras with translation into Bengali, intended for the benefit of those youths who are unable to read English. A Sunday school has been opened for the instruction of Hindu boys in the rudiments of Sanskrit and in the principles of Aryan morals: it has been doing well during the year, and has been inspected by Pundits Nityanand Misra and Bhawanishankar.

THE BELLARY THEOSOPHICAL SOCIETY has lately been visited by the Inspector Mr. Jagannathiah, who delivered a lecture on the best way of educating Hindu youth. A Committee was formed to arrange for the opening of a Sanskrit school, but no report of their action has yet been received.

THE TIRUPPATTUR THEOSOPHICAL SOCIETY has been studying the Bhagavad Gita, the works of Sankaracharya, and some articles from the *Theosophist*. Some of the members are also learning the

Sanskrit language, and they endeavour as far as possible to promote its study in the schools of the neighbourhood.

THE GOOTY THEOSOPHICAL SOCIETY reports a considerable accession to its members during the year. Its work was somewhat interrupted by the epidemic of cholera, which raged in the town for two months, but still many meetings have been held, and the members have made much progress in the study of the Upanishads and other Sanskrit works. Several of the members are endeavouring to spread Theosophy in the neighbouring towns, and have met with considerable success—notably so in the case of Brother A. Subba Rao, who has established a Sanskrit Day School and a Theosophical Sunday School at Narayandevarkeri, and has also effected several mesmeric cures there, and instructed others in the healing art. The Sanskrit school at Gooty is doing well, and celebrated a very successful anniversary in March last: the President-Founder also distributed prizes among the boys on the occasion of his visit. The Branch has just established a Hindu Girls' School: it already numbers twenty children, and it is hoped that a special school-room may soon be built for it. The Vice-President has delivered lectures on Brahminism, the regeneration of India, and similar subjects in several towns of the neighbourhood. Theosophy has taken a firm hold in this district; it is looked upon favourably by all members of the intelligent classes and its future bids fair to be very bright indeed.

THE HOSHANGABAD THEOSOPHICAL SOCIETY, though it has been in existence only seven months, has already doubled its original number of members, and contain some of the best men in the town. Besides the regular meetings of the Branch, at which questions concerning the practical realization of the declared objects of the Society are proposed and discussed, the members have instituted a monthly Theosophical jubilee, or conversazione, which is held at the house of each brother in turn. The nucleus of a Theosophical library has been formed, and two hundred copies of the "Epitome of Aryan Morals" have been distributed to the school-boys of the district. A Sunday school to impart instruction in Hindu morals and religion has been set on foot, and is weekly increasing in strength.

THE KARUR THEOSOPHICAL SOCIETY, though formed only last month, has already commenced work. The members meet weekly, and a lecture is delivered on each occasion. It has also been arranged that monthly public lectures shall be delivered, and a Theosophical library formed. It is proposed to establish a branch of the Sanmarga Sabha for boys under the management of some of the members.

THE COIMBATORE THEOSOPHICAL SOCIETY has held weekly meetings for the discussion of Theosophical and philosophical subjects. Many mesmeric cures have been effected, and it is proposed to establish a Tamil Theosophical journal as soon as possible.

I have now submitted to you, as far as possible, a detailed report of the proceedings of our various Branches in India; but, encouraging though the account be, I would not have you suppose for a moment, nor would I have any of the general public who may hap-

pen to see the report of our proceedings to-day suppose, that this by any means represents all the work done by this mighty Society. No; the greatest work done, in this case as in many others, is the work that cannot be seen—the influence that is silently exerted—that is permeating (slowly, it may be, but none the less surely) the mind and heart of the nation. Those who look closely may see indications of this influence on all sides; small things some of them, perhaps, yet they are floating straws that show which way the current is setting: and I tell you, brothers, that the time will come—perhaps it may not be so far distant as we think—when that current shall swell into a mighty torrent that shall sweep away the barriers of bigotry and sectarianism for ever.

We have had troublous times lately—bitter attacks have been made upon us by our opponents; but surely this year's experience should convince us that what was said long ago of another organization is true of our Theosophical Society—"No weapon that is formed against it shall prosper." The storm may rage round it never so fiercely and wildly; undaunted it shall raise its head, for it is founded upon the rock of truth, and it endures.

Long as earth endureth men this truth shall hold,
Though kingdoms, nations, empires, are in destruction rolled.

C. W. LEADBEATER.

SECRETARY'S REPORT OF FOREIGN BRANCHES.

LONDON LODGE.—Under the able presidency of Mr. Sinnett this Society has been holding regular meetings at which some valuable papers have been read, followed by discussion. These papers are printed in pamphlet form under the title of "Transactions of the London Lodge T. S.," and some have been published in the *Theosophist*. In addition to the ordinary meetings of the Society, open meetings have also been held, to which members invited their friends, and have proved very useful in the dissemination of Theosophical ideas. Individual members have also done good work by inviting friends to their houses to hear about Theosophy.

The presence of Mr. Mohini in London has been of the greatest value to the English Theosophists. The services he has rendered to the cause cannot be too highly estimated. A number of the more earnest members of the Theosophical Society, known as "The Oriental Group," have held regular meetings for the serious study of esoteric philosophy, and the success achieved in this manner is largely attributable to the earnest endeavours of Mr. Mohini. The programme for the ensuing session has been published in the *Theosophist*, and from this it will be seen that Mr. Mohini intends to deliver a series of discourses on the Bhagavad Gita.

Several new members have been added to the Society's roll during the past year, and much interest in its work has been excited among the outside public. Besides the "Transactions" above referred to, a member of this Branch has written "Light on the Path" (now publishing with annotations in the *Theosophist*); a new edition of Colonel Olcott's lectures has been published by Mr. Redway; "Man, Fragments of Forgotten History" and "Five Years of Theosophy," have also been published since the last report was read; while Mr. Sinnett has continued his invaluable labours by the issue of a new (fifth) edition of "Esoteric Buddhism" with annotations, and has also written "Karma," a Theosophical novel, which will reach many who are disinclined to study such abstruse volumes as the author's other well-known publications.

FRANCE:—While several accessions to the membership of this Branch have taken place during the past year, its most important work has been in the diffusion of a knowledge of esoteric philosophy among the public. The President, the Duchesse de Pomar, has written two pamphlets, and articles have appeared in the most important of the French magazines. This point deserves special attention, as France is the only European country in which the leading periodicals have opened their columns to an exposition of Theosophy.

Articles have appeared in the *Nouvelle Revue* and the *Revue des Religions*, while a series (also published in pamphlet form) from the pen of M. Dramard have appeared in the *Nouvelle Revue* and the *Revue du Mouvement Social*. These two series have each contained a masterly summary of that portion of esoteric philosophy that has been given to the world through the medium of the Theosophical Society. Another member of this Branch, Mons. E. Schuré,

has contributed an important article on the life of Buddha to the *Revue des deux Mondes*, a magazine of European celebrity, and this paper has aroused much attention. Mons. Richet, F. T. S., has written an article on *Æthrobacy* in one of the chief scientific periodicals, and in the *Anti-Materialiste* Mons. Barlet, F. T. S., has for some months expounded and defended the teachings of Theosophy in a most able and vigorous manner. A new edition of the French translation of Colonel Olcott's Buddhist Catechism has appeared this year, and translations of his lectures by Mons. Vossion, and of Esoteric Buddhism by Madame de Morsier, are in progress.

SCOTLAND:—No detailed report has arrived from this Society, but from private letters we learn that considerable interest is being manifested in occultism among the educated classes in Scotland. Deaths and removals—especially the lamented death of the President—have however somewhat hindered the work of this Branch.

GERMANY:—The Branch Theosophical Society in this country has passed a year of useful activity. Its numbers have increased and its members have derived much valuable help from the presence of Madame Blavatsky and Mr. Darbhagiri Nath in Germany. Considerable interest in esoteric philosophy has been awakened in the minds of the leading thinkers of Germany, and many of them look upon our society with friendly eyes, while some have become members of our Branch. The society intends to start a monthly journal, the first number of which will appear in January. A review of Esoteric Buddhism has appeared in one of the German periodicals, written by the well-known philosopher Eduard von Hartmann, and his criticisms were replied to by Mr. Mohini; these replies have also been published. Mr. Sinnett's "Esoteric Buddhism" has been translated into German, as has also "Light on the Path," both translations being by a member of the Society. The Society is represented at this Convention by Baron Ernst von Weber.

AMERICA:—During the past year the "Board of Control," established in 1884 for the organization and management of the Society's branches in America, has been hard at work consolidating the various Branch Societies, in the course of which process they were obliged to expel two persons as being unworthy of membership in the Society, and having attempted without authority to found a new Branch. An appeal made by the culprits to Colonel Olcott was referred back to the Board of Control for its final decision, as the design in forming this body was to obviate the necessity of appeals to India respecting details of local management and organisation.

The daily increasing breadth of thought on deep subjects, which is so markedly manifest in the United States, augurs well for the progress of Theosophy within its borders. Men are becoming more and more disinclined to accept worn out dogmas upon mere authority, and are feeling the absolute necessity of enforcing the prerogatives of human reason. Could some competent exponent of the esoteric philosophy be found with sufficient leisure to enable him to undertake an extended tour in America, there is no doubt that new Branch Societies would spring up throughout the length and breadth of the land.

The President of the Board of Control is Professor Elliott B. Coues, than whom no fitter individual could be found; and his colleagues are men of high standing and attainments. Professor Coues has published an American edition of Colonel Olcott's Buddhist Catechism with the addition of a valuable series of notes, which will serve to bring its teachings more fully within the comprehension of those readers who are ignorant of Oriental lore. This book is already in its second edition and is awakening considerable interest among the more thoughtful members of the public. We must also notice the publication by Professor Coues of "The Dæmon of Darwin," a dialogue on evolution in which are embodied the main principles of esoteric philosophy.

The number of Theosophists in America is steadily on the increase, and as has already been said new Branches have been formed since the last Anniversary. America offers a wide field of work for those who labour in the domain of Theosophy, but more labourers are wanted. The Gnostic Theosophical Society (of Washington) has had a large increase in its numbers, amongst whom are some of the most influential and distinguished men in the United States; and good accounts have been received of the progress and activity of the other American Branches.

A Psychical Research Society having been formed in America, the Board has "authorized and required one of their members, Professor Coues, to publicly review and criticise any and all of the proceedings, transactions, pamphlets or other printed matter which the said Society may publish, at his judgment and discretion.

"The Board expressly requires him, when any fact in Psychic Science shall have been satisfactorily established by the American Society for Psychical Research, to explain such fact to the said Society, according to the doctrines and upon the principles of Psychic Science, of which the Theosophical Society is the custodian in the United States."

In this manner it is evident that the teachings of the wisdom-religion will be placed before that section of the public which is most prepared to receive them, while the trustworthiness of the facts to which these Theosophical expositions will have reference will depend, not on the Theosophical Society's bare assertions or on records of experiments by its own members, but on evidence carefully collected and arranged by a Society founded for the express purpose of organising an attempt to discover psychic laws by the use of a purely inductive method, in accordance with the requirements of modern science.

AUSTRALIA:—Our letters tell us that the Branch at Queensland is doing active work, and that there are good prospects for Theosophy in other parts of the continent, if only some persons can be found to undertake a tour in order to form new Branches.

A. J. COOPER-OAKLEY.

TREASURER'S REPORT.

THE TREASURER then read his Annual Report as follows:—

THE "T. SUBBA ROW MEDAL" FUND.

27th December 1884 to 26th December 1885.

RECEIPTS.	Rs.	A.	P.
To Balance in hand (See IXth Anniversary Report)	503	8	2
„ The Hon'ble S. Subramanier (Madras)	10	0	0
„ Babu Baroda Prasad Bosu (Beaulah)	5	0	0
Interest for 1884-85	26	9	6
Total Rupees...	545	1	8
DISBURSEMENTS.			
By Cost of a Gold Medal—Awarded to M. R. Ry. P. Srinivas Rao ...	15	0	0
„ Balance in hand	530	1	8
Total Rupees...	545	1	8

GOVIND PRASAD, H. R. MORGAN, MAJOR GENL., N. C. MUKERJI,
Secretary, Chairman, Treasurer,
Finance Committee.

THE ANNIVERSARY FUND. 1883-1884.

RECEIPTS.	Rs.	A.	P.
To Amount realized from the Indian and Foreign Branches ...	1,265	8	0
Total Rupees...	1,265	8	0
DISBURSEMENTS.			
By Entertainment of Delegates [Ninth Anniversary]—wages to cooks and coolies, and other sundries... ..	681	15	11
„ The Patcheappah Hall expenses, Printing and Posting of Placards, and Cab hire	65	8	0
„ Postage Stamps	8	0	0
„ Balance in hand	509	13	1
Total Rupees...	1,265	3	0

GOVIND PRASAD, H. R. MORGAN, MAJOR GENL., N. C. MUKERJI,
Secretary, Chairman, Treasurer,
Finance Committee.

THE ORIENTAL LIBRARY AND PORTRAIT GALLERY FUND.

27th December 1884 to 26th December 1885.

RECEIPTS.	Rs.	A.	P.
Pandit Jwala Prasad Sankhdhara (Lucknow) ...	5	0	0
Rai Pyari Lal (Bareilly) ...	50	0	0
Babu Ram Saran Das (Bareilly) ...	5	0	0
Mr. Pherozeshah R. Mehta (Bombay) ...	20	0	0
Messrs. William d'Abrew and Don David (Colombo) ...	10	0	0
Mr. V. Krishnaswami Iyer (Madura) ...	5	0	0
" P. Krishnaswami Moodelliar ...	2	0	0
" Ramji S. Povlekar (Bhavnagar) ...	7	0	0
" N. M. Parekh (Madras) ...	1	0	0
" Vencata Soobiah (Coimbatore) ...	2	0	0
" Raja Bahadur (Lucknow) ...	5	0	0
Pandit Bhawani Shankar Ganesh (N. W. P.) ...	40	0	0
The Chohan Theosophical Society (Cawnpore) ...	5	0	0
Babu Mohendra Nath Chakravarti (do.) ...	5	0	0
" Lal Gopal Mukerjee (Fyzabad) ...	7	0	0
Mr. Carl H. Hartmann ...	21	8	0
" Fakirji R. Bonesetter (Bombay) ...	7	0	0
" Vithul Pandurang Mhatre (do.) ...	5	8	0
Mr. N. B. Atroya (Hoshangabad) ...	5	0	0
" Keshava Ram Chandra Gadgil (Jubbulpore) ...	5	0	0
" B. V. Ramanajulu Naidu (Madras) ...	7	0	0
Babu Avinash Chandra Bose (Jubbulpore) ...	5	0	0
Mr. Cowasji Dossabhoj Davar (Poona) ...	10	0	0
" O. Madho Row (Gooty) ...	5	0	0
Babu Gyanendra N. Chakravarti (Bareilly) ...	7	0	0
Mr. R. Gebhard (Germany) ...	50	0	0
An old Occultist (do.) ...	49	0	0
Mr. J. Srinivas Row (Gooty) ...	10	0	0
" Lakshman N. Joshi (Poona) ...	100	0	0
" P. Srinivas Rao (Madras) ...	500	0	0
" C. Narainswamy Iyer (Madura) ...	5	0	0
" Tukaram Tatya (Bombay) ...	15	0	0
" A. G. Balakrishna Iyer (Madras) ...	5	0	0
" R. Sooria Row (Venkonda) ...	100	0	0
Thakur Shankar Singh (Gorakhpur) ...	21	0	0
Babu Kali Charan Bose (Jubbulpore) ...	5	0	0
Mr. C. Sudarshan Naidu (do.) ...	5	0	0
" Govind Porshad (do.) ...	2	0	0
A Lady Theosophist ...	25	0	0
Mr. T. Herbert Wright (Mainpuri) ...	10	0	0
The Adhi Bhoutic Theosophical Society (Berhampore) ...	50	0	0
Mr. Nawtamram Ootamram Trevedi (Surat) ...	10	0	0
Babu Rama Nath Roy (Jubbulpore) ...	2	0	0
Mr. S. R. Srinivasa Iyer (Madura) ...	2	0	0
Babu Girish Chandra Mukerjee (Seoni-Chappara) ...	2	0	0
Captain A. T. Banon (Cawnpore) ...	100	0	0
Thakur Ganesh Singh (Gorakhpur) ...	50	0	0
Babu Ananta Ram Ghosh (Amta) ...	50	0	0
Syed Lutf Ali Saheb (Hyderabad) ...	100	0	0
The Adoni Theosophical Society ...	50	0	0
Babu Rameshwar Prasad (Allahabad) ...	5	0	0
" Beni Madhub Bhattacharya (do.) ...	8	0	0
" Aprakash Chandra Mukerjee (do.) ...	1	0	0
" Mohendranath Ohdodar (do.) ...	1	0	0
" Prithvi Nath (do.) ...	1	0	0
Carried over ...	1,576	10	0

THE ORIENTAL LIBRARY AND PORTRAIT GALLERY FUND.—(Continued.)

27th December 1884 to 26th December 1885.

RECEIPTS.	Rs.	A.	P.
Brought forward...	1,576	10	0
Babu Achal Behari (Allahabad) ...	0	8	0
Pandit Govind Rao Goray (do.) ...	5	0	0
Mr. M. Govindarajulu (Adoni) ...	7	0	0
The Bhrikukshetra Theosophical Society (Jubbulpore) ...	24	0	0
Mr. M. Veramahali Pillai (Salem) ...	14	0	0
Pandit Parmeshri Dass (Bara-Banki) ...	50	0	0
Mr. F. W. Quarry (Dehra-Dun) ...	2	0	0
" S. Ramachandra Sastrial (Tinnevely) ...	1	0	0
" S. Sundram Iyer (do.) ...	5	0	0
Babu Bipin Behari Banerji (Fyzabad) ...	5	0	0
" Bipin Behari Dutt (do.) ...	1	0	0
" Jokhoo Ram (do.) ...	2	0	0
" Russick Lal Banerjee (do.) ...	2	0	0
" Paresh Nath Chakravarti (do.) ...	7	0	0
Pandit Kanhya Lal ...	7	0	0
Mr. R. Venkata Ratnam (Karampudi) ...	5	0	0
" C. Sambiah Chetty (Madras) ...	32	0	0
" Vilayet Ali (Hyderabad) ...	21	0	0
The Bengal Theosophical Society (Calcutta) ...	17	0	0
The Nellore Theosophical Society ...	10	0	0
Pandit Chandra Sekhara (Meerut) ...	5	0	0
Mr. Batuk Bharty (Seoni-Chappara) ...	5	0	0
" Gerdhari Lal (do.) ...	3	0	0
" Moji Lal Pateria (do.) ...	10	0	0
" Vithal Waman Pagay (do.) ...	1	0	0
Babu Tara Prasanna Bose (do.) ...	3	0	0
Mr. E. Vencatarama Sarma (Madras) ...	5	0	0
" B. P. Narasimiah (Gooty) ...	49	0	0
" T. Ram Chandra Rao (do.) ...	50	0	0
The Rohilcund Theosophical Society (Bareilly) ...	4	0	0
Rai Kishen Lal (Jalesar-Town) ...	1	0	0
Mr. A. Teruvengada Mudelliar (Adoni) ...	2	0	0
" W. Peddu Chetty (do.) ...	1	1	1
" E. Ramaswami Naidu (do.) ...	1	0	0
" C. Authecasavulu Reddy (do.) ...	4	15	0
" C. S. Vasudevayya (do.) ...	6	0	0
" D. A. Courmes (France) ...	6	0	0
Prof. C. W. Sellin (Germany) ...	6	0	0
Mr. B. Hubo (do.) ...	6	0	0
" F. Gebhard (do.) ...	6	0	0
Baron du Prel (do.) ...	6	0	0
Baroness du Prel (do.) ...	6	0	0
Count von Spreti (do.) ...	6	0	0
Countess von Spreti (do.) ...	6	0	0
Prof. Gabriel Max (do.) ...	6	0	0
Mrs. Gabriel Max (do.) ...	6	0	0
Mrs. Theodor Diesel (do.) ...	6	0	0
Captain F. Urban (do.) ...	24	0	0
Dr. Huebbe Schleiden (U. S. America) ...	2	8	0
Mr. J. D. Buck (do.) ...	77	0	0
" Stanley B. Sexton (Bhavnagar) ...	5	0	0
" J. N. Unwalla (do.) ...			
" Prabha Shankar Jata Shankar Mehta (do.) ...			
Carried over...	2,122	2	1

27th December 1884 to 26th December 1885.

RECEIPTS.	Rs.	A.	P.
Brought forward...	2,122	2	1
Mr. Anantraya Nothji Mehta			
„ Prabha Shankar Venishankar Mehta (Bhavnagar.)...	7	0	0
„ Kundaswamy Mudelliar (do.)...	6	0	0
„ Fardunji Mancherji Dastur (do.)...	3	0	0
„ Manilal Nabhu Chai Drivedi (do.)...	3	0	0
„ Balwantraya Purmandas Mehta (do.)...	3	0	0
„ Ichha Shankar Jata Shankar Mehta (do.)...	8	0	0
„ Ramchandra Narayan Disit (do.)...	1	0	0
„ Maganlal Govindji Vaid (do.)...	2	0	0
„ Vithal Das Dhami (do.)...	1	0	0
„ Kalidas J. Rajgor (do.)...	2	0	0
„ Kikabhai Girihardas (do.)...	1	0	0
„ Narayan Bhat (do.)...	2	0	0
Major-General Morgan and Mrs. Morgan (Ooty) ...	1	0	0
Mr. R. Padmanabhacharya (Trevandrum) ...	20	0	0
Babu Jewa Ram (Bara-Banki) ...	4	0	0
Mr. G. Subbarayudu (Venkonda) ...	25	0	0
N. Narainswamy Iyer (Coimbatore) ...	2	0	0
Raja Syama Sankar Roy Bahadur (Jayagunje) ...	2	0	0
Duchesso de Pomar £ 5-5-0 (France) ...	10	0	0
Babu Jogheswar Roy (Gorakhpur) ...	63	0	0
„ Hari Das Das (do.) ...	4	0	0
Pandit Sohanlal Misra (do.) ...	1	0	0
Dr. Barbieri d' Introini L. (Mandalay) ...	1	0	0
Babu Kuli Prasanna Mukerjee (Pubna) ...	20	0	0
Mr. P. Iyaloo Naidu (Hyderabad) ...	25	0	0
„ P. Parthasarathi Chetty (Madras) ...	50	0	0
„ L. Venkata Varadarajulu Naidu (do.) ...	50	0	0
„ K. Parthasarathy Naidu (do.) ...	7	0	0
„ Windiah Naidu (do.) ...	3	0	0
„ C. Velayudu Mudelliar (do.) ...	2	0	0
„ Rustomji Ardeshir Master (Bombay) ...	50	0	0
„ Martandao Babaji Nagnath (do.) ...	7	0	0
The Bombay Theosophical Society (do.) ...	7	0	0
Mr. Adony Bheema Rao (Narayandevarkeri) ...	44	0	0
Captain P. J. Maitland (Simla) ...	5	0	0
Mr. J. Purnayya (Guntur) ...	50	0	0
„ V. Kesava Row (do.) ...	17	0	0
Rai Bahadur Lakshmi Narayan Pandit (Darbhanga) ...	5	0	0
The Krishna Theosophical Society (Guntur) ...	4	0	0
Mr. T. Poonooswamy Pillay (Chittur) ...	7	0	0
„ A. C. Parthasarathy Mudelliar (Secunderabad) ...	5	0	0
Total Rupees...	2,654	10	1
DISBURSEMENTS.			
By Charges for making 2 lacs & twenty-five thousand bricks			
„ Balance...	472	1	7
„ Savings' Bank			
„ In hand ...	1,682-8-6		
„ ...	500-0-0		
Total Rupees...	2,182	8	6
Total Rupees...	2,654	10	1

GOVIND PRASAD,
Secretary,
Finance Committee.H. R. MORGAN, MAJOR GENL.,
Chairman.N. C. MUKERJI,
Treasurer.

27th December 1884 to 26th December 1885.

RECEIPTS.	Rs.	A.	P.
To Balance in hand ...	8,080	13	10
„ Dr. Vithalrao Pandurang Mhatre (Bombay)...	5	0	0
„ „ Fakirji Rustomji Bonesetter (do.)...	10	0	0
„ „ Mr. Tukaram Tatiya (do.)...	200	0	0
„ „ Pherozshah Rustomji Mehta (do.)...	25	0	0
„ „ J. Purnayya (Guntur) ...	50	0	0
„ „ Cowasjee Dossabhoy Davar (Poona) ...	10	0	0
„ „ Babu Lal Gopal Mukerjee (Fyzabad) ...	10	0	0
„ „ Avinas Chandra Bose (Jubbulpore) ...	5	0	0
„ „ Pandit Gairdanlal (Meerut) ...	100	0	0
„ „ Babu Jwala Prasad (do.) ...	20	0	0
„ The Baroda Theosophical Society ...	40	0	0
„ Pandit Bhawani Shankar Ganesh ...	7	8	0
„ Mr. C. Anthecavulu Reddi (Adoni) ...	2	0	0
„ „ Mr. C. Anthecavulu Reddi (Jubbulpore) ...	60	0	0
„ „ Babu Kali Charan Bose (Jubbulpore) ...	200	0	0
„ „ „ Davi Pada Roy (Cawnpore) ...	100	0	0
„ „ „ Hari Har Chatterjee (do.) ...	50	0	0
„ „ Mohendranath Ganguli (do.) ...	50	0	0
„ „ Bireswar Chakravarti (do.) ...	10	0	0
„ „ Mohendranath Chakravarti (do.) ...	309	0	0
„ The Rohilkund Theosophical Society* (Bareilly) ...	2	0	0
„ Mr. E. Venkatarama Sarma (Madras) ...	75	12	7
„ The Countess de la Sala (Cairo, Egypt, £ 6) ...	50	0	0
„ Bombay Theosophical Society ...	113	8	0
„ The Hon'ble S. Subramanier (Madras) ...	12	8	0
„ Mrs. Conrad (Germany) £ 1 ...	12	8	0
„ Mr. Frank Gebhard (do.) £ 1 ...	12	8	0
„ Mrs. Frank Gebhard (do.) £ 1 ...	12	8	0
„ Mr. A. Gebhard (do.) £ 1 ...	12	8	0
„ „ R. Gebhard (do.) £ 1 ...	7	0	0
„ Babu Rameshwar Prasad (Allahabad) ...	6	0	0
„ Mr. V. Krishnaswamy Iyer (Madura) ...	6	0	0
„ „ C. Narainswamy Iyer (do.) ...	100	0	0
„ Babu Mokshada Das Mittra (Benares) ...	10	0	0
„ „ Upendra Nath Basu (do.) ...	500	0	0
„ „ Girish Chandra Mukhopadhyaya (Seoni-Chappara) ...	7	0	0
„ The Ayodhya Theosophical Society (Fyzabad) ...	25	0	0
„ „ Pundit Chandra Sekhara (Meerut) ...	17	5	0
„ „ Mr. Thomas Green (New Zealand) £ 1-1-0 ...	100	0	0
„ „ P. Iyaloo Naidu (Hyderabad) ...	200	0	0
„ „ S. Ramaswamier (Madura) ...	125	0	0
„ Mrs. A. Gebhard (Germany) £ 10 ...	50	0	0
„ Mr. A. C. Parthasarathy Mudalliar (Secunderabad) ...	3	0	0
„ „ S. Ramachandra Sastrial (Tinnevely) ...	10	0	0
„ „ Babu Baroda Prasad Bosu (Beauleah) ...	50	0	0
„ „ Gyanendra Nath Chakravarti (Bareilly) ...	24	0	0
„ „ Mr. Gopal Row Shrikhande (Jubbulpore) ...	6	0	0
„ „ Govind Prasad (do.) ...	30	0	0
„ „ Keshav Ram Chandra Gadgil (do.) ...			
Carried over...	5,924	7	5

* Subs. for 1885—Rs. 300-0-0

„ „ 1886— „ 9-0-0

309-0-0

THE PERMANENT FUND.—(Continued.)

27th December 1884 to 26th December 1885.

RECEIPTS.				Rs.	A.	P.
Brought forward...				5,924	7	5
To Mr. C. N. Bose	(Jubbulpore)	...	...	20	0	0
" Babu Sreenath Ghose	do.	...	...	6	0	0
" Mr. Pagdala N. Muthuswamy	(Trichinopoly)	...	...	6	0	0
" " Rustomji Ardeshir Master	(Bombay)	...	...	7	0	0
" " J. N. Unwalla	(Bhavnagar)	...	...	7	0	0
Interest	...	...	...	57	15	0
Total Rupees ...				6,028	6	5

DISBURSEMENTS.

By Balance in hand Saving Banks	...	...	...	5,077	15	0
" Government Promissory Note of 4% of 1865 of the value ...	No. 182517	...	...	500	0	0
Cash in hand	...	...	...	450	7	5
Total Rupees ...				6,028	6	5

GOVIND PRASAD, Secretary,
H. R. MORGAN, MAJOR GENL.,
Finance Committee, Chairman,
N. C. MUKERJI, Treasurer.

A.

HEAD-QUARTERS.

Dr. December 27th 1884 to December 26th 1885. Cr.

Receipts.		Amounts.		Disbursements.		Amounts.	
		RS.	A. P.			RS.	A. P.
To Sale of trees	...	100	0 0	By Maintenance: food, clothing, lights, fuel, keeping of working animals, blacksmithery, land rent, and entertainment of guests	...	2,486	14 6
" Proceeds of Coconut trees	...	50	0 0	" Outdoor and indoor servant's wages	...	1,392	5 2
" Proceeds of Mangoes and Garden	...	59	6 0	" Postage and Stationery	...	200	0 0
" Sale of Tools, etc.	...	66	1 0	" Telegrams	...	77	2 0
Total...		275	7 0	" Printing: Defence pamphlet, Rules of the T. S., and Circulars	...	446	8 7
" Balance	...	4,772	10 10	" Repairs, including relaying of floors and completion of Modern Library room and Main Bungalow	...	445	3 7
Total Rupees...		5,048	1 10	Total Rupees...		5,048	1 10

By Balance (carried to General a/c.) Rs. 4,772-10-10

B.

TRAVELLING.

Dr. December 27th 1884 to December 26th 1885. Cr.

Receipts.		Amounts.		Disbursements.		Amounts.	
		RS.	A. P.			RS.	A. P.
To Amount contributed by the Indian Branches...	...	934	13 3	By Col. Olcott's Burmese Tour	...	636	4 0
				" Col. Olcott's Indian Tour.	...	1,022	13 3
				" Mr. Damodar K. Mavalankar's and others' service trips in India	...	117	6 0
				" Steamer tickets and expenses in Egypt	...	598	7 0
				" Mr. Bawaji D. Nath's foreign service with Mme. H. P. Blavatsky,* Ticket (third class) and maintenance	...	902	0 0
To Balance	...	2,342	1 0	Total Rupees...		3,276	14 3
Total Rupees...		3,276	14 3	Total Rupees...		3,276	14 3

By Balance (carried to General a/c.) Rs. 2,342-1-0.

* Madame Blavatsky's expenses in Europe are not charged to the Society.

F.

LOANS

December 27th 1884 to December 26th 1885.

Dr.				Cr.			
Receipts.		Amounts.		Disbursements.		Amounts.	
		RS.	A. P.			RS.	A. P.
To Mr. S. Ramaswamier (Madura) ...	...	1,000	0 0	By Mr. S. Ramaswamier (Madura) ...	...	500	0 0
„ Mr. C. Ramiah (Madras) ...	...	1,750	0 0	„ Mr. Devi Pada Roy (Cawnpore) ...	...	800	0 0
„ Mr. Devi Pada Roy (Cawnpore) ...	...	2,000	0 0	„ Mr. C. Ramiah (Madras) ...	...	1,000	0 0
„ The Theosophist Office, (Madras) ...	...	383	12 0				
						2,300	0 0
				By Balance ...	...	2,833	12 0
Total Rupees...		5,133	12 0	Total Rupees...		5,133	12 0

To Balance (carried to General account) Rs. 2,833-12-0

G.

THE GENERAL STATEMENT OF ACCOUNTS.

December 27th 1884 to December 26th 1885.

Dr.				Cr.			
Receipts.		Amounts.		Disbursements.		Amounts.	
		RS.	A. P.			RS.	A. P.
To Initiation Fees...	...	3,895	7 0	By Head Quarters Expenses...	...	4,772	10 10
„ Defence Pamphlet ...	...	202	0 0	„ Travelling Expenses ...	...	2,342	1 0
„ Sale of Books ...	...	577	14 0	„ Mme. Blavatsky's illness...	...	607	10 0
„ Donations ...	...	2,129	8 0				
„ Loans ...	...	2,833	12 0	„ Balance Rupees...	...	7,722	5 10
				P. O. Savings Bank...Rs. 1,690. 4-0.			
				In hand „ 225-15-2.			
Total Rupees...		9,638	9 0			1,916	3 2
				Total Rupees...		9,638	9 0

GOVIND PRASAD,
Secretary,
Finance Committee.H. R. MORGAN, MAJOR GENL.,
Chairman.N. C. MUKERJEE,
Treasurer.

ADDRESSES TO THE PRESIDENT AND COUNCIL.

ENGLAND.—In view of the approaching anniversary festival at Madras I take the opportunity of sending you the cordial and sympathetic greetings of the London Lodge, and of expressing the admiration I feel for the energy and purity of purpose with which you continue to labour on behalf of the theosophical cause. Permit me to add that my own attachment to this cause, and my desire to do all in my power to disseminate as widely as possible the all-important principles of esoteric thinking, is strengthened rather than impaired as time goes on. And it will, I trust, be satisfactory for our Indian brethren to be assured that in truth the influence of theosophic thought upon the public mind in Europe is not to be measured only by the numerical strength of the London Lodge. An appreciation of the spiritual philosophy of the East is growing in this country and is perceptible around us in various ways, as well as, to some extent, in contemporary literature.

The welfare of the Theosophical Society, the agency which has achieved the great results already attained in this direction, has suffered some rude shocks during the past two years. We of the London Lodge are glad to hear that its prosperity in India has nevertheless been unshaken, and I am in a position to assure you in regard to the movement in this country that the same satisfactory report may be made. An almost savage attack has been directed against the honour of your distinguished colleague and co-founder of this Society—Madame Blavatsky—by certain persons connected with the Society for Psychical Research, and at the instigation of one among them who visited Madras and proved himself profoundly ill-suited to investigate the matters on which he proceeded to pass an opinion. The one-sided and misleading report which he brought back to England has not, as far as I am aware, made any impression on any persons in this country already at that time Theosophists. It may have impeded the progress of our movement to an extent which it is difficult to estimate, but it has certainly not induced any of our number, except its original promoter, to withdraw from our fellowship.

It must be a subject of deep regret for all Theosophists meeting at Adyar this year that the ill-health and other annoyances to which Madame Blavatsky has been subjected have compelled her to seek rest and retirement in Europe for the present, and thus to remain absent from the anniversary meeting. On the other hand it will perhaps be some compensation for her friends in India to receive the assurance, which I am enabled to give—having lately spent ten days or so in her company—that in the comparative freedom from other cares which she is now enjoying, she is actively engaged on the new work to be called “The Secret Doctrine,” which has been so long expected, and the appearance of which has been delayed by untoward circumstances. With physical health so far restored at all events as to give free play to her great intellectual and spiritual gifts—still, I am happy to say, as brilliant as ever in spite of the trials she has gone through—she may yet live to render still further services of great importance to the cause which already owes her so much, and to shame alike the wickedness of those who

have slandered her, and the folly of those who have believed her untrue.

No one can visit Madras this year as a representative of the London Lodge, but this letter, read over to the Council of the Lodge, has been adopted by that body as serving to convey our best wishes for the success of the Anniversary Meeting, and our hearty assurance of brotherly regard to our fellow Theosophists in India.

Ever yours fraternally

A. P. SINNETT,

P. L. L. T. S.

LONDON, November 12, 1885.

FRANCE.—In the absence of our President of the "Société Théosophique d'Orient et d'Occident," I take upon myself the pleasing task of addressing you on this happy occasion of the tenth anniversary of our great Association—to which I, amongst many others, am proud to belong; for I see in it the promise of a great work of reformation for the good of humanity through the education of their higher faculties, not only in India but all over the civilized world.

I am indeed rejoiced therefore to see that the Theosophical Society is rapidly extending both in Europe and America, and that it still continues to grow and spread in India, thanks to your great zeal and indefatigable activity, and also to your noble devotion to this grand cause, for which you do not hesitate to sacrifice yourself without thought of fatigue, or care for personal comfort. Our best thanks are also due to Madame Blavatsky, who has been your constant and indefatigable co-worker in the movement, and indeed, as we remember with gratitude, was its original instigator as the visible agent of the Masters.

We sincerely trust you receive good news from her, and that her health has improved in a more bracing climate with the quiet and rest she so much required. We also hope she may be able to take advantage of this rest to write the book she has promised to her faithful friends and followers, on the Secret Doctrine, to the publication of which we are all most anxiously looking forward.

Respecting the progress of our small group of French Theosophists I have nothing new to tell you. We are very happy amongst ourselves, and continue to study and work to our mutual satisfaction.

The great want felt amongst us is the scarcity of French literature on the subject. Were we rich enough to edit a monthly journal, it would do much to advance this grand movement not only in France but also in Russia and other countries where the French language is much spoken. Let us hope the time is not far distant when we shall be able to do so. In the meanwhile our esteemed President, Monsieur Louis Dramard (who most unfortunately is obliged to reside in Algiers the greater part of the year), Madame de Morsier, and I, are doing our best to supply the want by writing pamphlets in French on the subject and publishing them at our own expense.

Madame de Morsier, who is most indefatigable in the good cause, has made a French translation of Mr. Sinnett's "Esoteric Buddhism," (an arduous undertaking for a lady whose time is so much occupied), but we are now waiting for funds to be able to publish it.

We also wish we had a public room for meetings, and which might also serve as a general reading room for our fellows. In the meantime the Society meets as usual at my house, which I always have the greatest pleasure in placing at the disposal of our members.

I have already stated my conviction in a previous anniversary address, that for Theosophy to succeed in this Roman Catholic country it must recognise the Christian forms of Theosophy, and encourage the study of these, as well as those of the Orient. Acting upon this conviction I have written a French "Brochure," (which is now in course of publication), entitled "La Théosophie Chrétienne," in which, whilst endeavouring to elucidate the great esoteric truths lying hidden under the dogmas of the Roman Catholic Church, I have taken every opportunity of pointing out their exact coincidence and conformity with the doctrines of Buddhism. I have indeed tried to show that all religions are one in essence, having all proceeded from the same eternal source, and having all the same object in view, that of re-uniting man with the eternal fount of all existence.

In my new, and second Brochure on Esoteric Buddhism, I have also aimed at the reconciliation of the creeds of the Orient and Occident, and endeavoured to prove the substantial identity of the two systems, thus adopting a course which, in my opinion, is more calculated than any other to create a firm bond of Brotherhood.

In the hope that my work may meet with your approval and with that of our revered masters,

I have the honour to remain,

Dear Sir,

Faithfully and sincerely yours

MARIE CAITHNESS,

Duchesse de Pomar.

President d'Honneur de la Société de Paris.

PARIS, November 23, 1885.

The following address arrived two days after the close of the Convention, and therefore it was not read at the time of meeting:—

At this time of increased prosperity of the Theosophical Society, so plainly manifested during the recent tour of our venerated President, the French Branch is proud and happy in stating that the late attacks and calumnies have in no wise decreased the confidence, faith, or hope of its members, of whom not a single individual has left our ranks.

The French Theosophists feel that they can say nothing that will be more gladly heard by their brothers, than that the great esoteric truths are beginning to spread widely through their country, so long depressed by the spirit of negation, but so ardent in the work of propagating the light whenever perceived by its eyes.

We have every reason to believe that before long France, more especially Paris, will become one of the most active centres of Theosophical Propagandism, and that at a future anniversary French dele-

gates will be able to attend in person to convey our fraternal greetings by word of mouth, though for the time being circumstances compel us to content ourselves with writing.

For the French Theosophists,
L. DRAMARD,
Executive President.

CEYLON.—I have the pleasure to report that this Society continues doing good work, keeping its prestige, and daily gaining the esteem and confidence of our Sinhalese Buddhists.

I have also great pleasure in reporting that your Buddhist Mission to London, and the efforts made by you to bring Buddhist matters to a practical settlement, have produced excellent results.

The several requests, made by you on behalf of the Buddhists of Ceylon to the Secretary of State for the Colonies, have been granted with the exception of the appointment of Buddhist registrars, which will in all probability be considered at the next Session of the Legislative Council.

The Temporalities question has been touched in the Governor's message to the Legislative Council, and we therein read that the making of an ordinance having reference thereto will be considered also at the next Session of the Legislature.

The holiday to commemorate the birthday of our Lord Buddha would never have been granted but for your efforts. This concession given to the Buddhists has given them entire satisfaction, as they were the last to expect anything of that sort, very little having been done on their special behalf since the establishment of the British Government.

April 20th—the Birthday of Buddha—was a day of great rejoicing in Ceylon. Out of the many acts which our Society has done through its agency for the Buddhists, the several concessions now given stand prominent. An idea to hoist a Buddhist flag to commemorate the birth-day, originated by our Society, was universally accepted by the Buddhists. Through the influence of the Society's vernacular paper *Sanderesa* efforts were made to hoist that flag all over Ceylon. The design for the intended flag was printed in colors in our Society's paper. These colors indicate the divine rays emanating from the body of Lord Buddha. To form a better conception I send you the picture cut out from the paper.

The granting of a holiday, the privilege of Perahera,* &c., reached its climax when the idea to hoist this flag was given. For months the Buddhist local papers were filled with eulogiums passed on you and our Society for the efforts made on behalf of the Buddhists.

Imitating the Parent Theosophical Society, our Society has founded a paper, established a Buddhist printing press, and, to crown all, has purchased a fine property in the heart of the metropolis for the permanent accommodation of its members. The property, though spacious, has no beautifully constructed building at present. That embellishment will be added at no distant date.

We are now holding a Fancy Bazaar in aid of our Society. Last year the Bazaar was an unprecedented success, and so it is this year.

* Religious procession with music.

Buddhists vie with each other in presenting articles thereto with sincere and liberal spirit. The proceeds of the Fancy Bazaar will help us a great way towards the building of a splendid Headquarters. An acknowledged native paper says that "the Fancy Bazaar is simply a small museum. We must with sincerity say that the Buddhists have a very great and true confidence in the Buddhist Theosophical Society."

This year—in February—Madame H.P. Blavatsky, our respected Buddhist sister, touched at Colombo on her way to Europe, and as she was too ill to come on shore, the High Priest Sumangala and the other revered priests went on board the steamer to see her, and signified their sincere sympathy. You will thus see that every Buddhist, priest and layman, has a sincere love for you and for her which will be very hard indeed to eradicate. To show the gratitude of our people to you only an opportunity is needed.

Now to turn to the legitimate work, which we have to do for the future. The raising of the National Fund, though very successfully initiated by you, has, I am extremely sorry to say, been entirely neglected. "Neglected" is a hard word to be used, for it was no main fault of ours that the work was abruptly stopped. You left us in 1882, and no competent person was there available to take up the work. The work is still in abeyance, and only you or another European Buddhist could revive it. With a European Buddhist our Society would be able to do very substantial work.

I, on behalf of the Society, appeal to you to take decisive measures to raise this Fund, which is an important factor to bring about a restoration of Buddhism to its pristine purity.

The efforts of unfriendly missionaries would prove vain if one European Buddhist were to remain here and help our Society in its work.

With fraternal greetings to all Theosophists assembled at the Convention.

I am

Yours truly

A. P. D. GUNAWARDENE,

President.

Attested

C. P. GUNAWARDENE,

Secretary.

COLOMBO, 26th December, 1885.

GERMANY.—Spiritual development cannot proceed by fits and starts; like every other healthy movement it requires a firm ground to stand on; it has to gain stamina and to increase gradually in power of resistance against all those hostile influences that are ever ready to crush it. Every new movement must await its time for growing—the more so the greater the cause that is at stake.

Heavy storms have lately passed over the Theosophical Society, and we are yet hearing their thunder re-echoing widely in Europe. But here, as in India, this crisis has helped to clear the air, and who knows whether such paroxysms might not be required for the ultimate benefit of our movement? Also the dangerous illness of

one of the founders of the Society caused us great distress, but now we are happy to see that our revered Madame Blavatsky has gained a better state of health than she enjoyed before her last serious illness.

If, however, she has been compelled to leave the tropical climate (her favorite field of work), she has had the satisfaction of seeing that the European Theosophists fully appreciate the advantage of having her amongst them for a longer period of time. Particularly we Germans are very glad that she has taken her abode amongst us, where, having found a comparatively comfortable home, she unostentatiously receives the friends of Theosophy and does an invaluable amount of good to our cause, both by writing and by personal influence.

The present time seems likely to be favourable for a more permanent organisation of our Branch. We are particularly glad of this, as we have not yet been able to make the public at large acquainted with the movement, all the time being required to prepare the ground and feel our way. The chance of success depends even now essentially on the measure in which the raging storm will pass off. In the meantime we are happy to report that the number of our members has doubled since last year. We have also succeeded in drawing the attention of some of our leading men to the views propounded by the Society. The admirable translation of Mr. Sinnett's *Esoteric Buddhism* by one of our members has done the pioneer work very well indeed.

Amongst those prominent men who have publicly taken a friendly position towards us Eduard von Hartmann ought especially to be mentioned. He agrees to almost all the essential points of the esoteric philosophy except the eternal permanency of the human individuality. There can be no doubt that within a system which sets forth so thorough a monistic view of nature as that of the esoteric doctrine, the reality of numberless entities is, and will always be a self-contradiction to the human mind. To none but the highest mystic cognizance (gnosis) can it be given to fathom this mystery of mysteries.

But our leading philosopher has advanced our movement in yet another way by writing his book on, "*Spiritism*," which has been reviewed in the *Theosophist* of last September. While repudiating the credulous belief in the spirit hypothesis, he boldly acknowledges the reality of all transcendental facts that have been stated, not only by modern spiritualism, but also by the mystic and magic literature of former times. This greatly facilitates the starting of our movement, or at least the calling public attention to transcendental phenomena. Some experience or knowledge of the transcendental forces working in man and in nature, are nearly always required where Theosophy is to gain ground, and the best mode of acquiring such knowledge, where it does not offer itself by natural experience, is observation by experiment. In Germany there has never been any public Society like the Committee of the Dialectic Society, like Coxe's Psychological Society, or like the present Society for Psychical Research in England. And it is interesting to see

how Eduard von Hartmann, in his *Spiritism*, commences like a true German savant by saying that he has never had even the slightest transcendental experience himself, but that he has fully assured himself of their reality by the evidence he has taken from the scientific statements of other men, who were more or less competent for the task of these observations.

We should, however, progress more satisfactorily if a Society for experimental psychology could be started. For this purpose we intend making use of the valuable mediumship of Mr. Henry Slade of New York, whose mediumistic powers will, we trust, be placed at our disposal during the winter.

More directly we also hope to assist the process of forming such a Society by the monthly journal, which we shall bring out from January next. This journal will be one of the chief agents for promoting the teachings of Theosophy in this country. It would indeed be nearly impossible to advance without it, as it will serve as a binding element amongst our members. Germany has not, like England and France, one great centre of culture and learning, but half a dozen smaller ones, and in this respect it resembles India. Of those objections which have hitherto been raised in our country against the programme of the Society, one has to be acknowledged as reasonable. It has been said that the objects of the Society in the form as hitherto officially published, combine several aims, which have apparently nothing to do with each other, viz., the promotion of a Universal Brotherhood, the study of Aryan literature and the investigation of psychic forces. We are therefore obliged in order to bring the purpose of the Society properly before the educated public here, to state first the one object of our movement in which is to be found the unity of the different aims as hitherto represented, and then we must bring forward these latter aims as a detailed explanation of that principal object. The following declaration appears to us to be both more logical and more practical.

"The object of the Theosophical Society is to defend, to develop, and to propagate the transcendental view of existence (nature of man and the universe). To achieve which the Society emphasises the following:—1st. The research of those fundamental truths, which are the esoteric basis of the mystic literature and traditions of all cultured nations, of promoting the study of Aryan and other Eastern literature, religions and sciences, and the making their value acknowledged in wider circles.

"2nd. The encouragement of scientific investigations of the transcendental forces in man and nature.

"3rd. The advancement and the spreading of morality, charity and tolerance by example and advice, and thus to form a nucleus of a Universal Brotherhood of humanity without distinction of race or nationality, creed or position in life."

We should be pleased if these our views meet with approval at Head-quarters. As to other proposals concerning the reorganisation of the Society, we fully agree to those made by the London Lodge.

What the next year may enable us to do we shrink from expressing. There is an old prophecy referring to Western Europe which threatens us with horrible epidemics and cataclysms. Still

we do not fear! Whatever the events to come may be, they will find us at our posts; and those higher powers, that guide us and support the true cause of Theosophy, will surely help us, where and when we earnestly strive to do our duty.

HUEBBE SCHLEIDEN,
President.

FRANZ GEBHARD,
Secretary.

MÜNCHEN, 17th November 1885.

RUSSIA.—The Odessa group has held regular meetings throughout the year, at which papers were read and followed by discussion. To the majority of these meetings friends of members were admitted, and in this manner several have been led to take a warm interest in the aims and working of the Society.

The members of this Branch have also been engaged in making a series of experiments in mesmerism, thought-reading and psychometry.

In the mesmeric experiments the usual phenomena of the full or partial production of unconsciousness in the subject, clairvoyance, the execution, after the awaking of the subject, of orders given him while in the magnetic sleep, etc., were obtained.

In one of the experiments the sensitive was able, from a basket containing two articles from each of the persons present, to pick out the objects belonging to each of them, thus showing the individuality of the auras of different people.

In the experiments in thought-reading all the members were tried at different times, and it was found that nearly every one was able to exhibit this power in a more or less marked degree. The main conditions necessary for success were found to be a strong concentration of mind and will on the object to be thought of on the one hand, and sufficient passivity to enable the thought-reader to sense the finer emanations of the thought and will of the operator, on the other.

The tasks appointed to be accomplished by the thought-readers were for the most part of a simple character, but success was also obtained in more complicated problems; as for instance, on one occasion, it was required to take a bundle of seven similar keys out of the pocket of the host, to pick out that belonging to one of three book-cases standing in the room, open it, take a certain book from its shelf, bring the book to a table at the other end of the room, and open it at a certain page. This somewhat complicated experiment was perfectly successful, the subject being blindfolded and having no previous idea of the sort of thing he was expected to do. He did not manifest the least hesitation, and accomplished his task in about seven minutes.

The experiments were conducted as a rule in the following manner:—

The person who was to act the passive part was chosen by those assembled, and then left the room until it had been decided what his task should be. The projector was also selected by mutual assent, and in this way all the members acted in the double capacity of thought-projector and thought-reader by turns. Con-

tact was made by placing one hand on the neck of the sensitive. It was found that about eighty per cent. of the experiments were completely successful, and only about eight per cent. were total failures.

The psychometrical experiments were conducted as follows. The object to be described was not only previously unknown to the subject, but was wrapped in paper in such a manner as to preclude the possibility of his guessing its shape or nature. Many of the objects were first reduced to powder, and afterwards placed in packets of similar size and form. In nearly all cases the sensitive was drawn to the place whence the objects came, often psychically describing the road along which he was travelling and the surrounding scenery. The minute descriptions of the objects and the materials of which they were composed, proved beyond doubt that the objects under consideration produced a real mental influence that could not be explained by thought-reading. It should also be noted that these experiments showed that care must be exercised in the choice of objects to be psychometrised in order to avoid such as would be liable to give rise to painful impressions. For instance, a portion of a cord on which a man had hanged himself produced such a painful and repulsive influence that the experiment had to be stopped for fear of an accident.

The Fellows of the Theosophical Society residing at Odessa take this opportunity to convey their heart-felt greetings to the delegates assembled at the Annual Convention at Adyar, and wish them every success in the attainment of their humanitarian objects. May the useful activity of the Theosophical Society continue to increase, stimulating the love and admiration of every true man for India's treasures of thought and knowledge, and so unite the East and the West in one common endeavour to meet on the platform of mutual respect and sympathy.

GUSTAV ZORN,
Honorary Secretary.

SWEDEN.—Among the most gratifying incidents of this year's Convention was the receipt of a letter of warm congratulation from Prof. Carl von Bergen, F. T. S., of Stockholm, Sweden, dated November 17, 1885. The respected writer, noting the fact of its being the decennial anniversary of the Society's formation, sends to Madame Blavatsky, through our Bawaji, his friendly greetings and expresses the hope that she "may live to see, during the next decade, rich fruits of her endeavour to promote the universal brotherhood of Humanity." A suitable reply has been sent by the President on behalf of the Asiatic brethren of Prof. von Bergen.

Second Day. (28th December 1885.)

On the meeting of the Convention, the Finance Committee submitted the following report:—

REPORT OF THE FINANCE COMMITTEE.

The accounts for the year 1885 were examined by the Members' Committee, were found correct, and were duly signed.

The Committee regret to observe that there are no accounts for the first three years from 1875 to 1877. The details of the accounts from 1878-1884, taken from the Anniversary Reports published by the Society, are as follows:—

Year.	Income.			Expenditure.			Loan advanced by the Founders.			Balance.		
	RS.	A.	P.	RS.	A.	P.	RS.	A.	P.	RS.	A.	P.
1878-1881	6,873	3	4	26,419	6	5	19,546	31	1			
1882	4,353	0	0	8,905	15	8	4,552	15	8			
1883	17,867	7	1	17,898	13	0	31	5	11			
1884	16,665	1	6	26,575	0	1	9,909	14	1			
1885	6,804	13	0	7,722	5	10	383	12	0			
							and Loan of 2,450 0 0 by other gentlemen.					
Total...	52,563	8	11	87,521	9	0	34,424	3	3	1,916	3	2
										2,450	0	0
										1,916	3	2

Thus we see that in the year 1885 for the first time the Society has a nominal balance of Rs. 1,916-3-2 against a loan account of Rs. 2,450-0-0. The Society's actual debt is Rs. 533-12-10, besides the sum of Rs. 34,424-3-3 due to the Founders.

The average income for the decade ending the year 1885 has been more than five thousand Rupees a year, but the yearly income has been very uncertain, and consequently the Committee would not recommend a larger expenditure than Rs. 400 a month for the general expenses of the head-quarters, including maintenance, wages, of servants, postage, stationery, telegrams, printing and repairs of the building.

The Committee also recommend that a budget be prepared for the ensuing year at the time of the Anniversary by the General Council and submitted to the Committee for sanction.

The Committee regret to observe that the subscription of a Rupee per member which each branch is required to pay has only been paid in some cases. Many branches have not responded at all, and the Committee would advise to have impressed upon the Presidents of the Branches the importance of their compliance with para. 9 of the circular letter, dated 17th Jan. 1884, as upon it depends meeting of the obligation which the Society incurs in entertaining the delegates.

The Committee, after discussing the various plans suggested by America, England, France and Germany, came to the conclusion that the American Board should be authorized to try their plan for one year, and that its final ratification by the Convention next year should depend upon the measure of success realized.

As regards Europe the Committee decided to recommend the Convention to authorize any general plan which might be agreed

to by the Presidents of the English, German, French and Ionian Branches—to be tested practically for a twelvemonth; provided, however, that the same should not be of a character to impair the dignity of the Convention as the representative of the supreme authority of the Theosophical Society.

It has been found impracticable and, from a moral point of view, inexpedient to work the lotteries proposed and consequently the Committee cannot recommend them.

As it is important that a fund be raised as quickly as possible, the Permanent Fund having amounted to some six thousand rupees only, the Committee would suggest to all the branches and friends of the Society in different localities to adopt any plans they think advisable for the purpose.

The Committee also recommend that neither the principal nor interest of the Permanent Fund be spent till it has reached a lakh of rupees.

Major-General H. R. Morgan, *Ootacamund*, CHAIRMAN; Mr. Dorabji Dossabhoy, *Hyderabad*, Dr. N. S. Cook, *London*, Mr. Tookaram Taty, *Bombay*, Mr. Jamsetji N. Unwala, *Bhavnagar*, M. R. Ry. P. Iyaloo Naidu Garu, *Hyderabad*, M. R. Ry. Ramaswamier Avergal, *Madura*, M. R. Ry. L. V. V. Naidu Garu, *Madras*, Babu Dina Nath Ganguli, *Berhampore*, Munshi Govind Prasad, *Allahabad*, SECRETARY.

DISCUSSION ON THE SAME.

MR. COOPER-OAKLEY objected to the wording of the clause respecting Foreign Branches.

MR. NARAIN SWAMI NAIDU said that the Convention was the supreme power of the Society, and that the Branches ought to submit whatever propositions they might have to put forward for its deliberation. If this were not done, there would be danger of a probable total disintegration of the Society.

DR. COOK said that the general feeling of the members of the London Lodge was that a large amount of freedom should be granted to individual Branches.

GENERAL MORGAN said that the very fact that the various Branches remitted funds was an acknowledgment of the supremacy in question.

BARON VON WEBER thought there was nothing to object to in the wording of the report.

MR. TOOKARAM TATYA said that the authority of the Convention must be recognized by all the Branches.

MR. COOPER-OAKLEY, at the suggestion of the President, then moved that the word "autonomy" be substituted in place of "dignity of the Convention as the representative of the supreme authority."

MR. LEADEATER having seconded the resolution, it was adopted.

THE PRESIDENT, referring to the absence of accounts from 1875 to 1877, said that when the Society was founded in 1875, a gentleman named Newton was the Treasurer and had kept the accounts, but the transactions were of a very trifling nature. The Founders had at that time no idea that the Society would spread to its present dimensions, and the records, then deemed unimportant, of these accounts were lost. After a time the initiation-fees were abolished and all the ac-

counts of the Society were paid by Colonel Olcott, out of his own purse. This lasted for about two years, and then the Founders came to India. Here, there was for some time no financial report, because we had no income; there were no initiation-fees and no new Branches had been formed. All the expenses were paid by the President and by Madame Blavatsky out of the funds they had brought from America. No regular accounts were kept, because it was never intended that any claim should be made on the Society by the Founders. When, however, absurd rumours began to be circulated, charging the Founders with having used the Society as a means of acquiring wealth, some of their friends insisted that, in justice to themselves and the Society, a report should be issued showing the true state of the case. The first balance-sheet of the Society was then published; the statement being prepared from various memoranda, old private cheque books, etc. After this time the accounts were regularly kept. In regard to the sum apparently due to the Founders, the President said that he wished it to be thoroughly understood that they never had any idea of making any claim upon the Society; whatever they possessed or earned was at the service of the Society, and though the *Theosophist* is legally private property, it has never been administered as private property, but always for the benefit of the Society. Madame Blavatsky had willed her share in the magazine to the President, and he should will the whole of it, in the event of his surviving her, and of there being sufficient safeguards against its being perverted into a factional or personal organ, to the Society.

With regard to the use of the Permanent Fund, it was resolved the principal shall not be used for any purpose whatever, and that the interest, when not needed for the current expenses of the Society, shall, at the end of each year, be added to the principal, as well as any other surplus in favour of the Society at the end of the year.

Dr. Cook then proposed the omission of the clause recommending an annual budget of expenditure. This proposal Mr. C. RAMIAH seconded, pointing out that there were various practical difficulties in the way of such a budget as the Committee had recommended.

After some discussion it was agreed that this clause should be omitted, and the report, as amended, was adopted.

REPORT OF THE COMMITTEE ON THE ARYAN LEAGUE OF HONOUR.

The Chairman, Mr. LEADBEATER, read the following report, which, upon the motion of Mr. NARAINSWAMY NAIDU, seconded by Mr. P. IYALOO NAIDU, was unanimously adopted:—

Your Committee beg to submit the following Resolutions:—

I. That, having in view the extreme importance of inculcating principles of morality among the rising generation, the Branch Societies be earnestly recommended to do all in their power to encourage the formation of associations for that purpose among the boys of their respective districts.

II. Where any such association already exists, the Committee consider that it should be assisted either by the offering of prizes or in any other way that may seem desirable; where there is no such association they would recommend the formation either of Branches of the Sanmargha Sabha (a society which is already doing good work in several of the towns of Southern India) or of organizations of similar character.

III. That a copy of these Resolutions be sent to the Secretary of each Branch, together with copies of the Rules and the list of Aryan Virtues issued by the Sanmargha Sabha for their guidance in beginning the work.

C. W. Leadbeater, CHAIRMAN, Gyanendra N. Chakravarti, Mohendra N. Chakravarti, T. S. Laksmi Narayan, J. Srinivasa Row, Pagadala N. Muthuswami, Rustomjee Ardeshir Master.

MADAME BLAVATSKY AND COLONEL OLCOTT.

The President being called away temporarily on business, and Major-General Morgan occupying the Chair, the following resolutions, moved by Mr. TOOKARAM TATYA and seconded, the first by Mr. RUSTOMJEE MASTER, and the second by Mr. IYALOO NAIDU, were carried by acclamation with great enthusiasm.

I. *Resolved*, that in the event of the health of Madame H. P. Blavatsky being sufficiently restored, she be requested to resume the office which she has relinquished.

Resolved, that the charges brought against Madame H. P. Blavatsky by her enemies have not been proven, and that our affection and respect for her continue unabated.

II. *Whereas* the Convention has heard with great sorrow, from the lips of the President-Founder Col. H. S. Olcott, the expression of his desire to retire to private life on account of his competency for his present duty being questioned by some, the Convention unanimously *Resolve*: (1) That the President-Founder has by his unremitting zeal, self-sacrifices, courage, industry, virtuous life and intelligence, won the confidence of members of the Society and endeared himself to them throughout the world; and (2) that as this Convention cannot for one moment entertain the thought of his retiring from the Society which he has done so much to build up, and has conducted safely through various perils by his prudence and practical wisdom, they request him to continue his invaluable services to the Society to the last.

Third Day (29th December.)**REPORT OF THE COMMITTEE APPOINTED TO CONSIDER MEASURES FOR THE REVIVAL OF SANSKRIT LEARNING.**

The following report was read by the Chairman, MR. UNWALLA:—
The Committee have carefully considered the report of the Committee appointed last year and adopted by the Convention, and are of opinion:—

1. That the methods hitherto adopted not being found sufficiently adapted to the capacities of young students, and to give them an interest in their studies, the Primer and Second Book compiled by Professor Ramakrishnagopal Bhandarkar of the Bombay Educational Department be used as Text-books in the first instance.
2. That Branches be requested to take measures to translate the said books into Tamil, Telugu, Hindi and other languages.
3. That Sanskrit should be taught only to boys who are sufficiently conversant with their own vernacular.
4. That the Devanagari characters should be universally adopted.
5. That wherever possible English may be taught to attract a large number of students.
6. That facilities be afforded to boys attending English or Anglo-Vernacular schools to learn Sanskrit in our schools.
7. That the following Syllabus be adopted as far as possible:—
 - (1.) Sanskrit Primer, Bhandarkar.
 - (2.) Sanskrit 2nd Book, Bhandarkar.
 - (3.) Nalopakhyaṇa.
 - (4.) Hitopadesa, (Selections).
 - (5.) Raghuvamśa, (Selections).
 - (6.) Sakuntala.
 - (7.) Mahabharat, Santi and Annusasana Parvas.
 - (8.) Bhagavadgita.
 - (9.) Sanatsujaniya.
8. That the managers may be left to select such other Philosophical and Scientific books as may suit the predilections of the students themselves.
9. That Panini's Sūtras or Aphorisms on Grammar may be begun when the first two books abovementioned have been duly studied, the Committee being of opinion that the Sūtras alone may be taught with the necessary explanations side by side with the remaining books.
10. That every branch having the management of Sanskrit schools shall make to the Head-quarters a Quarterly Report of their progress.
11. That Branches be invited to submit any recommendations they may think proper regarding the publication of Sanskrit books, formation of libraries and delivery of lectures.
12. That Branches be also invited to give their opinion upon the scheme suggested by our respected brother Mohini M. Chatterjee.

J. N. Unwalla, CHAIRMAN, A. J. Cooper-Oakley, Lakshmi Kant Row, D. Krishnama Charlu, V. Cooposwamy Iyer, Narayanaswamy Naidoo, Pandit Bhawanishankar, Tukaram Tatya, T. Subba Row, P. Sreenivas Row, J. Purnayya, S. Ramaswami Iyer, B. P. Narasimiah, T. Ramachandra Row, SECRETARY.

DISCUSSION ON THE ABOVE REPORT.

MR. TOOKARAM TATYA said that a Sanskrit edition of the Mastery series by Mr. Prendergast was in preparation, and that perhaps this book would be found more useful than the preliminary books proposed by the Committee.

Several delegates having testified to the usefulness and popularity of the books of Professor Bhandarkar proposed by the Committee, it was agreed that they should be recommended for use in the Society's schools.

MR. SUNDARAM IYER objected to clause 5 of the report, recommending the introduction of English, on the ground that there were already enough schools in which English was taught.

MR. P. SREENAVAS ROW said this recommendation was introduced for the sake of those who were too poor to attend more than one school, and experience had shown that such an option was necessary to the prosperity of the schools.

It was then agreed that the clause should be allowed to stand.

MR. T. SUBBA ROW proposed that "Sanatsujaniya" be omitted from the list of books, and the Isa, Kena and Katha Upanishads be substituted in its place.

This was agreed to after a short discussion.

MR. SUNDARAM IYER proposed that every Branch of the society should be requested by the Convention to open a Sanskrit School. Several speakers having pointed out the practical difficulties in the way of making such a recommendation, it was negatived. The report, as amended, was then unanimously adopted.

ORIENTAL LIBRARY.

THE PRESIDENT said he had perfect confidence in the future of the Library they were about to found: the ramifications of the Society were so wide, and the Asiatic members had such easy access to old books and MSS. that in time our collection must become large and unique. It would be a labour of love with the members as well as one of pride. He gave a description of the plan he had in view for the building for which funds have already been subscribed, and the site chosen by the Committee was agreed upon by the Convention. MR. UNWALLA said that Prince HARISINGHI RUP-SINGHI begged to be authorized by the President in Council to undertake a journey through the native states of Kathiawar in order to induce the chiefs and others to subscribe or contribute to the proposed library.

MR. RUSTOMJEE MASTER thought that the thanks of the Convention were due to Prince Harisinghi Rupsinghi for his offer, the fulfilment of which would involve so much self-denial and inconvenience on the part of that excellent gentleman and brother. The question being put to the vote, was adopted by acclamation.

The Convention then adopted the following Resolution:—

Resolved.—That the plan suggested by the President-Founder for the completion of the verandah and the erection of the building for the Sanskrit Library and Picture Gallery, is approved by the Convention, and that he be requested to carry it out as soon as practicable.

REPORT OF THE COMMITTEE ON THE REGISTRATION OF THE SOCIETY.

The following report was read by Mr. P. IYALOO NAIDU :—

We submit that the rules of the Society as now amended meet all the legal requirements of the Society; that moreover there are many difficulties in the way of registering our Society under the Indian Companies Act. We therefore think it inexpedient to incorporate our Society under any of the Indian Statute Laws.

P. IYALOO NAIDU, *Chairman*, P. SREENIVASA ROW, T. RAMACHANDRA ROW, C. NARAYANASWAMY.

The PRESIDENT said he should like to know the reasons that had decided the Committee to make the recommendations embodied in their report.

Mr. TOOKARAM TATYA objected to chartering on the grounds that the Society would, if registered, be less free in its action.

Mr. P. SREENAVAS ROW said that if registered the Society would incur various liabilities and would gain very few advantages. There was also a great practical difficulty in complying with the provisions of the Registration Act as regards getting the individual votes of each member of the Society, as they were so widely scattered in various parts of the world. Though a circular had been sent to some thousands of members, but a small minority had responded as required by law. It was doubtful, moreover, if this difficulty could ever be surmounted. Many large and important trusts were being administered by designated Managers without incorporation, among them the Patcheappah Charities, of Madras, amounting to a fund of several lacs of rupees. A simple form of bequest would be drafted to meet our case, which would be amply sufficient.

The report was then unanimously adopted.

REPORT OF THE COMMITTEE ON RULES.

The Secretary, Mr. COOPER-OAKLEY, read a draft of amended Rules and Bye-Laws, which was discussed.

With reference to the omission of the rules relating to the initiation of members joining the Society, Mr. T. SUBBA ROW said that the existence of ceremonies of initiation in the Society had given rise to much misunderstanding on the part of the public; first, because it was generally supposed that some knowledge of a new and mysterious kind was to be imparted to members joining the Society; and, secondly, because Hindus objected to ceremonies of this kind other than those provided for in their own Scriptures. The form of the obligation promise was moreover distasteful to many. Then, again, considering the initiation in its true aspect, namely, the communication of certain signs and passwords intended to enable members to recognise one another in distant countries, he did not think that these signs had hitherto proved of much utility. The rule respecting secret members was another rule that had caused misunderstanding. In reality it only applied to a handful of persons who had special reasons of a family or business nature for desiring to remain unknown, but it had been represented that there were thousands of members under this clause and that

some ulterior design was carried out through it. This rule was therefore, he hoped, to be omitted in the new rules.

The PRESIDENT explained the reason why the initiation ceremonies had been adopted. When the Society was organized at New York, the members had no idea of forming a secret body; they intended to study occultism as presented by Mr. Felt, a gentleman who had made great researches in the Egyptian mysteries. At that time too Madame Blavatsky was performing some marvellous phenomena which were attracting the attention of all New York and of which many accounts appeared in the press. There was consequently a great rush of members into the Society, principally spiritualists who were attracted by hearing that many of the phenomena which they were accustomed to witness at séances could be done in day-light by the simple agency of the human will. But when they came to Madame Blavatsky expecting phenomena, she refused to show them any, and in this manner they became hostile, as they still are, to the Theosophical Society. It was then that it was determined to make the Society a secret one, in order, on the one hand, to avoid having the phenomena made into a sort of show, and on the other to protect serious and patient students from the annoyance of publicity and abuse.

This measure was adopted solely as a matter of convenience, and as the considerations which had prompted its introduction had probably ceased to be valid, there was no reason why the signs should not be dropped. The signs and passwords had more than once proved a convenience to members visiting distant countries, and might often be such in the future. To meet such contingencies he could arrange with the Executive Council to issue a rule empowering Presidents of Branches to give the passwords to known members upon application and under defined conditions.

This was agreed to and the Report was then, upon motion, adopted.

The Convention then proceeded to elect the members of the General and Executive Councils and officers for the year.

VOTES OF THANKS.

It was unanimously resolved that votes of thanks be given to Prince HARISINGHJI RUPISINGHJI for his zealous offer to make a personal appeal to the Chiefs of Kathiawar to aid the Society's Library.

To HERR HERMANN SCHMIECHEN, F. T. S., of London, for two superb portraits of Sages.

To RAJA ISHWARA DASS as representative of the Royal Family of Arcot, for his kindness in lending the canopy used at the Anniversary.

To Mr. G. GEBHARD for presenting to the Society curtains and railings for the exhibition of the portraits painted by HERR HERMANN SCHMIECHEN, F. T. S., and generously presented to the Society.

To Judge SREENEVAS ROW for his liberality in bearing the expenses of the meals of the Delegates in attendance at the Convention.

To the Trustees of Patcheappah's Charities for allowing the use of the Hall for the Anniversary Celebration.

To MESSRS. KESHUB PILLAI and G. SUBBIAH CHETTY, each of whom have presented a cow to the Society.

TO BABU HARI HAR CHATTERJEE for presenting a set of harness for the use of the Society.

The PRESIDENT then, after a brief parting address, which provoked much good feeling and applause, declared the Convention adjourned *sine die*. Thus closed one of the most successful and harmonious anniversaries ever held.

PUBLIC CELEBRATION AT PACHEAPPAN'S HALL

(From the Madras Mail—revised.)

THE tenth anniversary of the Theosophical Society was celebrated yesterday evening, at Pacheappan's Hall, Black Town. There was a large attendance—nearly all Hindus—including about eighty delegates from various places in India. Colonel H. S. Olcott, the President Founder, who took the chair, was loudly cheered on entering the hall. The audience was attentive to the proceedings, and each speaker was greeted with applause.

The first speaker was Mr. P. Iyaloo Naidu, (Madras) who welcomed the delegates, the majority of whom had travelled long distances to attend the meeting. The Theosophical Society, he said, was a home for all of them. Their first duty was to endeavour to improve mankind, and he hoped that the spirit of brotherhood that had been implanted in them by the Society would long continue to dwell with them, and become more and more firm as time went on. The speaker alluded to Madame Blavatsky, and said he was sorry that she was compelled, on account of her health, to remain in Europe, but he hoped that she would soon return to bless them with her presence and sincere advice.

Babu Dinanath Ganguli, Government Pleader, Bengal, in the absence of Babu Narendranath Sen (Editor of the *Indian Mirror*), who had gone to attend the Bombay Political Conference, gave a short account of the working of the branches of the Theosophical Society in Bengal. It was only three or four years ago that the Society had established itself in Bengal, and yet in that short space of time it had wrought a visible change on Hindu Society. Bengal was well-known as being famous for its intellectuality, but since the advent of the Theosophical Society there had been a happy blending of intellectuality with spirituality. There was a time when the University graduate expressed a dislike to confess before the public that he was of the Aryan faith. That spirit had in a short time disappeared, and there was now real earnestness and thirst manifested by the University graduate for some knowledge of the Aryan Shastras and Aryan Theology. Such a thing was not expected from men coming out of Colleges; but the change was delightful. The establishment of the branch in Bengal had done material good to the people of India. The members of the Society not only studied the sublime precepts of the Aryan religion, but they endeavoured to realise it in life, by improving their personal characters; and the members were now beginning to exercise considerable influence on the whole society in which they moved. He remarked that the time was not far off when the glorious days of the Aryans would revive. Referring to the disasters which were brought on several districts in Bengal by an inundation, the

speaker said that the members of the Theosophical Society there had contributed largely towards the relief of the afflicted, houseless peasants, not only by physical labour, but by obtaining pecuniary aid from well-to-do people. The members of the Society in Bengal undertook the distribution of charity for the relief of the distressed poor, and they continued to do so for more than eight months.

Mr. G. N. Chakravarti, Professor of Physical Science in the Bareilly College, next addressed the meeting, and spoke about the work accomplished by the Theosophical Society in the North West Provinces, where there were about twenty branches. He said that his heart leapt with joy when he asked himself the question, why have I travelled over 2,000 miles to come to Madras to attend this meeting? One of the greatest objects for which they had met together was to develop the one common idea of the brotherhood of mankind. The brotherhood of the Theosophical Society differed from all other brotherhoods. They had not met because they were all of the same race or color or creed, but because the same divine spirit of brotherly love and unity was felt by all. The Society having a sense of the degradation into which mankind had fallen, was doing its best to raise men to the level they formerly were in. No better proof of the practical application of the principle could be found than the large assembly that had met. A few brief years ago the Theosophical Society was like a tender sapling, but it had now become a giant oak. The history of the Society was instructive to all. Many of its members were a short time ago utterly indifferent to the Society, if not its positive enemies. They all looked to the reverend founders of the Society for the regeneration of India. Each of the branches in the North West Provinces had its own Sanskrit School, and the establishment of a Sanskrit College and Library were now under contemplation. All the delegates who were present at the meeting were graduates, except one. Every rose had its thorn, and so western education, which had heaped on them much good, had also done them injury. It had made them Materialists. Through the influence of the Theosophical Society, they were now beginning to realise that in their own dusty old books was contained knowledge far nobler than the western knowledge. The speaker referred to the work undertaken by Mr. P. Srinivasa Rao, which he said, was a step in the right direction, and was sure to be productive of much good. What work could be more noble than to bring the Hindus to look once more into the spiritual precepts of their forefathers? He then narrated a story from a Hindu religious book, which would compare favorably with the ideal of self-denial exhibited by Christ on the cross. The speaker was glad to observe that the Society was flourishing notwithstanding the recent scandal, and Madame Blavatsky was just as much respected by them now as she ever was. Martyrdom, he said, was reserved only for the chosen.

Mr. Unwalla, Professor of the Bhaunagar College, was the next speaker. He, on behalf of the four delegates who hailed from Bhaunagar (including Prince Harisinghji), offered his hearty congratulations to the founders and members of the Society on the success which had attended their efforts. The rock on which

Theosophy rested had proved unassailable. Storms had blown their worst against it, but to no effect; the cause was triumphant. Even those who were not in the fold had benefited by the storms which recently passed over the Society. Personally, Theosophy had done them a great amount of good. The delegates would bear with them to distant homes pleasant reminiscences of their visit to Madras.

Baron E. von Weber, who was introduced by the President as one of the foremost men of the continent of Europe to protect animals from cruelty and prevent vivisection, said that he represented the German Branch of this great Society. He said:—

The Theosophical movement which, centuries ago, originated in this country, has begun to spread beyond the confines of Asia and to quicken the germs of spiritual thought which even Western science has been unable to quench. And this spiritual union of the Eastern and Western worlds is one of the grandest and most encouraging features of our times, opening up vistas of endless and peaceful evolutionary cycles.

There is and can be but one Truth. Its light can reach us only in broken coloured rays, the refracting media through which it passes being the national or individual habits of thought. What is a nation? The outcome of the development of individuals through many centuries during which they were acted upon by external influences, which modified their growth. We ought not therefore to expect that the different races of men would view the mighty problems of Theosophy from the same point of view or handle them in the same spirit. Hence the somewhat harsh attrition and mutual misunderstanding on the first contact of the East and the West. The publication of Mr. Sinnett's books has aroused and stimulated theosophic thought in Europe. It has shown what a gulf there is to be bridged over betwixt the habits of thought of Europe and Asia.

The personal Christian God, the tri-une Gnostic gods and the impersonal Hindu Brahma are widely different from a sectarian standpoint. But when viewed from the higher ground of occult knowledge the distinctions fade into nothingness.

Let us then co-operate in all good fellowship, making allowances for our different customs and habits of thought; then will success eventually crown our efforts.

Mr. A. J. Cooper-Oakley, who, the President said, had been specially deputed to represent the Paris branch of the Society, said that there were a great many peculiarities in France, which ought to be remembered in considering the work done there by the Theosophical Society. In France there were not wanting men who thought that the time of decadence had come, when France was to fall from being a first-rate power in Europe to a third-rate power. There were several factions in France, and therefore it was found very difficult to get any union among them. A spirit of disintegration was prevalent. It was difficult to get the French people to work together or pursue any settled object. Another peculiarity with the French people was that everybody in France laughed at everything. Even in the Chamber of Deputies they laughed when-

ever any one spoke, and the men who made them laugh the most would succeed the best. It had always struck the speaker that there was no movement in modern times which had on the one hand excited such bitter hostility as Theosophy, and on the other hand such remarkable devotion in those who rightly understood it. This was as much noticeable in France as anywhere else. In France there were two classes—bigoted Roman Catholics, and brutal Materialists; but many journals in France had opened their columns to serious articles on Theosophy. The way Theosophy had to be presented to the French was that it must be devoid of anything approaching to phenomenalism. The experiments which were now being made by medical men in France exhibited the marvellous psychic powers latent in man. In France not only had the number of Theosophists increased, but several distinguished men belonged to the Society and they had in a great measure succeeded in pressing their views on the public generally. Every day more interest was being taken in the society. The movement was world-wide and it interested all men.

Dr. J. N. Cook (delegate from the London Lodge of the Society) described the prospects of Theosophy in England as being very promising. Science had wiped away the arbitrary power of the Church, the result of which was that there was a great deal of materialism in England, which, he said, was a healthy sign. Those who had not joined the movement had at least read a great deal of its literature. Mr. Sinnett's book had now reached its fifth edition. Some of the members of the London Lodge were very earnest workers, and it was impossible for the educated people of England not to hear something of Theosophy in one way or the other. The Coulomb affair had drawn attention to it. The raising of a doubt was the first step towards ascertaining the truth. The English people were very conservative; they liked to wait to see what others were going to do. They were therefore slow in taking up what was entirely new, and it was not to be wondered at if they thought twice before entering on anything so novel to them as this. The Society had now reached the end of the first decade, and the speaker thought the end of a second decade would find a large number of English people walking side by side with their Hindu brethren, in the cause of truth. He thanked the people for the hearty way in which they had received the foreign delegates.

The Chairman (Col. Olcott) said that he did not know what he was. All the previous speakers represented some one country, religion, and nationality, but he represented all. Officially, he was of none in particular. He had brothers, uncles, and fathers in all countries. He must have been changed in his cradle. He was born an American, but he believed his Americanism did not go deeper than the skin; all below the skin was Hindu. He, as a Hindu with a white skin, was proud to see how Madras had received the delegates. The present Congress was a far higher and nobler thing than the political Congress in Bombay which was now sitting, for here they were met to improve humanity. There was ample evidence that the movement was a wise one, and a benevolent one and was meeting the sympathy of good people all the world over

Theosophy was now planted on a rock, and it would not be easily swept away. There was no selfishness at the bottom, and there were no quicksands of egoism to be afraid of. The rock on which they stood was the rock of Aryan truth. There they stood and defied all buffetings. The Society had completed the first ten years of its existence, and it was now entering on its manhood of usefulness. The indications of the present point to the time when the members would with pride say that they saw the beginning of the movement and gave it their sympathy. The Society now had 117 branches in the world. It was neither the friend nor the foe of any one sect. It was the slave and champion of the truth which underlay all sects. The Society was challenging modern scientific men to show that Aryan philosophy was in any way in conflict with the latest principles of modern science. They should all therefore accept the ideas of the ancients. The preponderance of present opinion was that man was not a special creation from nothing, but he was the result of a long process of evolution. After a few remarks about the theory of evolution, Colonel Olcott said that the West was a great field for the development of Aryan ideas. Strangers had discovered the patrimony of the Hindus, and were trying to get it away. After the West had fought out the battle for the Hindus, and found out that their forefathers were respectable people, the people of India would gladly and anxiously grasp at it. The speaker then referred to thought-reading, &c., and remarked that scientific men in Europe were wasting their time and money in trying to build a temple that the Aryans had built long years ago. He urged on his hearers the desirability of cultivating a spirit of respect for their elders. He had worked here seven years, and would work for seventeen years more, and during that time he would induce the people not only to be proud to be the descendants of Aryans, but also induce them to try to be Aryans in conduct, and thus gain the respect of all. In conclusion, he said that the Society would shortly have a Sanskrit library at its head-quarters.

A vote of thanks to the Trustees of Pachappah's Hall terminated the proceedings.

THE THEOSOPHICAL SOCIETY. Objects, Revised Rules, and Bye-laws of 1886.

THE SOCIETY AND ITS OBJECTS.

1. This 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 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 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 comprises 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 is vested in their respective officers, but no branch has 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 major-

city 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 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 he 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 to 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 connected 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.

(1.) The SANSKRIT SABHA of Benares, with Pandit Bapu Deva Shastri as President.

(2.) The LITERARY SOCIETY OF BENARES PANDITS, with Pandit Ram Misra Shastri, Professor of Sankhya, Benares College, as its President.

(3.) 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 _____ 1885.

(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.

DAMODAR K. MAVALANKAR.
 S. KRISHNASWAMI.

C. W. LEADBEATER.
 A. J. COOPER-OAKLEY.

T. VIJAYARAGHAVA CHARLOO.

Treasurer.

N. C. MUKERJEE, Head-quarters, T. S.

Librarian.

C. W. LEADBEATER.

Assistant Treasurer.

MISS F. ARUNDALE, 77, Elgin Crescent, Notting Hill, London. W.

General Council.

The President of each Branch is *ex-officio* a Member of the
 General Council. The following are additional Members:—

Aksakoff, The Honorable Alexander	... Russia.
Devi Pada Roy	... N. W. P.
C. Parthasarathy Chettiar	... Madras.
Banon, Captain A. T.	... Cawnpore.
Barbieri d'Introini, Dr.	... Upper Burma.
Bhaduri, Dr. Behari Lal	... Calcutta.
Buck, M. D., Prof. J. H. D.	... Cincinnati, U. S. A.
Casava Pillay Avergal, R.	... Nellore.
Chatterjee, M. A., B. L., Babu Mohini Mohan	... Calcutta.
Louis Vossion	...
Cooposwamy Aier Avergal, V.	... Madras.
Coues, M. D., etc., Prof. Elliott	... Washington, D. C.
Courmes, D. A.	... France.
Crawford and Balcarres, the Earl of	... London.
Davidson, Peter	... Scotland.

General Council.—(Continued.)

Durbhunga, His Highness the Maha Rajah,	Behar.
Bhadur of	Scotland.
Ewen, E. D.	Poona.
Ezekiel, A. D.	Paris, France.
The Honorable S. Subramania Iyer	Baroda, Bombay.
Flammarion, Camille	Germany.
Gadgil, B. A., L. L. B., Rao Bahadur Janardan S.	Bhagalpore.
Gebhard, G.	Calcutta, Bengal.
Ghose, Ladli Mohun	Corfu.
Ghose, Sishir Kumar	Lahore.
Gonemys, Dr. Nicolas Count de	Kathiawar.
Gopi Nath, Pandit	Colorado.
Hurreesinghjee Roopsinghjee, Rawal Shree	Hyderabad (Deh-
Hartmann, M. D., Franz	kan.)
Iyaloo Naidu Garu, P.	Assam.
Johnson, Surgeon-Major E. R.	Jaclesar-Town.
Khetter Chandra Ghose	Madras.
Kishen Lal, Rai	Do.
Lakshmi Kanta Row Garu, J.	Punjab.
C. Ramiah Garu	Calcutta.
Maitland, Captain P. J.	Madras.
Mookerjee, Neel Comul	Lucknow.
Naidu Garu, L. V. V.	Trichinopoly.
Narain Dass, Rai	N. W. P.
Pattabhiram Pillay Avergal, T.	Germany.
Peishwa, Raja Madhava Rao Vinayak	Madras.
Prel, Baron Carl Freiherr du P.	South Arcot.
Ragoonath Row, Dewan Bahadur R.	Benares.
Thakur Ganesh Singh	Negapatam.
Ratnasabapaty Pillay Avergal, N., B. A., B. C. E.	Bornco.
Mittra, Pramada Das	Madras Presy.
Govind Charan	N. W. P.
Saminatha Aier Avergal, S. A.	Bombay.
Sanders, L. A.	Kistna District.
Sankariah Avergal, A., B. A.	Madras.
Scott, Ross, C. S.	Central Provinces.
Shroff, Kavasji Merwanji	Ceylon.
Sooria Row Naidu Garu, R.	Melbourne, Australia.
Sreenivas Row Garu, P.	Bombay.
Strong, Lt.-Col. D. M.	Bhavnagar.
Sumangala, Rt. Rev. H. (Buddhist High Priest)	New York, U. S. A.
Terry, W. H.	Odessa, Russia.
Tukaram Tatya	
Unwalla, J. N., M. A.	
Wilder, M. D., Prof. Alexander	
Zorn, Gustave A.	

Branches of the Theosophical Society.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Adoni	The Adoni Theosophical Society...	1882	Mr. A. Teruvengada Moodelliar.	Mr. C. D. Vasudavayya...	Pleaser, Munsiff's Court, Adoni.
Aligarh	The Aryan Patriotic Theosophical Society.	1883	Munshi Govind Prasad, M. A.	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. Sudarasan Moodelliar.	Collector's Office, Anantapur.
Arcot	The Arcot Theosophical Society...	1884	Mr. C. R. Varadarajulu Reddyar.	P. Krishnamacharyar	Sub-Registrar, Arcot.
Arni	The Arni Theosophical Society...	1885	Mr. B. Veerasawmy Iyer.	Mr. Panchanada Iyer	Overseer, D. P. W., Arni, North Arcot.
Arrah	The Arrah Theosophical Society...	1882	Babu Chandra Narain Singh	Babu Dwarkanath Bhat-tacharya.	Munsiff, Arrah, (Behar.)
Bankipore	The Behar Theosophical Society...	1882	Babu Trailokya Nath Mittra.	Babu Jogesh Chandra Banerjee.	Commissioner's Office, Bankipur, (Behar.)
Bankura	The Sanjeevan Theosophical Society.	1883	Babu Protap Narain Singh.	Babu Kedarnath Kulabbi.	Teacher, Zillah School, Bankura, (Bengal.)
Bara-Banki	The Gyanodaya Theosophical Society.	1883	Pandit Parmeshwari Dass.	Pandit Brij Mohanlal No. II.	Head Acctt. District Board's Office, Bara-Banki, (Oudh.)

Branches of the Theosophical Society.—(Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Bareilly	The Rohilkund Theosophical Society.	1881	Rae 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.
Beauléah	The Rajshahye Harmony Theosophical Society.	1883	Babu Barodaprosad Bosh.	Babu Sreesh Chandra Roy.	Head Master, Loknath School, Beauléah, (Rajshahye, Bengal.)
Bellary	The Bellary Theosophical Society.	1882	Mr. A. Sabhapati Moodel-har.	Mr. V. Soobaraya Moodel-har.	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 Bhratru Theosophical Society.	1881	Babu Dina Nath Ganguli.	Babu Rajkrishna Banerjee.	Collector's Office, Berhampore, (Bengal.)
Bhagulpore	The Bhagulpore Theosophical Society.	1882	Babu Chandra Narain Singh.	Babu Ishan Chandra Misra	T. N. City School, Bhagulpore, (Behar.)
Bhavnagar	The Bhavnagar Theosophical Society.	1881	His Highness Prince Harisingji Rupsinghji.	Mr. J. N. Unavalla	The College, Bhavnagar, Kathiwar.
Bhowanipore	The Bhowani Theosophical Society	1883	Babu Debender Chandra Ghosh.	Babu Shanker Nath Pandit.	111, Peepulputy Road, Bhowanipur, (Calcutta.)
Bolarum	The Bolarum Theosophical Society	1882	Mr. V. Balakrishna Moodel-har.	Mr. T. V. Gopaul Sawmi Pillay.	Examiner's Office, P. W. Accounts, Bolarum, (Deccan.)
Bombay	The Bombay Theosophical Society.	1880	Mr. Rao Bahadur Gopal Rao Hari Dashmakh.	Mr. Rustonji Ardesher, Master.	Elphinstone High School, (Bombay.)

Burdwan	The Burdwan Theosophical Society	1883	Rai Bahadur Lala Banbhar Karpur.	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. Ghoshal.	Sreematee Swarna Kumari Devi.	Kashibagan Garden House, Ultadighi, (Calcutta.)
Cawnpore	The Chohan Theosophical Society.	1882	Babu Hari Har Chatterji.	Babu Bireshwar Chakravarti.	Etawah Bazar, Cawnpore, (N. W. P.)
Chakdighi	The Chakdighi Theosophical Society.	1883	Babu Lalit Mohan Roy Sinha.	Babu Annoda Prosad Basu.	Sharoda P. Institution, Chakdighi, Burdwan De.
Chingleput	The Chingleput Theosophical Society.	1883	Mr. R. Vaithyanath Ayer.	Mr. C. Cooposwamiah.	Head Clerk, Sub-Collector's Office, Chingleput.
Chinsurah	The Chinsurah Theosophical Society.	1883	Babu Koylash Chandra Mukerjee.	Babu Kally Churn Dutt.	Bara Bazar, Chinsurah, (Bengal.)
Chittoor	The Chittoor Theosophical Society.	1884	Mr. A. Srinivasa Varadachariu.	Mr. P. Sambasiva Moodel-har.	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. T. M. Sundaram Pillay.	Collector's Office, Coimbatore.
Combaconum	The Combaconum Theosophical Society.	1883	Mr. V. Krishna Iyer	Mr. K. Narainaswami Aier.	Pleader, Combaconum.
Cuddalore	The Cuddalore Theosophical Society.	1883	Mr. M. Nataraja Iyer	Mr. A. Ram Row, B. A.	Pleader, District Court, Cuddalore.
Dacca	The Dacca Theosophical Society...	1883	Babu Kunja Behari Bhat-tacharjee.	Babu Kali Kumar Das	Batnatolah, Dacca, (Bengal.)

Branches of the Theosophical Society.—(Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Dakshineswar ...	The Sabita Theosophical Society...	—	Babu Bykuntara Chatterjee.	Babu Bhreshwar Banerjee.	Head Master, Government School, Ariadaharia, 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 Nriya Gopal 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 Ramjee 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.)
Goody ...	The Goody Theosophical Society...	1883	Mr. T. Ramachandra Rao.	Mr. P. Casava Pillay	Pleader, Goody.
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. Singaravalu Moodelliar, B. A.	Mr. J. Purnayya	Sub-Registrar, Guntoor, (Kistna District.)
Gya ...	The Gya Theosophical Society...	1882	Rai Rajkissore Narayan.	Babu Mathuranath Dhar...	Pleader, Gya, (Behar.)
Hoshangabad ...	The Nerbudda Theosophical Society	1885	Mr. Prayagchand Chowdhuri.	Mr. N. B. Atreya.	Commissioner's Office, Hoshangabad, (C. P.)
Howrah ...	The Howrah Theosophical Society.	1883	Babu Behari Lal Mittra.	Babu Woomeesh Chandra Kur.	Harcourt's Lane, Howrah, (Calcutta.)
Hyderabad ...	The Hyderabad Theosophical Society.	1882	Mr. Dorabji Dosabhooy	Capt. G. Raghoonath	Troop Bazaar, Hyderabad, (Deccan.)
Jamalpure ...	The Jamalpure Theosophical Society.	1882	Babu Ram Chandra Chatterjee.	Babu Raj Coomar Roy	E. I. Railway Office, Jamalpure, 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 Bhriugu Kahettra 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. E. Ramachandra Iyer.	Pleader, Munsiff's Court, Karur, Coimbatore.
Kapurthala ...	The Kapurthala Theosophical Society.	1883	Dewan Ramjas, C. S. I. ...	Babu Hari Chand.	Judicial Assiat. Kapurthala, near Jallandur, (Punjab.)
Karwar ...	The North Canara Theosophical Society.	1883	Mr. Seehagiri Rao Vethul.	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.

Branches of the Theosophical Society.—(Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
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 Sankhdhar.	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. Ramaswami Iyer	Mr. N. Narayana Iyer	Vakil, High Court, Madura.
Mayaveram	The Mayaveram Theosophical Society.	1883	Mr. T. Krishna Row	Mr. A. G. Hari Rao	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 Krishnadhan Mookerjee.	Pleaser, Judge's Court, Midnapore (Bengal.)
Moradabad	The Atma-Bodh Theosophical Society.	1883	Lalla Eshri Pershad	Lalla Purshotam Dass	Bullum Mohallah, Moradabad, (N. W. P.)
Muddehpoorah	The Muddehpoorah Theosophical Society.	1881	Babu Girish Chandra Roy	Babu Girish Chandra Roy	Head Master, Muddehpoorah (Bohar.)
Nagpur	The Nagpur Theosophical Society.	1885	Mr. P. Narainswamy Naidu.	Professor Nityagopal Basu.	Morris' College, Nagpur, C. P.
Narail	The Narail Theosophical Society.	1883	Babu Brajenath Bhattacharya.	Babu Purnachandra Bysack	Manager, Court of Wards, Narail, Jessore District (Bengal.)

Negapatam	The Negapatam Theosophical Society.	1883	Mr. P. Ratnasabbapathi Pillay.	Mr. N. P. Balachandra Iyer.	Government Accountant, Negapatam.
Nellore	The Nellore Theosophical Society.	1882	Mr. R. Casava Pillay	Mr. A. Mahadeva Iyer	Hindu High School, Nellore.
Ootacamund	The Todabetta Theosophical Society.	1883	Major-Genl. H. R. Morgan.	Mr. P. Ramakrishna Row.	Collector's Office, Ootacamund.
Palghat	The Malabar Theosophical Society.	1882	Mr. N. Sarvotham Rao	Mr. V. Pichu Iyer	Head Master, Municipal School, Palghat (Malabar.)
Paramakudi	The Paramakudi Theosophical Society.	1885	Mr. S. Minakali Sundram 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. Sundira Poullee.	Mons. Mouregappa Moodelliar.	Late O. B. C. Bank Acctt., Rue de Rungapoullé, Pondicherry.
Poona	The Poona Theosophical Society.	1882	Khan Bahadur Navroji Dorabji Khandallawalla	Mr. Rajana Lingu	Pleader, Camp, Poona.
Rae-Bareli	The Gyanavardhini Theosophical Society.	1883	Lala Ram Pershad	Babu Sharoda Prosad Mukerji.	Post Master, Rae-Bareli (Oudh.)
Rangoon	The Shway Daigon Theosophical Society.	—	Moung Won, C. I. E.,	Moung Shway Taseo	35 Nineteenth Street, Rangoon.
Rangoon	The Irrawaddy Theosophical Society.	—	Mr. Noman Duncan	Mr. Eugene Badellier	The Distillery, Rangoon.
Rangoon	The Rangoon Theosophical Society.	1885	Mr. V. Ratna Moodelliar.	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.

Branches of the Theosophical Society.—(Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Saidpur	The Gyanankur Theosophical Society.	1884	Babu Rajkissen Mookerjee.	Babu Rajnarain Bose	Examiner's Office, Saidpur (Bengal.)
Searsole	The Searsole Theosophical Society.	1883	Babu Dakshineswara Malia.	Babu Kedarnath Deb	Searsole, Rajbati, near Raneegunj (Bengal.)
Secunderabad	The Secunderabad Theosophical Society.	1882	Mr. Bezoni Aderji	Mr. C. V. Lognada Moodliar.	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.	Pleader, Siliguri, Bengal.
Simla	The Himalayan Esoteric Theosophical Society.	1882	Mr. C. P. Hogan	Babu Kumud Chandra Mukherjee.	P. W. Secretariat, Simla.
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. E. Anantarama Iyer.	Mr. P. Mathuswami Pillai.	Pleader, Srivilliputtur (Tinnevely Dt.)
Tanjore	The Tanjore Theosophical Society.	1883	Mr. C. R. Pattabhiramier.	Mr. V. Rajagopalachariar.	District Registrar, Tanjore.
Tinnevely	The Tinnevely Theosophical Society.	1881	Mr. T. Vedadrissadasa Moodelliar.	Mr. S. Ramchandra Sastri.	Examiner, District Court, Tinnevely.

Tiruppattur	The Tiruppattur Theosophical Society.	1884	Mr. P. Venkateswariah	Mr. N. Sreenivas Ayer	Sub-Registrar, Tiruppattur, (Madura District.)
Trevandrum	The Trevandrum Theosophical Society.	1883	Mr. R. Ragoonath Row	Mr. R. Padmanabhacharyar	Devan's Office, Trevandrum, (Travancore.)
Trichinopoly	The Trichinopoly Theosophical Society.	1883	Mr. T. Pattabhiram Pillai.	Mr. A. Sreenivasengar	Translator, District Court, Trichinopoly, (S. I. Ry.)
Vellore	The Vellore Theosophical Society.	1884	Mr. P. Ramanujulu Noidoo	Mr. V. Subramani Sastri.	Overseer, P. W. D. (Village.)
Vizianagram	The Vasishta Theosophical Society.	1884	Mr. C. Chandrasakhara Shastriar.	Professor V. Venkataraya Sastri.	Maharajah's College, Vizianagram, Vizagapatnam District.
CEYLON.					
Bentota	The Bentota Theosophical Society.	1880	Mr. Don Abrew de Silva Tilakaratne.	Mr. Thomas de Alwis Goonetilleke.	Sub-Registrar, Bentota.
Colombo	The Colombo Theosophical Society.	1880	Mr. A. P. Dharmagunawardene Mohandiran.	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, Kulluwelle, Galle.
Kandy	The Kandy Theosophical Society.	1880	Mr. John Henry Abeysekere.	Mr. C. W. Gooneratne	Kattugas Tota, Kandy.
Matara	The Matara Theosophical Society.	1880	Mr. David Andris Jayasurya.	Mr. D. Gooneratne	Matara.
Panadura	The Panadura Theosophical Society.	1880	Mr. F. Charles Jayatileke Karunaratne.	Mr. M. J. J. Coray	Panadura.
Welitara	The Welitara Theosophical Society.	1880	Mr. Baltasar Mendis Weerasingha.	Mr. Sadriss de Silva Wijewardhana.	Welitara.

Branches of the Theosophical Society.—(Concluded.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
EUROPE.					
England	The London Lodge of the Theosophical Society.	1876	Mr. A. P. Sinnett	Mr. B. Keightley, B. A., Cantab.	30, Linden Gardens, Notting Hill, W. London.
Scotland	The Scottish Theosophical Society.	1884	Vacant	Mr. E. D. Ewen	32, Queen's Terrace, Ayr, Scotland.
Germany	The Germania Theosophical Society	1884	Dr. Hübner-Schleiden	Mr. Franz Gebhard	Elberfeld, Germany.
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.	Mme. Emilie de Morsier	71, Rue Claude Bernard, Paris.
Odessa	The Odessa Group	1883	Vacant	M. Gustav Zorn	P. O. Box 87, Odessa, Russia.
Corfu	The Ionian Theosophical Society.	1877	Signor Pasquale Menelao	Mr. Otto Alexander	Corfu, Greece.
Holland	The Post Nubila Lux Theosophical Society.	1881	Captain A. de Bourbon	Mr. David Adolphe Constant Artz.	Station Road, 113. The Hague, Holland.

AMERICA.

The Theosophical movement is in America under the direction of a special body, known as the Board of Control, to which the President-Founder delegated executive functions in the order constituting it. The membership is as follows:—

Major-General Abner Doubleday.
William B. Shelley.
Mrs. J. W. Cables.
George Frederic Parsons.

Prof. Elliott Coues, M.D., Ph.D., Smithsonian Institution, Washington, D. C., President; Elliott B. Page, 301, S. Main St., St. Louis, Mo., Secretary.

Rochester	The Rochester Theosophical Society.	1882	Mr. W. B. Shelley	Mrs. J. W. Cables	No. 40, Ambrose St., Rochester, N. Y.
St. Louis	The Pioneer Theosophical Society.	1883	Mr. Elliot B. Page	William Throckmorton	9, South Twenty-second St., St. Louis, Mo.
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	268, 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. John R. Meister	Not reported	48, North Spring St., Los Angeles, Cal.
AUSTRALIA.					
Brisbane	The Queensland Theosophical Society.	1881	Mr. Carl. H. Hartmann	Mr. J. H. Watson	Range Plant Nursery, Toowoomba, Queensland, Australasia.
WEST INDIES.					
West Indies	The St. Thomas' Theosophical Society.	1881	Mr. Charles E. Taylor	Mr. B. D. Azencdo	St. Thomas, Danish West Indies.

Those who contemplate addressing any Branch are referred to Section 12 of the Revised Rules of 1885-86.

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 mentioned in Appendix A., 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; or (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 discover as much truth as can be uncovered by diligent study and experimentation.

Whatever may be one'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 only, be brought about 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 and not 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 benefited largely and the chances of discovering hidden truth immensely improved. 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 Aryawarta 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.

There are many branches of the Parent Society 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 parent body and 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 (*Brahmagnyānam*) and extraordinary powers (*Siddhis*) in some easy, expeditious way, it is enough to remark here that our Aryan and Iranian ancestors gained great psychical 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 work. 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 staggering with vicious tendencies and unhappy understified 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.

NOTICE.

Instead of, as heretofore, issuing the January number of "*The Theosophist*" on the 15th of December, it will henceforth be published as early in January as practicable so as to include the Official Report of the Convention.

The ordinary Supplement for January will be included in the February number.

Photographs of the delegates have, as usual, been taken by Mr. Nicholas, and copies may be purchased on application to the Manager at Rs. 1-8-0 or 2/6 each, unmounted. The print this year is exceptionally fine.

SUPPLEMENT TO THE THEOSOPHIST.

FEBRUARY 1886.

PORTRAIT OF MADAME BLAVATSKY.

THE following extract from *The Lady's Pictorial* (London) will interest our Indian and other readers, who do not see that periodical.

"On Saturday week last, Her Royal Highness the Princess Mary Adelaide, Duchess of Teck, and Her Serene Highness the Princess Victoria of Teck, attended by Jane, Dowager Countess of Aylesford, honored Mr. Schmiechen with a visit to his Studio, 24, Harrington Road, South Kensington. Her Royal Highness cordially expressed to Mr. Schmiechen the gratification which this visit had afforded to her.

"I am told that the Duchess was especially struck with the magnificent and life-like portrait of the famous Madame Blavatsky, which just now occupies a conspicuous corner in Mr. Schmiechen's studio. The high priestess of Esoteric Buddhism, robed in a sombre ecclesiastical-looking garb, and holding a copy of the *Theosophist* in her hand, sits in an attitude of contemplation against the appropriate background of Oriental rock temple scenery. As I am myself tolerably well acquainted with this remarkable lady, I am in a position to say that the likeness is admirable in regard both to feature and to expression.

"So also is the portrait of her friend, Madame de Novikoff, the Russian diplomatist, which forms another centre of interest in this attractive studio. Both these pictures were sent up to the hanging Committee of the Royal Academy, and were returned by that sapient and discriminating body! Had they been hung, they would undoubtedly have drawn more public attention and interest than any other portraits now at Burlington House, on account not only of their merit, but of the celebrity of the personages whom they depict.

"Mr. Schmiechen's reputation is, however, so well secured, and his future so promising, that an incident of this kind is not likely to cause him much anxiety. The Queen is well acquainted with his merit, and he has already, by Her Majesty's command, painted four portraits of members of the Royal Family: Princess Victoria of Hesse, Princess Elizabeth of Hesse (Her Majesty's grand-daughters), Princess Frederica of Hanover, and Princess Mary, Duchess of Teck. He can, therefore, well afford to wait until the contemplated Reform Bill for the Royal Academy "becomes operative."

MR. LANE-FOX'S MANIFESTO.

TO THE EDITOR, THEOSOPHIST.

DEAR SIR,—Perhaps you will permit me to point out with reference to your note to Mr. Lane-Fox's manifesto published in the December No. of the *Theosophist* that by the introduction of the expression "attain to," you make it appear as if you misconceived the purport of the sentence "the establishment * * * of that pure and incorruptible power of intuition, &c."

It is misleading to say we can attain to what we are already supposed to possess in a greater or smaller degree, viz., the kindly light within the encircling gloom of the body. By "establishment," the word used by Mr. Lane-

Fox, is meant confirmation, development or encouragement, which can be sensibly applied to conscience or whatever people may choose to call the indwelling spirit which is eternally present with us.

Your truly,
D. M. S.

ALLAHABAD, 7-12-85.

The word "attain" was used in reference to the highest form of the power spoken of, which highest form is not possessed by the majority of men and that is why the word "establishment" was not quoted in our note.—*Ed.*

LONDON LODGE THEOSOPHICAL SOCIETY.

The first meeting of this Lodge for the current session took place at Queen Anne's Mansions, St. James's Park, on Wednesday evening, October 28th; Mr. A. P. Sinnett in the chair.

Mr. Sinnett opened the proceedings by reading a paper on the "Higher Self," in which he developed his views as to the relation between the "Individuality" and the "Personality" in man.

At the conclusion of the paper he referred briefly to his visit to Madame Blavatsky during the summer, and expressed his profound conviction of her entire innocence in regard to the charges recently brought against her.

Mr. Mohini then addressed the meeting on the subject of Mr. Sinnett's paper, after which the formal proceedings terminated and the meeting assumed a conversational character, lasting till a late hour.

The meeting was an open one, and there was a large attendance of visitors.

BERTRAM KEIGHTLEY,
Honorary Secretary.

ADONI THEOSOPHICAL SOCIETY.

The following gentlemen have been appointed office-bearers in this branch:—

President:—Mr. Teruvengada Moodaliar.

Secretary and Treasurer:—Mr. C. T. Vasudevayya.

KARUR.

At a meeting held on the 18th November at the Municipal High School, it was resolved to organize a branch of the Theosophical Society at this place. A committee having been appointed to frame bye-laws, the following gentlemen were elected office-bearers:—

President: Mr. T. S. Lakshminarayan Aiyar.

Vice-President: Mr. T. Padmanabha Aiyar.

Secretary: Mr. T. R. Rama Cheedrah.

Treasurer: Mr. K. V. Narayana Iyer.

RULES AND REGULATIONS.

- (1.) The objects of the Society are the same as those of the Parent Society.
- (2.) The Society shall observe complete sectarian neutrality and strictly abstain from political discussions.
- (3.) The management of the Society shall be vested in a Committee, consisting of the following officers: a President, a Vice-President, a Secretary, a Treasurer, and three Councillors, all to be elected at the anniversary meeting of the Society. Each of them shall hold office for one year only and shall be eligible for re-election.
- (4.) The President is the chief executive authority. He shall preside in the meetings of the Society.
- (5.) In his absence the Vice-President shall act for the President. When the President and Vice-President happen to be absent in a meeting, the members present will elect one to preside.
- (6.) If an office becomes vacant, it shall be filled at a general meeting of the Society.
- (7.) The Secretary shall be the chief Ministerial Officer of the Society. He shall keep records and correspond. He shall collect subscriptions and remit the same to the Treasurer. He shall be in charge of the Library. He

shall convene meetings on the specified days. And on other days, on the requisition of the President or, in his absence, the Vice-President, or, on the requisition, in writing of any of two members.

(8.) The Treasurer shall keep accounts of receipts and disbursements and submit monthly and annual statements.

(9.) The general meetings of the Society shall be held at 4 p. m. on every Sunday for the transaction of business. After the business is over, the alternate Sundays will be devoted to study and lecture, and the remaining Sundays to public lectures connected with Theosophy.

(10.) There shall be a room and a library of the Society and the members may meet, read and discuss, every day after 7 p. m.

(11.) Every member of the Society shall have to pay a monthly subscription of not less than 4 annas for the up-keep of the Society, and it should be paid by the 15th of every month.

(12.) In admitting a member to this Branch, the rules of the Parent Society shall be followed.

(13.) All questions will be decided by a majority of votes. In cases when the members divide equally, the President shall have a casting vote.

(14.) One-half of the members will form a quorum at a general meeting and three at a meeting of the Managing Committee.

(15.) The Secretary and the President will each have authority to spend Rs. 1 and 2 respectively in emergent cases. The Managing Committee will have power to sanction expenditure up to Rs. 4 in each case. No expenditure above Rs. 4 will be incurred without the sanction of the general meeting.

(16.) In the ordinary and private meetings of the Society the admittance of non-members is prohibited.

(17.) Any alteration in the existing rules and bye-laws shall be made in a general meeting of the Society subject to the approval of the Parent Society.

Resolved, that the above rules be forwarded to the President-Founder for approval.

J. PADMANABHA,
Vice-President.

Approved.

H. S. OLCOTT, P. T. S.
1st December 1885.

NELLORE.

The following gentlemen have been elected office-bearers in this Branch:—

Vice-President: Mr. Parasuramaiaiker.

Secretary: Mr. A. Mahadeva Aiyar.

NAGPUR.

DURING Colonel Olcott's recent tour he visited this place and founded a Branch of the Theosophical Society there.

He also delivered two lectures, one on "Theosophy" and the other on "the seven ancient Rishis and the doctrine of Karma."

Two addresses were presented to the Colonel, one in English and the other in Sanskrit.

The following are the office-bearers of the new Society:—

President: Mr. C. Narainswamy.

Secretary:—Mr. Nitya Gopal Bose.

Assistant Secretary (for Hindi): Mr. Ishri Prasad.

Assistant Secretary (for Marathi): Mr. Abaji Madho Wakadi.

RULES AND REGULATIONS.

1. The Nagpore Theosophical Society is a branch of, and subject in every respect to, the Parent Society at Adyar, Madras.
2. The Nagpore Theosophical Society is founded with the following objects:
 - (a.) To cultivate and disseminate, as widely as possible, feelings of tolerance, benevolence and Universal Brotherhood;
 - (b.) To encourage the study of Aryan Literature, Philosophy and Science;
 - (c.) To promote the moral well-being and spiritual progress of the members in particular and of the people of the country.

3. The Society is open to all persons of good character without any distinction of race, creed or colour, who may sympathize with the aims and objects of the Society.

Any fellow of the Parent Society or one of its branches may be admitted as a member of this Society on being recommended by two members of this Society.

4. A knowledge of English is not essential, but every candidate for admission must possess a fair knowledge of some spoken language.

5. Application for membership must be recommended by at least two fellows.

6. An initiation fee of Rs. 10 and an annual subscription of Re. 1 in advance will be paid by new candidates joining the Society, which will duly be remitted to the Head Quarters of the Parent Society.

7. At the time of the initiation, every candidate shall be required to give, in writing, his solemn and sacred promise, and repeat the same by word of mouth before two witnesses, to the effect, that he will never reveal, on any pretext whatever, to any person, who is not an initiated member of the Society, any information, signs, or tokens which may be communicated to him under injunction of secrecy.

8. Members alone shall have the right to ask for intellectual sympathy from the Brother Theosophists.

9. Any fellow 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 confirmation of the President of the Parent Society.

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 and returning the diploma of fellowship, but such severance shall, in no way, relieve him from his solemn engagements which he has entered into at the time of the initiation.

11. No member shall preach any sectarian doctrines, unless the members present are willing to hear such.

12. To carry out properly the objects of this Branch, its management is vested in the following officers:—a President, a Secretary, and two Assistant Secretaries, of whom one will act as Treasurer, to be selected annually by a majority of the members on the anniversary of the foundation of the Nagpore Theosophical Society, viz., the 1st September of every year.

13. The President of the Society shall take chair at every meeting of the Society, deliver an address at its annual meeting, giving a review of the past actions of the Society, and offering suggestions for the future guidance of the Branch.

14. In the absence of any officer or officers at any meeting of the Society, the members present shall elect one or more of them in place of the absent officer or officers.

15. The President shall have the power to nominate any member to the duties of any office vacated by death or resignation or otherwise, subject to the confirmation of the Society.

16. The Secretary shall keep records of the proceedings of the Society; keep all official letters, correspond, and shall, with the consent of the President, convene extraordinary meetings of the Society if necessary.

17. The Assistant Secretary and Treasurer shall keep correspondence in Urdu and Hindi, be in charge of the funds of the Society and keep an account, which shall be placed before the Society in the first meeting of every month.

18. The other Assistant Secretary shall keep correspondence in Mahratti and generally assist other Secretaries.

19. The meetings of the Society shall be held in the 1st and the 3rd Sundays of every month at 7 A. M. No notice of any ordinary meeting shall be issued to the members; any member who absents himself, without any sufficient and written excuse, from the meetings of the Society, for a period of two months continuously, shall, after due warning, be reported to the President of the Parent Society for indifference.

20. At the ordinary meetings of the Society, the members will communicate any useful information which they may have acquired, for the benefit of the fellows present.

21. Pecuniary transactions among the members of Society, as members, are strictly prohibited.

RULES AND BYE-LAWS OF THE SABITA THEOSOPHICAL SOCIETY.

(Dakshineswar).

I. The branch of the Theosophical Society formed at Dakshineswar will be called the Sabita Theosophical Society.

II. The object of the Society is to promote, to the best of its ability, the three declared objects of the Parent Society.

III. The officers of the Society will be a President, a Vice-President, a Secretary and a Treasurer, who will be elected annually.

IV. A Managing Committee, consisting of the officers and two other members, shall execute the ordinary work of the Society.

V. The ordinary meetings of the Society shall be held fortnightly at such convenient time and place as may be fixed by the Managing Committee.

VI. The Secretary with the consent of the President or, in his absence, the Vice-President shall summon any special meeting when necessary.

VII. Every candidate, before being permitted to join the Society, shall pledge himself, to the best of his power, to live a life of temperance, morality and brotherly love.

VIII. Any member found to lead a life inconsistent with the rules and objects of the Society shall be warned twice, but persisting in his course shall be reported to the Parent Society, whose decision shall be final.

IX. Five members shall constitute a quorum at a meeting.

X. Every member shall pay a monthly minimum subscription of 4 annas, which will be devoted to such purposes as the Society may think fit. Should any member be found too poor to pay the required subscription, the amount in his case may be reduced or he may be totally exempted from such payment on the recommendation of the Managing Committee.

XI. The Secretary shall keep a book to record therein the proceedings of the General and Managing Committee meetings. The book shall be open to inspection to any member and at any time.

XII. The Treasurer shall keep a regular account of the money received and disbursed on behalf of the Society, and shall submit the same to inspection to any member of the Society.

XIII. Non-Theosophists, if proficient in ancient science or philosophy, may be admitted to the meetings on the recommendation of at least two members and on a previous notice.

XIV. The rules and bye-laws are subject to revision whenever necessary.

ANANTAPUR THEOSOPHICAL SOCIETY.

On the 4th of December, under the auspices of the above Society, Mr. B. P. Narasimmiah, B. A., delivered a public lecture on "The Study of Nature" when Assistant Surgeon S. Kandayya Pillay, M. B., F. T. S., presided. The lecture was very interesting and instructive. The next day Mr. J. Srinivasa Rau of the Gooty Theosophical Society delivered another lecture in Telugu on "Who is a Brahmin and what is Brahminism?" before a large audience, when K. Ramachariu Garu, a Sanskrit Pandit, presided. The lecturer very ably explained what makes a true Brahmin and wherein lies the excellence of Brahminism, showing how that once noble class has degenerated and how mechanically the several rites and ceremonies are now-a-days performed, losing sight of their esoteric meanings, &c., supporting his statements by apt quotations from the Gita, Upanishads, &c., &c.

V. E. SUDARSANA MUDALIAR,
Secretary.

12th December 1885.

CHINSURAH THEOSOPHICAL SOCIETY.

A meeting of the Chinsurah Branch Theosophical Society was held at the residence of Babu Kailash Chandra Mukherji, M. B., President. Besides some of the brothers of the branch, including the President and the Vice-President, brothers Sat Kari Mukherji, Sreenath Goswami of Berhampur and myself were

present; among other things it was resolved to hold meetings regularly every first Sunday of the month, and to exchange copies of proceedings with Berhampur, Jumulpur, Bhagulpur and Rajshahy branches.

KALI PRASANNA MUKHERJI, F. T. S.,
Secretary, Adhi Bhoutic Bhratri
Theosophical Society, Berhampur.

AUDIPHONES.

In reply to the letter of C. K. M. in the October *Theosophist*, an American brother has kindly sent us a circular of "The Electric Aurophone" sold at 420 N. Third Street, St. Louis, Mo., U. S. A. The apparatus is said to have been tried with great success by many deaf persons who have partially or entirely recovered their hearing by its use. It is the invention of Mr. Ehrlich. Its form is that of a fan (closed) or cane and in each of these there is an "electric battery consisting of a permanent magnet within a helix of split brass, bound over by a quantity of fine copper wire properly insulated. This wire is continued in spiral form up to the orifice in the head of the Aurophone, and is separated from the head by an inner tubing which represents the opposing pole, by the rubber ring within a quarter of an inch of the orifice. When the instrument is introduced into the ear any distance past the rubber ring, the circuit is closed and the current established, mild enough not to shock the most sensitive organ, and still strong enough to affect the delicate tissues within." We fear however that the price 25 dollars (about Rs. 65) will be beyond the means of many of those in need of such an instrument. We should be very glad if some European or American reader would send us particulars of some cheaper invention.

ADHI BHOUTIC BHRATRI THEOSOPHICAL SOCIETY.

The following office-bearers and Councillors have been appointed for the year 1886:—

Babu Dina Nath Ganguli	President.
" Borada Prasad Bagchi	Vice-President.
" Kali Prosono Mookerjee	Secretary.
" Rajkrishna Banerjee	Assistant Secretary.
" Nafar Dass Rai	Cashier and Accountant.
Pundit Keshub Chundra Bidyaratna	Librarian.
Councillors.—Babus Sat Cowry Mookerjee, Srinath Goshami, Ramakhyia Prosad Ganguli, Rama Ram Sing, Rajoni Kant Chatterjee, Shama Churn Bhutta, Prosono Chundra Rai, Rajendra Narayan Banerjee.	

COLONEL OLCOTT ON AGRICULTURE.

A lecture on Practical Agriculture was delivered by Colonel Olcott, at the Agricultural College, on Saturday evening, when Mr. W. R. Robertson, President of the Association, presided. There was a large gathering, including Rajah Sir T. Madava Row, K. C. S. I., Dr. G. Oppert, Mr. J. Mills, v. s., the Rev. Mr. Leadbeater, Dewan Bahadur R. Raghunatha Row, and Mr. M. Ruthnasabapathy Pillay. We may mention that at the outbreak of the American war Colonel Olcott, as agricultural editor of the *Tribune*, author of several standard agricultural works, founder of a school for the teaching of agricultural science, and American correspondent of the *Mark Lane Express*, was well-known as one of the authorities in America on this specialty, as well as one of the introducers of the Sorghum, or Chinese sugarcane, which is now one of the most important American crops. Colonel Olcott said that, in order to bring about any improvement in the agricultural system of this country, knowledge of improved methods must be diffused among the people, and he would suggest, as one of the very best means of effecting this object, the introduction of local and national Fairs, or Shows, similar to those held in the United States and in Europe, especially in England, France, Germany and Belgium. Such Fairs were also among the oldest of primitive Aryan institutions, and were mentioned in the oldest books, such as the *Mahabharata*. Their value was thoroughly known to the Aryans. As an example of the usefulness of these Fairs, he said that at the one held at Phila-

delphia in 1857, by the United States Agricultural Society, a Committee, of which he was a member, spent some three days in examining the various implements, to the number of some hundreds, in order to award premiums for the best. But when that Committee came to discuss their award, the Colonel suggested that it was impossible for the judges at any Fair to make a true report, unless they had seen the implements actually at work. He therefore proposed, as the first reformatory step, that no awards should then be made, but the Society should be urged to arrange for some public trials on a grand scale and under stringent conditions. This proposition was favourably received, and a few months after, a field trial of reapers and mowers was held at Syracuse. Up to that time, there had been no proper opportunity of comparing the relative merits of the various reaping and mowing machines in the market; but at Syracuse some two hundred patents were tested thoroughly and scientifically at all points by experts, who each reported on some one feature about which he was most capable to judge. The consequence of this trial was that, for the first time, definite scientific principles were laid down for the construction of reapers and mowers, and a complete revolution in the construction of those machines was then inaugurated. Colonel Olcott said that for the last twenty odd years he had paid scarcely any attention to agriculture, and therefore did not profess to be *au fait* as to the latest discoveries in agricultural chemistry, etc.; in fact, since his time, the whole nomenclature had changed. But there were certain general principles, like the alphabet of a language, that did not change, and to those he would confine his remarks. A man who would attempt to cultivate ground that was so rocky that no amount of labor or expense would disengage the elements of plant structure, would be the exact opposite of a "practical farmer." He would be a mere ignoramus, however much he might boast of his superior knowledge and sneer at "book-farming." The two great sources of plant nutriment were the soil and the atmosphere, and the object of practical farming was to open and disturb the compacted particles of the ground, so that the chemical agents in the atmosphere might act upon them, and make soluble what the plant-roots were fitted to absorb. By means of diagrams on the black-board, and the exhibition of a Hindu plough, he illustrated the mechanical principles involved in tillage. The test of excellence in an implement was to get a maximum of work done with the minimum expenditure of brute force. He spoke particularly about the plough, explaining its use and the points in its construction. He gave an account of an American subsoil plough, invented by his old teacher, Professor Mapes, which had proved very useful, and which closely resembled the common Hindu plough then exhibited, but was free from its mechanical defects. He described at length a method of root cultivation as used by himself upon the farm of the school above mentioned. With regard to crops, care should be taken to find out exactly what crops were best suited to the land under cultivation and to the nearest accessible market. The point to aim at was the obtaining of the greatest amount of nutrition with the least possible exhaustion of the land. What was taken from the land should be returned to it in the shape of manure, for the land was the farmer's bank. In passing, he would remark that the Indian system of neglecting cattle manure, by allowing the beasts to wander about as they choose, seemed to him a very wasteful system; were the cattle kept together in one place and "soiled," or fed upon nutritious foods grown for them, they might be made profitable through the manure alone, provided that a common-sense means for saving it were followed. He then spoke of the necessity of attending to the breeding of cattle, that by careful choice of sires and dams, cattle might be produced that, for the same expenditure in food and keep, would give far better results in speed, constitution, early maturing, milk, wool, meat and labour. He said that older than the Bible and other ancient Western books, the Hindu Shastras contained detailed accounts of agriculture and agricultural processes. There were books in Sanskrit solely devoted to manures. Yet this source of information, so precious to India, had been shamefully neglected hitherto by Hindus, and steps should be taken to find out and publish what the Shastras had to say on these points. Besides the merely material properties of plants, whether as growing in the ground, or as analysed and split up into their component elements by the chemist, there was, above and beyond all,

the mysterious, the almost inexplicable life principle as to which Western science was dumb, but which was treated of in the Shastras, together with its relation to the life-principle in man and in animals. According to Western science, there was a certain stage in which the protoplasm of an elephant could not be distinguished from that of a rice plant, and the great problem as to the cause of the differentiation that ultimately takes place in protoplasm had hitherto baffled modern scientific methods of investigation. The really practical agriculturist needed capital, either in money or in labour, but he must have intelligence to enable him to use that capital to the best advantage. He must be economical, and, above all things, temperate, for drunkenness and profligacy could only lead to ruin. There then should be combination. Individuals should combine in villages, villages in districts, districts in Presidencies, and Presidencies in the nation. He heard that an Association was being promoted that was intended to ramify throughout India, and he hoped it would soon become an accomplished fact, but to succeed there must be the right men at the head of it, men of indomitable courage and perseverance, for they were certain to meet with opposition from those who forgot that every good book on agriculture was the stored-up record of practical experience. Then there must be emigration. Where there was too much pressure on the soil in certain districts, the inhabitants of those districts must emigrate to other districts where there was less pressure and more room. And if they would not do this willingly, Government must kindly but firmly insist on their going to some place prepared for their reception, where they would not starve for want of sustenance. Another necessity was good means of transportation. It was useless to raise products if there were no accessible markets. Then he would recommend a liberal patronage of the Savings Bank. If, instead of ruining themselves by reckless expenditure for their ceremonies in order to make a great though vain show, they would save their money, then in bad years they would have a nest egg to fall back upon, and sufferings during times of famine would be greatly mitigated.

The Chairman congratulated the Association on having heard such an admirable address. His attention was forcibly drawn to Col. Olcott's excellent description of the agricultural fairs held in the United States, and to the useful work they educationally and commercially do, and he was glad to know that there was some prospect of an Agricultural Association being established in this Presidency, with branches in different parts of the country, to work on lines something similar to those of the American Agricultural Association, for he believed that the American Agricultural Show system is far more suited to the requirements of agriculture in this country than is the system on which shows are established and worked in Great Britain. Any Agricultural Association, to be successful, must be established and worked entirely by those classes which are especially interested in the land, and the Association must, as far as possible, be free from official control. Colonel Olcott had well described the deplorable condition of the ryots in many parts of India, and had quoted Dr. Hunter's statistics, showing that at certain seasons of the year a large proportion of the agricultural population do not at night know where they will get their food for the next day, but the real state of the country was unfortunately not generally so well-known as it ought to be. He begged to convey to Colonel Olcott, on behalf of that Association, their hearty thanks for his eloquent address.—*Madras Mail.*

OBITUARY.

We regret to have to announce the death of Lord Borthwick, a member of the Theosophical Society who took a warm interest in psychic science. He had long been a believer in the reality of spiritualistic phenomena though he never publicly avowed himself a spiritualist. He joined the Theosophical Society during the time Colonel Olcott and Madame Blavatsky were in Europe the year before last.

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SUPPLEMENT TO THE THEOSOPHIST.

MARCH 1886

CEYLON.

THE COLOMBO (BUDDHIST) THEOSOPHICAL SOCIETY.

The fifth anniversary of this Society was celebrated with the annual feasting, on the evening of January 7th ultimo. The President-Founder was in the Chair, and Mr. Leadbeater was also present. The Secretary's Annual Report, and the Report of the Trustees of the Sinhalese National Buddhistic Fund (created by Col. Olcott in 1882) were read, and the following office-bearers elected for 1886. *President*, A. P. Dharma Gonnewardhana; *Vice-Presidents*, Wm. D'Abrew and C. Alex. DeSilva; *Secretary*, C. P. Gonnewardhana; *Treas.*, N. S. Fernando; *Asst. Secs.*, Peter D'Abrew and H. W. Fernando; *Council*, C. Don Bastian, N. D. Palis, J. R. DeSilva, B. H. Cooray, Hendrik Silva, J. P. DeSilva, Sedris DeSilva, W. A. Mendis, Edward DeSilva, Bastian Thalish, M. D. Hendrik, H. A. Fernando. *Librarian*, Peter D'Abrew. The President-Founder announced that under the Clause XV of the Trust Deeds of 1882, giving him power to adopt necessary measures from time to time to carry out the provisions of the Trust, he should form a new Board of Managers and somewhat modify the terms of their authority. The Board of 1882 had neglected its duty and was now *functus officio*, as he was informed by the learned counsel. He proposed to make the new Board to consist of the President, two V. Ps., Treasurer, and Secretary of the Branch, *ex-officio*, and three others to be recommended to him by the present meeting. The proposal was accepted unanimously, and Messrs. C. Don Bastian, J. R. De Silva, and Hendrik De Silva were selected as candidates for appointment. The President-Founder was authorized to convene a special meeting of the principal Buddhist priests to consider various national questions pertaining to religious interests. He announced that he should call the Convention for Sunday the 14th of February. The President-Founder called attention to the desirability of reviving for the laity the ancestral custom of cremating the dead; and informally, as Buddhists, the gentlemen present gave their unanimous endorsement to Col. Olcott's declared intention to promote the movement, as a sanitary measure no less than on sentimental grounds.

After the transaction of other business, the meeting adjourned. The anniversary dinner was then eaten in the large hall of the Colombo Headquarters; the walls, ceiling, and arches having been beautifully decorated with flowers, etc., by Mr. Don Bastian and a number of young assistants. Speeches were made in Sinhalese and English—all expressive of continued love and devotion to the President-Founder, and of hearty welcome to Mr. Leadbeater, who seems to have made a favourable impression.

H. DON DAVID.

CREMATION OF A PRIEST.

The cremation of the remains of the venerable Thero Ambagahawatta Indasaba Waraṇṇana, chief priest of the Ramaṇṇa Nikaya, took place at Kalutara on the 3rd instant at 4 p. m. There were about 5,000 people from Galle, Matara, Colombo, &c., come to pay their last tribute to the memory of a priest who had during his life time led an exemplary life of a Buddhist

priest. The spectacle was very imposing, not to say unique, with the funeral pyre, priests and people. Col. Olcott and Mr. Leadbeater were there. The former was requested by the chief disciple of the deceased priest to set fire to the funeral pyre as a mark of respect; but the Colonel declined, as it should be done by one of the nearest of kin. Col. Olcott delivered the funeral oration, and paid a public tribute to the late priest's memory. It is unprecedented in the annals of Sinhalese history for a European to pay the last tribute to the memory of a Buddhist priest.—*Ceylon Observer*.

The late priest, whose cremation is described above, entered the priesthood at an early age as a member of the Siamese sect in Galle; thence he was sent to Bentola in order to study Pali. As soon as he was ordained, he gave special attention to the rules of Vinaya laid down by Buddha, and finding the Siamese priesthood was very lax in the observance of these rules, he joined the Amarapura sect. This sect however was also found wanting. Disappointed in his attempts, he went with five or six other priests to India and thence to Burmah in the endeavour to find a line of Buddhist priests orderly descending as regulated in Vinaya, and he obtained priesthood from the priests of Mandalay. He then returned to Ceylon where he remained until his death strictly observing the rules of Vinaya, and making the same obligatory on his followers.

REMARKABLE HINDU FUNERAL CEREMONIES.

As eye-witness reports in the columns of the *Shomprokas* the following proceedings connected with the Shradh of the father of Babu Rakhal Chunder Sen of Old Boitkhana, Calcutta. The Babu having expressed his unwillingness to perform the ceremony according to the prevalent Hindu method, his younger brother went through the usual ceremony. The next evening, the representatives of the three Brahmo Samajees held a united prayer in the house, at the conclusion of which Babu Rakhal Chunder dedicated a Brass Gurnah and a piece of Than Cloth to each of the following gentlemen;—Babu Norendro Nath Sen (Editor, *Indian Mirror*); Babu Krishna Prasanna Sen, (Secretary, Arya Dharma Pracharim Sabha); Babu Protap Chunder Mozumdar (Brahmo Missionary); Babu Umesh Chunder Dutt (Brahmo Missionary); Babu Rantann Lahiri (Brahmo); Col. Olcott (Theosophist) and Professor Max Muller (Translator of the Vedas). The reason given for this kind of gift-making is that it is in consonance with the forms observed in the ancient days to honor those persons who labor for the good of the country and in the interests of its religion.—*Indian Mirror*.

AMERICA.

Dear Theosophist :—When I was in Hyderabad in 1884, a certain atheistical Hindoo, whose name I have forgotten and who has challenged many Theosophists there to prove the existence of a soul in man or of a God, distributed a pamphlet in which he attempted to show that Theosophy was dead in America. Although he failed in his attempt, it seems wise to let our Indian Brothers know that it is not only not dead but is more alive than ever here. It is in fact getting more energetically alive. When the American people begin to move they do so with great rapidity; and as there is entire freedom of thought here, they are not so much troubled by old creeds as the European nations.

You know, of course, that Col. Olcott established for Americans the Board of Control. On this are some good names. Bro. Cones, an author of great merit who has written some highly scientific works, is President. Dr. J. D. Buck, a Physician of high standing in Cincinnati, Ohio, is a member, Mrs. Cables, an energetic Rochester lady, and others. They are all working hard, and every day more minds are being directed to the light of Asia that is so much needed in this age.

During Christmas week I visited Cincinnati and stayed there seven days. I started without premeditation, on the seventh day of the week, which you know the God Jehovah made holy. My train ticket was series 7; my sleeping car berth was No. 7, which I occupied also during the day I was travelling, according to our American system. I stayed in Cincinnati

just seven days although I tried to get away on the sixth; and while there we initiated seven new members in Dr. Buck's house. This was certainly a curious coincidence of sevens.

In Cincinnati there are many people who are seeking true light out of the Kabbala, German mysticism and other sources, all recognizing the fact that the present system of perverted Christianity will not solve the mighty mental problems which an oppressing man, any more than it is able to lessen the need of prisons and alms houses, or to prevent the increase of criminals in our highly civilized land. It is quite true that many good people here are exerting themselves to ameliorate the condition of the poor, or are carrying on missions in which it is endeavored to "convert" hardened drunkards, prostitutes and criminals, but at the same time the different legislative bodies all over the country are enacting laws looking toward increasing our jails and other places, in which to put the vast army of depraved men and women, which is every day swelling to an alarming extent. All this while, the rich indifferently sit at home enjoying the wealth fate has poured into their laps.

Among others who are doing work that will be monumental, I might mention a Mr. Skinner of Cincinnati, who has written several valuable books upon the real meaning of the Hebrew Scriptures, and upon the measurements of the Egyptian pyramid. Others are trying to supply to the people the moral strength they need, and it is certain that Theosophy will help the masses if its devotees work unselfishly for it.

By the time you receive this the N. Y. Branch—whose name now is "The Aryan Theosophists of N. Y.," will have begun anew, rooms will have been hired and a nucleus of a library established. The St. Louis and Washington Branches are at work, and Chicago and Cincinnati, as well as his toric Boston, are all abreast.

So we can reply to our detractors, whether missionaries or atheists, that what they thought was a corpse is in fact a very large and living entity, whose real strength is ever on the increase.

Let it stand as a prophecy from an humble unprophetic member that one of the chief strongholds of Theosophy—which is destined to be the foundation of the new religion of the world—will be in this very United States where Christian well-wishers said it was dead and buried.

Fraternally yours,

WILLIAM Q. JUDGE.

NEW YORK, January 1.

THE ANNIVERSARY OF THE GOOTY SANSKRIT SCHOOL.

THE Gooty Sanskrit School presented a gala appearance on the evening of the 6th instant, being tastefully decorated with an arch, colors and ever-greens. The 2nd anniversary of the school was successfully celebrated on the premises, when Mr. P. T. Rajagopala Chariar, the popular Deputy Collector, presided. Mr. T. Ramachandra Rao, B. A., B. L., the President of the School, introduced the boys who creditably passed in the annual examination, and the Chairman gave away the "Sabapathy Mudaliar" and other prizes specially provided for the occasion by the sympathisers of the school. A prize was also given in the name of Lord Ripon to a boy for good conduct. Messrs. P. Kristnama Chariar, Deputy Inspector of Schools, Nanjundapah, B. A., B. L., and J. Sreenivasa Rao, spoke enthusiastically on the merits of the Sanskrit language and exhorted the public of the District to support the school. Several gentlemen promised handsome donations in aid of the school; and some of them paid down their promised sums. The proceedings were fittingly concluded with illuminations and a beautiful display of fireworks. On the afternoon of the 7th instant the anniversary of the Local Theosophical Society was duly celebrated in the same place, when Mr. Dorasawmy Iyengar, B. A., B. L., District Munsiff of Cuddapah, presided. There were present gentlemen from Cuddapah, Anantapur, Gundacul, Adoni and Bellary. The President, T. Ramachandra Rao, B. A., B. L., gave an account of what the local society had done during the last year, and spoke in defence of Theosophy, ably replying at length to criticisms generally levelled against it. Mr. Sudersana Mudalyar of Anantapur then read a few lines befitting the occasion.

Mr. Nanjundapah, B. A., B. L., of Cuddapah, and Abboyc Naidu of Anantapur also spoke. The Chairman, a non-Theosophist, concluded the proceedings with a calm and deliberately worded speech in praise of Theosophy and the Theosophical Society. Mr. R. Jaganathiah, F. T. S., of Gundacul, read an instructive address on "Ancient Magic and Modern Science." And the business of the day was brought to conclusion with a fitting vote of thanks passed to Madame Blavatsky and Colonel Olcott, the Founder of the Theosophical Society, for their philanthropic and self-sacrificing devotion to the cause of humanity.—*Hindu*.

PRACTICAL YOGA VIDYA.

THE President of the Chingleput Branch of the Theosophical Society wishes to intimate to the different Branches the following information.

2. One of the essential subjects which have been neglected, is the study and practice of Yoga Vidya. Every Hindu sufficiently educated, knows that this Vidya is the noblest of noble pursuits, and is most essential to the occultist; for its practice thoroughly purifies him, marvellously develops his psychic faculties and gradually enables him to transcend the grosser worlds and ultimately attain bliss. The Upanishads, the Bhagavat-gita, and numerous works left by the Rishis urge the importance of Yoga Vidya and recommend its knowledge and practice to man. For want of space, we omit illustrative references.

3. It seems unfortunately to have come to pass that subjects of the greatest import, such as Yoga Vidya, are enshrouded in mystery, or rendered almost inaccessible to men who have other avocations than constant spiritual and psychical pursuits. And the few happy individuals, who have attained a proficiency therein, are, for reasons best known to themselves, unwilling to take any step to bring the knowledge thereof within the reach of general run of men or to draw their attention to its superiority or even to its existence.

4. Are we not therefore to congratulate ourselves on the appearance of any one who is willing and able to adopt systematic measures to spread Yoga Vidya amongst all those who desire to benefit by it? And are we not thankfully to accept the services offered by him for the good of the public? Such a noble minded philanthropist we find in the person of Bramha Sri Subrahmanya Yogi, himself an enrolled member of the Coimbatore Branch.

5. This gentleman having had the fortune of being duly initiated and instructed in Yoga Vidya by a venerable Anadhoota adept inhabiting the mountains called Agustya Koota Parvatam, has made it his life long study. He possesses a thorough and systematic knowledge of its theory and practice, and is a "Yogi" in the true sense of the appellation. He has two sons, Doraswami Yogi and Gurusawmy Yogi, whose proficiency in the theory and art of Yoga has been certified by many competent authorities.

6. As the first step in the direction of propagating the knowledge they possess, they have constructed a building (which they call Pranava Guha) after a fashion suited for the practice of Yoga in the village of Vedapuri, otherwise called Singanattur, a Railway station four miles east of Coimbatore. Attached to it they intend to erect a hall and furnish it with a library of well selected Sanskrit books and to impart instruction in Yoga philosophy to willing pupils, and initiate and advance them in the practice of Yoga Vidya.

7. Any gentleman, wishing to inspect the construction, or to have a philosophical conversation with the said Yogis, or to be present when instruction is given to the students, who may resort to the said institution, will have their sincere and hearty welcome.

8. Any information, concerning them, may be obtained from the President of the Chingleput Branch.

Note.—While publishing the above we cannot endorse the writer's opinion as to the benefits of Yoga Vidya. For one or two who succeed in it, hundreds fail and wreck both body and mind through its dangerous practices, and even if physical results are obtained they are not invariably followed by spiritual illumination.—*Ed.*

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SUPPLEMENT TO

THE THEOSOPHIST.

APRIL 1886.

LONDON LODGE THEOSOPHICAL SOCIETY.

THE Annual General Meeting of the London Lodge Theosophical Society was held at 55, Chancery Lane, on Wednesday, January 27th, at 8-30 P. M., Mr. A. P. Sinnett in the chair.

In opening the proceedings, the President referred to the great success of the Annual Convention in India, and to the progress in practical work accomplished there during the past year.

Then passing to the Society in London, he pointed to the increasing numbers and steady activity of the Lodge as proof of the vitality of the movement in this country. These facts were the more important in view of the attack levelled at the Society in the report of the S. P. R. Committee.

Commenting on that document Mr. Sinnett exposed its weakness as a whole, and especially the frivolous grounds on which Mr. Hodgson impugns the "Occult World" Phenomena. (This portion of the report has been dealt with in a pamphlet just issued by Mr. Sinnett.)

The President then stated that in consequence of the changes in the statutes of the Parent Society recently made at the Convention, it would be necessary to revise the rules of the Lodge, and that the meeting must therefore be adjourned for their consideration.

The following elections of Officers and Council for 1886 then took place.

President	...	...	...	...	...	Mr. A. P. Sinnett.
Vice-Presidents	...	...	...	...	...	Mr. T. Varley and Miss Arundale.
Hon. Secretary	...	...	...	...	...	Mr. B. Keightley.
Hon. Treasurer	...	...	...	...	...	Mr. E. Wade.

and the following six members of the Lodge to serve on the Council:—

Mr. Crookes, F. R. S. Mr. Harbottle. Mr. Ashton Ellis. Mr. A. Keightley. Madame de Steiger. Miss Hamilton.

All the elections were unanimous, and after some general conversation the meeting adjourned.

BERTRAM KEIGHTLEY,
Hon. Secretary.

ANANTAPUR THEOSOPHICAL SOCIETY.

UNDER the auspices of the above Society Mr. Raghavendra Charlu read a well-written and elaborate lecture on "the Ancient Literature of India" on the 20th ultimo, when M. R. Ry. K. Seshyia Chetti Garu, B. A., took the chair. The lecturer viewed the subject from the different stand points of literature, philosophy, history, religion, politics, &c., and showed that many a gem of

truth which modern science has yet scarcely discovered, lies included in that unique language of Sanskrit, and that its revival will tend much to the regeneration of Aryavarttha.

On the 3rd instant Mr. Cooper-Oakley and Dr. Cook from Adyar paid the local branch a visit. They spent two days here in philosophical and religious discussions with the members and others, and on the morning of the 4th inst. Mr. Cooper-Oakley delivered a public lecture on the "Religions of the world and their relation to Theosophy." Questions were then asked by some of the audience on spiritualism, mesmerism, mediumship, &c., to which brief and interesting explanations were given.

B. SUDARSANAM.

JAMALPUR.

THE 3rd Anniversary of the Jamalpur Branch Theosophical Society was celebrated with *eklat* on the 7th Instant at 7 A. M. at No. 7, Albert Road, Jamalpur. The following delegates from Branches in Bengal and Behar were also present:

From Berhampur: Babus Dinanath Gangooly (Government Pleader), Nafar Das Roy (Municipal Commissioner), Sri Nath Goswami Tridhara Charu Bhatta, B. A.

From Bhagalpur: Babus Parvati Charu Makerjea (Pensioner), Bhagwattal Misser Upendranath Sarvadhicory.

First day, 6th March 1886.

On the previous evening a private meeting of the members was held and Babu Balai Chand Mullick of the Calcutta Branch, and Babus Nafar Das Roy and Tridhara Charu Bhatta, B. A., of the Berhampur Branch were introduced to those present.

Babu Ram Chunder Chatterjea, President of the local branch, opened the meeting with a short speech on the past, present and future of Theosophy.

The Secretary being called upon, read the 3rd Annual Report, which was adopted.

The Treasurer then submitted his account for examination. Two of the Councillors checked the account and found it to be correct.

The position of the Sanskrit Sunday School, which has now completed the first year of its existence, was discussed, and the members expressed their willingness to support it according to their means, and a Committee was formed to inspect the school and give it their moral support.

The following office-bearers for the current year were elected:

Babu Ram Chunder Chatterjea	...	...	President.
" Troylukho Nath Roy	...	...	Vice-President.
" Kali Bhusan Roy	...	...	Secretary.
" Raj Coomar Roy...	...	...	Joint Secretary.
" Kali Padagupta	...	...	Treasurer.
" Bani Madhaw Roy	...	...	Librarian.

Councillors: Babus Da Bendra Nath Chatterjea, Hari Nath Bhuttacharji, Nilwani Banerjea, and Tara Narain Mazumdar.

Members and delegates were requested to consider means for the diffusion of theosophic ideas outside the Society and cooperation with the neighbouring branches. After due consideration a Committee was formed to record the proceedings of important meetings for circulation among co-operative branches as arranged by the Berhampur Branch. Another Committee was formed to translate important articles from the *Theosophist* in Bengali in view of their being published for the benefit of members and the public. To frame amended rules and bye-laws for the local branch. The consideration of this question was postponed.

The meeting dissolved with a vote of thanks to the chair and delegates present.

2nd day, 7th March 1886.

At 7 A. M. the delegates and members of the local branch assembled at No. 7, Albert Road. The Pundit of the local *Hari Saba*, whose services had been previously engaged, explained slokas from the Bhagawat Gita; on his resuming his seat a discussion followed on the "Law of Karma." Babus Parvati Charu Mukerjea, Dinanath Gangooly, Troylukho Nath Roy and Tarini Charu Roy took part and cleared up some doubtful points.

The meeting adjourned after 10 A. M. for recreation.

After 2 P. M. the delegates and members gathered at No. 7, Albert Road, to hear Brother Dinanath Gangooly explain passages in the "Light on the Path." After 3 outsiders began to come in. When several gentlemen were present, it was proposed that Dina Babu would explain whether or not the idea of "formation of a nucleus of universal brotherhood" was utopian. He convinced the audience that it was practicable if we were unselfish. Discussions on important subjects were held till 5 P. M., when, according to programme, arrangement was made for delivery of public address. The President of the local branch was voted to the chair. He called on Babu Sahadro De, a member of the branch, to read his paper. Brother De, in a short lecture, explained the first and the third objects of the Theosophical Society, and cited authorities from the *Shastras*. His selections from Andrew Jackson Davis' "Magic Staff," dated 1857, on Clairvoyance, were interesting.

Then Babu Dina Nath Gangooly following the plan laid down by Brother De, explained the objects of Theosophy and the Theosophical Society. His speech was stirring and attentively followed.

Then Babu Arunaday Bhattacharji, a member of the branch, addressed the meeting.

Before the meeting dispersed Dina Babu rose once more and drew attention of the members and outsiders to Mr. Hodgson's report published in the *Calcutta Statesman*, dated the 19th, 20th and 21st February 1886, attacking Madame Blavatsky. He convinced his audience that the report of the S. P. R. was prepared in a very perfunctory manner, and that Mr. Hodgson was an incompetent man for instituting enquiry into the Coulomb affair, and that Madame Blavatsky is an honest seeker for truth.

With a vote of thanks to the chair, and delegates the meeting came to a close at about 7 P. M.

The delegates returned to their respective destinations by the night train.

Brother Srinath Goswami of the Berhampur Branch labored much to make the Anniversary Meeting a success and the Jamalpur Branch expressed their thanks to him.

The members of the Berhampur and Bhagalpur Branches are always taking a deep interest in the Jamalpur Branch, and we must place on record our deep obligation for the unselfish conduct of these brothers.

Alms to poor will be distributed in honor of the anniversary.

RAJ COOMAR ROY,
Joint Secretary.

RAMNARAYAN ANGLO-SANSKRIT VERNACULAR SCHOOL.

WE have received the report of this school, from which it appears that its founders are to be congratulated on its flourishing condition. It was established in 1883 by B. Babu Baroda Prasad Bosu, F. T. S., in memory of his father. It has received a Government educational grant of Rupees 50 per mensem, and has been empowered to send up candidates for the entrance examination of the Calcutta University.

The cost of the school building has been Rs. 5,136, of the site, Rs. 525; and a new road has been constructed at a further cost of Rs. 1,300. There are about 130 boys in the school, with a staff of eight teacher besides the head master.

cxvi SUPPLEMENT TO THE THEOSOPHIST. [APRIL 1886.]

It appears from the accounts that the annual cost of carrying on the school amounts to about Rs. 2,000, of which nearly one half is contributed by the founder. The recent examinations have been attended with very satisfactory results, and the establishment of the school has been of great benefit to the inhabitants of the district who were before obliged to send their children considerable distances from home.

MR. SIVASANKARA PANDIAH'S CLASSES.

THESE classes opened on the 14th of February for their fifth yearly course. They are held in the VI-A Class Room of Patcheappa's College every Sunday between 3 p. m. and 5 p. m. All Hindu young men with a fair knowledge of English are eligible as members of these classes, the object of which is to diffuse the leading principles of Aryan Morality and Religion.

ROHILCUND THEOSOPHICAL SOCIETY.

At a meeting of this Branch, held on the 10th of January, the office-bearers of the preceding year were re-elected:

At another meeting, held on the 7th February, the bye-laws of the Branch were revised and sundry alterations made in them.

AMERICA.

THE ARYAN THEOSOPHIST OF N. Y.

This Branch, which was organized in N. Y. City, January 1884, had a large and very interesting meeting on February 4, 1886, at its rooms in N. Y. City. Bro. Gopal Vinayak Joshee, of Bombay, read a paper on Theosophy in India and America, in which he gave an outline of the movement, and strongly insisted on the principle of Universal Brotherhood. He was followed by Bro. W. Q. Judge, who made some remarks on Karma and Reincarnation, which are subjects quite strange to the Western mind. After this many questions were propounded by those present. Two of the Rochester Branch were present and also several old members who were admitted by Madame Blavatsky in 1875, and several inquirers.

The N. Y. Branch is now very active. They are reprinting Mrs. Sinnett's "Purpose of Theosophy," "Light on the Path," and other valuable documents. It is expected that this is only the beginning of a great interest.

WILLIAM Q. JUDGE,
President A. T. S.

IRELAND.

A charter has just been issued for the formation of a new Branch to be called the "Dublin Lodge of the Theosophical Society."

TRICHUR.

Mr. A. Sankariah, Dewan Peishkar, F. T. S., sends us an account of the formation of an association to provide medical women for Cochin in which he is taking an active part.

BERHAMPORE.

THE fourth Anniversary of the Berhampore Branch Theosophical Society was celebrated with great success on the 20th and 21st March 1886.

In the morning of the 20th at 7 A. M. there was an assemblage of brothers and delegates in the Grant Hall. The President Babu Dina Nath Ganguly opened the ceremony of the day in an eloquent address, in which he expatiated on the paramount importance of "Brahma Gyanam" as the source of eternal happiness and salvation. He also drew attention to the zeal of the Founders of the Society and their co-workers, whose meritorious services were well known by all his hearers.

The Secretary next read his report, giving a summary of the work done by the Society during the last year. He observed that to cultivate universal brotherhood, which is no other than what is called "Soma Darsana" in the sacred Gita, has been the aim of the brothers, each in his individual way. He noticed the names of brothers S. N. Gosainay and Babu Nafar Das as having worked under great difficulties and privations for about five months for the relief of the famished people of Beerbhoom and Moorshedabad; of brothers Satcory Mookerji and Kali Prasanna Mookerji, Keshole Chunder Vidyaratna and the President, as having visited the branches conveniently situated to the district of Moorshedabad, and thereby contributed to the diffusion of Theosophical knowledge. He next observed that the President and Pundit K. C. Vidyaratna have done great service by their active co-operation with the young members of the "Soonitee Soucharini Soga" of Berhampore, and by aiding them in the culture of Aryan morals and in the study of Aryan spiritual learning. He finally expressed a hope that the members would persevere in the way they have worked, and by their disinterested labour, study, research, and gradual realization in life of the truths embodied in the Aryan Sastras, they would prove themselves worthy of the name of Theosophists.

The Accountant and Treasurer Babu N. D. Roy next read out his financial report, and the accounts submitted by him were only audited and passed.

The public celebration of the anniversary commenced in the evening. The chair was taken by Dr. Ram Das Sen. With appropriate remarks he introduced the Vice-Chairman—Babu Baroda Prasad Baghcha—to present his address. The latter in a short speech urged the audience to lay aside private feuds and personal interests and to unite heartily with all who evinced sympathy with the objects of the Society.

Babu Dina Nath Ganguly next addressed the meeting. He offered the brothers and delegates on behalf of the A. B. B. Branch Theosophical Society of Berhampore a hearty greeting, and said that they had met for no selfish end or earthly benefit, but to co-operate with the noble object of developing and diffusing that more exalted, pure and warm love, which surpasses the love of a patriot or philanthropist and forms the very basis of the *Brotherhood of Mankind*.

He went on to say that all the prospects of the Branch were cheering and encouraging, but that it had suffered a sad loss in the death of their beloved brother Nobin K. Banerjee.

He told them that the most fitting tribute to his memory was to double their exertions in the noble work in which he had set them such an illustrious example.

The attacks of outside adversaries, said the speaker, can neither impede nor thwart us. We aspire to no earthly power, wealth or fame. We seek a treasure which is in us, we should therefore seek to guard ourselves against enemies within.

A special meeting was held to discuss the advisability of forming a "Provincial Board" of earnest workers, upon which a protracted discussion took place.

In answer to objections that had been raised the President made the following observations.

It appears that the title "Provincial Board" selected for the institution in contemplation, has given rise to much controversy and misconception. The ideal of the Provincial Board which you all have formed in your minds is of a very high nature and requires for its members persons of advanced learning and high spiritual attainments.

We call ourselves Theosophists, but properly speaking have we really become so? We have entered the Theosophical Society and are therefore called Theosophists, but surely we shall not be worthy of the name till we have acquired that wisdom which constitutes Theosophy. I would therefore humbly request you to look into the real wants under which you are suffering and provide some means for their removal. Abandon the name—"Provincial Board,"—which is pompous rather than useful, and call the institution, which we no doubt most urgently require, by any other name. If indeed you really feel the necessity of having a body of earnest members, who would undertake to visit the Branches to be selected, and come in contact personally with their members for the purpose of discussing and labouring with them conjointly for the furtherance of the objects and realization in life of the principles of the Theosophical Society, I urge upon you not to hesitate but to unite and form into a body for such work. We do not require men famous for their erudition, eloquence and talents, for it is not our object to make a public display. We want earnest seekers after truth, who would unostentatiously and quietly push on their study and research, and endeavour with resolute will to instruct their brothers and themselves; for in teaching others we ourselves learn. I therefore hope that backward as the Bengal Branches are, they may consider this scheme as one of vital importance and of serious concern to their spiritual interests. As all the Bengal Branches are not properly represented, I would suggest as an experimental measure, that we select a few of them, to constitute the field of action of an earnest body of co-workers to be called the "Theosophical Co-operative Association, Bengal."

Upon this the following resolutions were passed:—

I. That an association be formed and called the "Theosophical Co-operative Association, Bengal." That its object be to periodically visit, aid and co-operate with the branches to be selected for its operations.

II. That the branch Theosophical Societies of Calcutta, Bhowanipore, Dakshineswar, Howrah, Chinsura, Berhampore, Bhagulpore, Jamalpore, Bankipore and Rajshai, in all ten in number, be at present taken to constitute the jurisdiction of the "Theosophical Co-operative Association, Bengal."

III. That the following members be elected to Act as members of the above Association.

Calcutta, Babu Norendra Nath Sen, Babu Behari Lal Bhaduri, Babu Bota Krishna Dute. Babu Boloy Chunder Mullick, Babu Ramchuran Boysack, Babu Jadubchunder Ghose.

Bhowanipore, Babu Sankarnath Pundit, Babu Khirade Prasad Chatterji.

Berhampur Branch, Babu Dina Nath Gangooly, Pundit Keshole Chunder Vidyaratna, Babu Baroda Prasad Bagchee, Babu Satcary Mukherji, Babu Kaly Prasanna Mukherji, Babu Sree Nath Gosain.

Rajshaye, Babu Nafar Das Rai, Mr. P. Bruhl.

Bhagulpore, Pundit Nityanunda Misser, Babu Parboty, Churan Mukherji, Babu Issan Chunder Misser, Babu Upendru Nath Sarvadhicary.

Bankhipore, Babu Govinda Churan, Babu Bissessur Sing.

Jamalpore, Babu Raj Kumar Rai, Babu Sohoteh Deb, Babu Troylokonath Rai, Babu Mush Chunder Chatterji.

Chinsurah, Babu Sideshur Ghose, Babu Dina Nath Rai.

IV. That Babu Norendra Nath Sen be elected President, Babu Dina Nath Ganguly, Secretary, Babu Barada Prasad Bagcha, Asst. Secretary, Babu Nafar Das Kai, Treasurer and Accountant.

V. That every gentleman who is elected as member or office-bearer and is not present in this assembly be requested to signify his consent to act as a member or office-bearer in writing to Babu Dina Nath Ganguly.

VI. That a plan of systematic work be drawn up by the Secretary in consultation with the President and forwarded to all the members, before it is finally settled, for any suggestion that they may consider proper to make.

VII. That a copy of the plan of work when settled be furnished by the Secretary to each member for his information and guidance.

VIII. That the ten branches mentioned above be inspected and co-operated with by the members as arranged below:—

(a) Calcutta and Bhowanipore, Pundit Nitya Nundo Misser, Pundit Keshole Chunder Vidyaratna, Babu Dina Nath Ganguly.

(b) Dakshineswar, Babu Jadub Chunder Ghose, Babu Ram Churan Boysack, Babu Umesh Chunder Chatterji, Babu Khirade Prasad Chatterji.

(c) Howrah, Babu Dina Nath Rai, Babu Sanker Nath Pundit, Babu Bota Krishna Dutta.

(d) Chinsura, Babu Jadub Chunder Ghose, Babu Boloy Chunder Mullick, Babu Dina Nath Rai, Babu Siddeshwar Ghose.

(e) Berhampore, Mr. P. Bruhl, Pundit Nityanunda Misser, Babu Norendra Nath Sen, Babu Behar Lal Bhaduri.

(f) Rajshaye, Pundit Keshob Chunder Vidyaratna, Babu Baroda Prasad Bagchee, Baboo Satcary Mukherji, Baboo Kaly Prasanna Mukherji, Babu Dina Nath Ganguly.

(g) Bhagulpore, Babu Govinda Chunder, Babu Bisseswar Sing, Babu Raj Kumar Rai, Babu Sohodeb Deb, Babu Moylokhonath Rai, Pundit Keshob Chunder Vidyaratna, Babu Dina Nath Ganguly.

(h) Jamalpore, Babu Govinda Churan, Babu Bisseswar Sing, Babu Dina Nath Ganguly, Babu Parboty Churan Mukherji, Babu Upendra Nath Sarvadhicary, Babu Sree Natu Gosaim, Pundit Keshob Chunder Vidyaratna.

(i) Bankipore, Pundit Nityanunda Misser, Babu Parboty Chunder Mukherji, Babu Raj Kumar Rai, Babu Baroda Prasad Bagchee, Babu Nafar Das Rai, Babu Issan Chunder Misser.

IX. That each member within a reasonable time after his visit shall submit a report of his inspection to the Secretary, who, at the expiration of every six month, shall submit to the Head-quarters a report of the work done by the Society.

X. That a fund be raised by donation among sympathisers, and by monthly subscriptions of four annas a head among the members of the ten branches mentioned in Resolution II. That a certain portion (in no case to exceed half) to be fixed jointly by President, Secretary, Treasurer and Accountant be spent in defraying the necessary charges of the Co-operative Association, and the rest be regularly made over to the Parent Society to supplement its Permanent Fund.

XI. That each of the above ten branches furnish to the rest copies of or extracts from the proceedings of its regular meetings.

XII. That such of the above branches as shall not be able to send their delegates to the Annual Convention held at Adyar, shall appoint some one of the members of the Theosophical Co-operative Association, who will be prepared to go at his own expense to act as delegate for such branches.

XIII. That the members of the Co-operative Association meet in September and March every year to review the work done, and consult about the best means of furthering the objects of the Society.

XIV. That every member of the Co-operative Association and of its Branch Societies use his utmost endeavour whenever he shall have access to any old books and M.S.S. to procure them for the Sanskrit Library at Adyar.

DINA NATH GANGULY, President, A. B. B. T. S.

MRS. COOPER-OAKLEY.

THE Indian friends of this estimable lady will hear with regret that her health has not much improved since her return to England, and that the prospect of her resuming work at Head-quarter is not at all bright. It seems that our warm climate and the physical exertions she had to make while nursing Madame Blavatsky, overtaxed her strength to such a degree that she has not thoroughly rallied. Her loss is a serious one to us, for she was especially fitted, by superior education, philanthropic aims, and blameless character, as well as by her rare talent for public speaking, to do great good among the women of India. H. S. O.

ANANTAPUR.

MR. R. JANGANNATHIAH arrived here from Guntakul yesterday morning and delivered that evening an able and interesting lecture on "What shall we do to be Saved?" before a large audience, when Assistant Surgeon S. Kandayya Pillai Avergul, M. B., presided. Four other gentlemen also spoke on the occasion and there was every sign of Theosophy gaining public interest in this town.

We are very sorry to chronicle the demise of the very reverend and much to be lamented *Thathrya Swami* of *Bathrikasramam*, here last night. He came on a tour to these parts and arrived some ten days ago much debilitated with fever and dysentery. We with some of our Theosophical brothers and friends paid him a visit on the 7th instant, when he explained to us very intelligently and pleasantly the principles of *Advaitism* notwithstanding his illness. He was a man of very noble character, extensive knowledge, deep study, plain-speaking and above all of affable nature, and thus endeared himself to all. His remains are to be placed in *Samadhi* in the compound of a temple and thus to be honoured.

V. E. SUDARSANAM, Secretary.

14th April 1886.

CEYLON.

A STATUE OF COL. OLCOTT.

The (Colombo) *Sarasavi Sandaresa* for April 16th contained the following:—
A request has been made of Colonel Olcott by the Dayakyas of one of the temples of the Ramanna Nikaya, for permission to erect his statue, together with one of their late beloved chief. Following is an extract from their letter, of date 7th April, 1886:—

"The Dayakyas of the Galle, Welliwatte, Wijayananda Vihare have resolved to erect at the Temple two statues in granite to perpetuate the memory of yourself and the late Ambagahawatta Indasabha Waranama Swami, Chief Priest of the Ramanna Nikaya, for your invaluable services to the cause of Buddhism... The Dayakyas now request that the height and other measurements of your body may be sent them. They would be pleased to have any members of the Theosophical Society join with them in this meritorious work."

"By order of the Dayakyas of the Wijayananda Temple."

(Signed) K. D. ADRIAN DESILVA.

To this, Colonel Olcott has sent the following reply:—

"Colombo, 14th April, 1886.

"DEAR SIR,

"I am very much obliged to the Dayakyas of Wijayananda Temple for the friendly feeling which prompted their offer to erect a statue of myself at their Vihare. The compliment is greatly enhanced by the coupling of my name with that of my respected colleague and friend, your lamented Nayaka Swami. I am afraid, however, that I must decline the proffered honor. I think that the custom of voting statues to living personages is open to serious objection. When a public man's life is finished the balance of his work can be struck, and it will then appear whether, on the whole, his memory ought to be perpetuated for the encouragement of posterity, or his name be forgotten as speedily as possible. As regards myself, I have not done enough as yet to deserve so much recompense as you offer; my work is but begun. After the ashes of my funeral pyre have been scattered upon the waters of the sea, then judge me impartially; as we can now judge the illustrious Founder of your Ramanna Nikaya, to whom it is most proper that you should raise a monument in imperishable stone."

"I am, Dear Sir,

"Faithfully yours,
H. S. OLCOTT."

Mr. K. D. Adrian deSilva.

PIONEER THEOSOPHICAL SOCIETY ST. LOUIS, U. S., A.

WILLIAM THROCKMORTON has been elected President of this Branch vice Dr. Walker resigned, and Frank E. Dickie, Secretary, vice C. D. N. Campbell resigned.

M. S. A.

MORADABAD.

MR. CHIRANJI LALL, Secretary of the A. B. Theosophical Society, writes:—

"I am glad to inform you that the third Anniversary of our Branch was celebrated on March 21st. The members present, after a long discussion about the financial position of the Branch, concluded that it was necessary to raise the rate of monthly subscription."

It was also resolved that a hundred copies of books published by our branch should be sent to the *Theosophist* office at Adyar, as a donation from our branch; the profits to be derived from their sale to go to the Head-quarters Permanent Fund."

Printed by GRAVES, COOKSON AND CO., at the *Scottish Press*, Madras, and Published for the Proprietors by the Business Manager, Mr. Charles W. Leadbeater, at Adyar, Madras.

SUPPLEMENT TO THE THEOSOPHIST.

JUNE 1886.

CEYLON.

THE President-Founder returned from Ceylon on the 4th May, and has since remained at Adyar. The objects of his three-months' visit were mainly accomplished, and Mr. Leadbeater stops permanently at Colombo to carry on the work. During this time Col. Olcott addressed public and private meetings thirty-two times, Mr. Leadbeater twenty-nine times. Tours among the villages of the Western and North Western Provinces were made in Col. Olcott's famous bullock-cart—which is an office, dining-room, and sleeping-apartment for five, all combined—and above five hundred rupees collected for the Sinhalese National Buddhistic Fund. A new Sinhalese edition of 5000 copies of the Buddhist Catechism was published at the "Buddhist Press" of our Colombo Branch; and two editions of 2000 copies each of an introductory, or child's, Buddhist Catechism by Mr. Leadbeater were disposed of. The accounts of the Colombo Branch, and of its weekly organ, the *Sandaresa*, and those of the Buddhist Press, were overhauled and audited, and improvements effected in the management. Subscriptions amounting to some three thousand rupees were obtained towards a Building Fund for the Colombo Branch. The old "Buddhist Defence Committee" of 1884, as whose representative Col. Olcott conducted his successful negotiations with Lord Derby, was reorganized upon a permanent and more national basis. The Buddhist flag—whose colored stripes represent the traditional hues of the auric rays which are said to have emanated from the Tathagata's body when he was in *Samadhi*—was finally perfected, and the dimensions proposed by Col. Olcott adopted as the standard. Fraternal communications were sent to the Buddhists of Siam and Japan. An arrangement was partly made for the publication in Germany of a translation of "The Light of Asia." The holding of semi-annual paddy-shows, with prizes, at the Colombo Head-quarters, for the benefit of Buddhist agriculturists, was determined upon and the first one announced. A Convention of Buddhist priests—the third of the kind—was held by the President Founder at Colombo. This and other useful work was accomplished, and a programme of city and suburban tours was arranged for Mr. Leadbeater, and the distribution of some thousands of charity-boxes in aid of the National Fund and Colombo Branch was provided for. Col. Olcott's labours were somewhat interfered with by a severe attack of fever which confined him to his room for nearly a fortnight and temporarily reduced his strength; but thanks to a strong constitution and simple diet, he soon rallied and is now as well and hearty as ever. We are pleased to learn that there is every probability of our Buddhist Section being represented at this year's Annual Convention by several influential delegates. There is even a chance that a universally respected High Priest Sumangala and the eloquent Buddhist champion Megittuwatte will come to take part in the ceremony opening of our Oriental Library, the building for which approaches completion.

On May 9th a very interesting address was delivered in the Theosophical Hall at Colombo by Mr. V. N. Narasimiyengar, a District and Sessions Judge of Mysore. He said that as he was paying only a flying visit to Ceylon he had had no intention of appearing before the public during his stay, but his Buddhist friends had so earnestly assured him that a few words from him would

be welcome to their compatriots that he could not but take them at their word. Although he was a complete stranger to the audience before him—though he was not only of a different race, but also of a different religion—he was yet emboldened to say what he had to say by the fact that the great Founder of the Buddhist system had enjoined upon his followers a respect for the Brahmin caste, to which he (the speaker) had the honour to belong. Though himself a Vishishta Adwaiti, and consequently at variance with the Buddhists as regards some doctrines, he could unhesitatingly say that there was no nobler code of morality than that taught by the Lord Buddha, and that perfect obedience to it could not but bring happiness in this world and the next. But he regretted to notice that there seemed to be several important points in which the Sinhalese Buddhists had departed from the wise rules laid down by their Great Teacher. Though he had been only a few days in Ceylon, he had been observing the manners and customs of the people, and he hoped they would excuse him if he drew their attention to what appeared to him to be certain anomalies. First of all, he was unable to understand how it was that a people the first tenet of whose religion forbids the taking of any life whatever should nevertheless constantly be in the habit of eating animal food. Secondly, he was much pained to see that, in spite of the direct prohibition against it contained in the *Pancha Sila*, the use of intoxicating liquors was alarmingly common in the island. Nothing destroyed a nation, body and soul, more thoroughly and rapidly than the spread of drunkenness, and he implored his Sinhalese friends to use every effort to check the growing evil while yet there was time. He feared that these two vices—the eating of flesh and the drinking of alcohol—had been adopted in imitation of the customs of the dominant race. It was pretended—though he himself did not believe it—that for the dwellers in a colder climate these things were necessary; but at least there was not the slightest excuse for their use by the inhabitants of this favoured isle. He strongly deprecated a rash and indiscriminate adoption of foreign habits merely because they were foreign, and though we owed it to our country and our ancestors not to give up a national custom for a foreign one until we were certain that the latter was really an improvement upon the former. He did not wish to be considered as a foe to progress; he only wished us to ascertain, before making a change, that it was in the direction of progress, and not in that of retrogression. It was impossible to suppose that the ruling race thought better of the natives for slavishly copying European customs that were obviously unsuited to their surrounding conditions. A minor instance of the same mistaken feeling which he had noticed was the extensive adoption by the Sinhalese of heavy European clothing, which, though no doubt sufficiently well suited to the requirements of the English climate, was certainly neither comfortable nor convenient in the tropics—to say nothing of the fact that it was enormously more expensive and less picturesque than the Oriental costume. He was very glad to see that the Theosophical Society, which had done so much for India, was actively at work in Ceylon also, and he earnestly hoped that the same good results might follow its labours here as on the neighbouring continent.

The speaker was heartily applauded, and after a few words from the chairman (Mr. C. W. Leadbeater) the audience dispersed. The need of the new Hall which the Colombo Theosophical Society intends to build was very clearly shown on this occasion, as it was impossible to find seats for even half of those who presented themselves. Not only the hall itself, but the adjoining yard and even the street outside were thronged by a dense crowd who stood patiently all through the address, evidently anxious not to lose a single word. Other Brahmin gentlemen in search of a few days' rest and a change might do worse than follow Mr. Narasimiyengar's example, and pay a visit to the neighbouring island. They would see a beautiful and interesting country, and be sure of a hearty welcome from their Buddhist brothers; in addition to this they would have the satisfaction of feeling that they were doing something practical towards drawing closer the bonds of fraternity that should unite the various nations of the world. This is said to be the first time—at least since the British occupation of Ceylon—that a Brahmin has addressed a Buddhist audience here; we hope it may not be the last.

THEOSOPHY ABROAD.

It is most interesting to see how the leaven of Theosophy is quietly working in contemporaneous thought throughout the world. By a foreign mail of last month (May) an American official of our Society wrote: "The movement is spreading wonderfully in this country. Theosophy seems to be in all the air. Branches are springing up all over the country and the wave has not yet reached its height. The effect here of the Hodgson Report is nil." Mr. W. Q. Judge's new Theosophical magazine, *The Path*, says: "In various intellectual circles there is much discussion of Theosophical literature and, in general, of the subject. Notwithstanding recent malicious attacks upon our harmless and studious Brotherhood, the current of truth flowing through the Society's channels makes itself felt in Boston." From Sweden, we hear that Dr. Carl Von Bergen "has just finished a course of six lectures on Theosophy which have created an immense sensation and interest both amongst the wealthy and the working classes. He is bringing out a newspaper called *Freethought* and is beginning quite a revolution in the public mind. It is a grand work for one man to do." Which it certainly is. A distinguished member in Germany, writing about the effect of the Hodgson Report upon their minds, says: "We cannot comprehend how any one should imagine that such evidence what ourselves could become crazy enough to despise upon such evidence what we had learned to honour, love and appreciate." A gentleman in England, whose interest in Theosophy rests upon something higher than a mere thirst for sensational phenomena, writes respecting the recent unpleasantness: "I wish to brush the whole matter aside and put it outside my horizon. My aim is entirely one of moral development, and my warmest gratitude is given to the Founders who have opened to me the path towards a higher understanding, hidden truths, and purer aspirations." The worthy President of our Australasian Branch writes: "With extreme delight I express my gratitude to the writers of such works as 'White and Black Magic,' 'Hints on Esoteric Theosophy, No. 2,' 'The Occult World,' 'Esoteric Buddhism,' 'Light on the Path,' and others, as well as to the Founders of the Theosophical Society through whom such a priceless boon has been vouchsafed to Western students. There must be many thousands in the different quarters of the globe who share these feelings. Let the multitude scoff, there is enlightenment and joy here for the few who can appreciate such teachings."

The above sentiments and facts—which might be multiplied to almost any extent by citations from the correspondence of the Head-quarters—show the firm and non-personal basis upon which our Society is standing.

At latest accounts Babu Mohini M. Chatterji was in Ireland organizing the Dublin Lodge of the Theosophical Society; the members of which, it is gratifying to learn, are particularly if not solely concerned with the study of the Aryan Doctrine.

The wave of Theosophy has even reached South Africa: a provisional Branch being actually at work upon our department of study, and a formal charter applied for. Enquiry has also begun in Japan.

THE BIRTHDAY OF LORD BUDDHA.

The Full-Moon Day of the Sinhalese month Wessak (Sanskrit Vaishākā) which fell this year on the 17th of May, was celebrated throughout Ceylon with great enthusiasm. By Buddhists this is regarded as the holiest of the year, and corresponds with the Christmas of the Christians. Until last year it had not been recognized by the Government of Ceylon, and Buddhist officials were forced to take special leave and lose their day's pay if they wished to celebrate it. But in his correspondence with the Colonial authorities at London in 1884, Colonel Olcott called Lord Derby's particular attention to this grievance and begged that the day might be gazetted as a public holiday. The application being favorably received, the matter was referred to H. E. Sir Arthur Gordon, and that enlightened and just Governor of Ceylon secured the passage of an Act by the Legislative Council to that effect. The holiday occurred last year just after the action of Council was announced, and the people scarcely had time to celebrate it properly. This year, however, it was

different, as appears from a telegram of the 17th ultimo to Col. Olcott from Sumangala, High Priest. He says: "Universal rejoicing. Accept hearty congratulations." In honor of the occasion the newly adopted "Flag of Buddha's Rays"—a copy of which our Colombo Branch has kindly presented to the Society—was hoisted at sunrise at the Adyar Head-quarters and kept flying until sunset.

A PROTEST.

"We, the undersigned, are much surprised to read the report of the "Society for Psychical Research on Theosophy."

"The existence of the Mahatmas or Sadhus was not invented by Madame Blavatsky or by any other individual. Our forefathers who had lived and gone long before the birth of Madame Blavatsky and the Coulobms had full belief in the existence of the Mahatmas and their psychical powers and even had personal interviews with them.

"There are persons, in India, even at the present day, who have no connection with the Theosophical Society and yet have interviews with such Superior Beings.

"There are many reasons to prove these well-established facts, but we have no time and it will be useless also to go into the details.

"Let Mr. Hodgson and the Committee if they are earnest, make deep researches into the matter and find that their conclusions were not only hasty but also entirely unfounded.

"The report of Mr. Hodgson and the conclusion of the Committee thereon cannot at all affect in the least our belief in the existence of the Mahatmas, but will only betray their grossest ignorance of the Occult philosophy and history of the Hindus."

The above protest followed by nearly seventy signatures has been sent to the Head-quarters of the Theosophical Society, from Negapatam. None of those who have signed the protest are in any way connected with the Theosophical Society.

A CAUTION.

INFORMATION just received impels us to utter a word of caution to members of our Society with respect to an alleged occult Brotherhood which has been much discussed and lauded in Western countries. If the allegations sent us are true, it would appear that the Society in question is a catchpenny affair, promoted by disreputable persons for private gain; some worthy members of our Society and outsiders having been first duped and then utilized as honest decoys. The names and aliases of the reputed schemers of this movement have been given us, but will not be published at present.

A WORD TO BROTHER THEOSOPHISTS.

BY ARTHUR GEBHARD.

WE hear recently a great deal about a crisis through which our society is passing. Where is this crisis? Is it actually in the society, or is it in the hearts of individual members? Let us also ask: have those who have worked faithfully and disinterestedly had to pass through a crisis? Is a cloud hanging over them? Does the attack made on Madame Blavatsky have any other effect on them than profound sorrow and sympathy for her? I believe I can speak for all those who have investigated theosophy disinterestedly and studied ardently, that they all are convinced that the fundamental teachings of theosophy are truth. How then can any slander affect truth? Surely truth does not depend upon any member nor any amount of members, and whatever a person believes ought to be the result of ardent study, comparison of what is thus learned with other teachings bearing on the same subject and contemplation on the whole, if possible, personal investigation to find out whether the teachings verified in the above manner and found logically correct will bear testimony in an experimental manner. The latter will not be possible in many cases; but then, after all, our conscience is the highest court of appeal, and by developing this conscience through a pure life we may turn this

belief into conviction. If this belief be based on sound reason it is corroborated by our conscience. Our conscience is capable of far greater development than the mere voice for right or wrong on a moral question.

"In him who knows that all spiritual beings are the same in kind with the "Supreme Spirit, what room can there be for delusion of mind, or what room "for sorrow when he reflects on the identity of Spirit?"

What then is this crisis or cloud? Some persons have joined the society in the hope of getting practical instructions in occultism, or acquirement of powers to get control over certain forces in nature. They were referred to the teachings of India's Hathi Yoga, but the rules laid down there seemed much too hard, besides such teaching they might have had outside the society just as well. Others with higher aims thought they would be put into correspondence with some high adepts, and would have their doubts removed and their knowledge of hidden laws in nature increased. Those all were sorely disappointed. Others again, who had removed their ambitions from the lower plane, had them reappear through a subtle transformation with a changed aspect. They fancied they had removed interest from self, but in reality had only enlarged the limits of experience and desire and transferred their interest to the things which concern their larger span of life. They generally were expecting teaching for their branches, for their own individual surroundings and thinking somebody ought to come and teach them. Has it not been stated over and over again, that the true teaching has to come from within? that it is useless to read or learn by heart a statement, even if the letter is ever so well explained or logically proven.

They also were sorely disappointed and in their disappointment did not hesitate to blame our head-quarters in India, as if the head-quarters ever intended to be anything but the executive center for all the branches—Indian, European or American. It is from such disappointed members that other societies for occultism draw their adherents. But let him who thinks that India ought to take care of itself, who thinks that no money ought to go to India to help defray the general expenses of head-quarters, the expenses for the Sanscrit publication fund, etc., etc., let him just stop and ask himself where shall the teachings come from if not through such publication? But besides, even if the money so expended had not such visible results; suppose for a moment, that it would be used for the spreading of theosophy among our Hindoo brothers, what, I may quote, "would become of our fine expressions of universal brotherhood," if we would oppose it on the ground that India ought to take care of itself "Are those expressions a mockery? and if a mockery, can ours be truth?"

Let us now turn to Madame Blavatsky. It is no more than fair that a few words of comfort should be given those who, having been firm adherents of the doctrine so far, find suddenly the ground shaky under their feet; they are assailed by their friends and surroundings with the assurances that the whole society, its doctrines and teachings, have been proven by a body of honorable men to be the product of a band of frauds and liars, Madame H. P. Blavatsky being the head as champion impostor and the others her accomplices. What, then, has this body done which has investigated the phenomena of Madame Blavatsky "fairly and impartially"—this society for psychical research which sent one of its members out to India? They acted upon the report of a woman who said she had been the accomplice of liars and frauds for years, but suddenly resolved to speak the truth and nothing but the truth. All they have done is to show how some phenomena might have been done with ordinary means, but, with all their so-called fairness and impartiality, they have not given a single person who had been particularly interested in these phenomena or had been present, a chance to explain. Nor were these letters purported to have been written by Madame Blavatsky ever shown to her or to Mr. Sinnett, while Mr. Hodgson carried them in his pocket for weeks, receiving at the same time the hospitality of the Society at Madras. This so-called impartial investigation is branded on its face. It will be interesting to know that Mr. G. Gebhard of Elberfeld, Germany, sent a letter written by one of the Masters in his own house under almost test conditions, and also a letter written by Madame Blavatsky, to the first government expert at Berlin, who gave his written

testimony that it was impossible that the two letters could have been written in the same hand, an exactly opposite conclusion to that of the English expert.

If this report should have the effect of shaking the belief of the general public in phenomena or in the Mahatmas, and making those seeking membership, join the society for its philosophy and objects' sake, then I am sure Madame Blavatsky will be glad to have suffered the calumny. For after all the phenomena had no other purpose than thoroughly to arouse the public, which was fast growing to regard the teaching of their materialistic scientists as the only reality on earth. Theosophic teaching is not founded on authority. If it were proven to-morrow that the Mahatmas did not exist, it would not matter. Much better a person should enter the society because he has an unselfish desire to promote the spread of kindly and tolerant feelings between man and man, and a decided interest in the study of ancient literature and Aryan intellectual achievements, than that he should enter believing the phenomena to be true and judging that if he could learn from those Mahatmas to do the same he would reach the *summum bonum* of bliss.

This whole investigation has warmed up all the old stories against Madame Blavatsky. So we hear not alone of her being a fraud, but also vulgar, nay even a black magician. It will be readily conceded by her friends that she is far from satisfying Mrs. Grundy; that frequently she slaps the laws of conventionality in the face. But that does not oppose the fact that she is kind of heart.

From a theosophic standpoint our orthodox society ways would be impossible, while we are well able to find a good kernel under a rough cover. Again, we must not lose sight of one fact. It is far from the desire of Madame Blavatsky to excite personal admiration. On the contrary, she constantly has to combat this feeling, as her object is to incite to an admiration and pursuit of Theosophy, i. e., Truth, regardless of her personality. And I know of cases, where this lesson evidently could not be learnt, without a terrible shock to one's feelings. If Madame Blavatsky were the perfection of ladyhood, and a person would for that reason follow theosophy, he would surely come one day to a terrible disappointment. He would see that the way had not been chosen for the sake of the way itself, but for personality's sake; a grave error, which would have to be eradicated with much pain.

To crown all slander, she is accused of "black magic." It seems that some of the phenomena were made under conditions which would not admit of being explained away by the society for psychical research, so there was nothing left but to say she has "the aid of the devil." If this charge of black magic were not so serious, one might dismiss it for its absurdity, but I find quite serious people deluded with this idea. A great deal can be done by each of us to dispel such nonsense. Here is a woman, who devotes her life to the dissemination of the highest Truth. She knows beforehand that this act must arouse the opposition, with all possible venom and hatred, of long established error, both in religion and science. Nevertheless she fearlessly preaches, so imbued is she with love for mankind and the conviction that Truth will bring life and joy, where now death, superstition and sadness reign. She finds people so enveloped in time-honored error, that she does not hesitate to weaken her life principle—for phenomena require an enormous physical strength and sap the foundation of human vitality—in order to give tangible proof of the truth of her teaching. But man, true to his lower self—man the same as 1800 years ago—accuses such an one of being "of the devil." Can a more preposterous idea be put in the world than that a powerful black magician sacrifices all enjoyments of life to fight black magic? Can a more ridiculous idea be brought up than that a magician, who is powerful enough to materialize letters, to ring astral bells, duplicate jewels, etc., starts a society for the brotherhood of humanity in order to gain money; while the same person could hire a hall and make sufficient money in a month to live as he pleases during the rest of his life and satisfy all ambition as to honor or sensuous pleasures?

In the December *Theosophist* was a beautiful article, called "Lonely Musings." I want to bring back to your memory the description of the road a chela has to travel: "Think not that thy road will be a pleasant one. After

some few gleams of brightness to refresh thee, it will lead through the torture-chamber, and when thou art led there thou needest not stir a finger, for all shall be done for thee, and thy soul shall endure searching torture, and of thy loftiest thoughts and most impassioned dreams shall be formed the rack on which thou shalt be stretched."

And verily it is not difficult to apply the above to our lady. What else can be her "loftiest thoughts and most impassioned dreams" than that she should think that man *will*, that he *must*, leave his error, must leave the road to destruction, when he hears the Truth, the doctrine so self-evident, taught with such arguments and proofs as she is ready to give.

And when even her enemy, all superstition, ignorance and selfishness combined, will oppose her to a heavy degree, she is at least sure that thousands will rally round her banner and will live a life of unselfishness and truth. And what is the result? A handful of men gather feebly around her, half understand her, instead of intuitively feeling that this is a very serious question—in fact, the most serious; that the welfare of humanity is at stake, that thousands and thousands rush blindly into long periods of annihilation and degradation, if not brought to the right path. They lukewarmly wait for the gratification of their own interests, and in the hour of trial forsake her. Can their be a more fearful rack on which her soul should be stretched?

But I find myself defending one who needs no defence. A brother Theosophist said to me the other day: "As to Blavatsky's person, I would never condescend to argue the question. I would not lower her before the people by defending her. She stands much too high to be judged by the same standard as we use with ordinary people." We do not place her by this on any super-human platform as an idol for admiration or veneration but well can we admire and venerate her, poor, despised, hated by mankind for whom she gave all; working and toiling for her daily existence, while one single use of her occult powers for her personal benefit would place her in comfort, in honoring and admiring surroundings; toiling all day in her labor for truth in spite of fatigue, sickness and pain; in her body raging a fearful disease. Two years ago, her limbs on examination were found to be distorted by pain, but gaping curiosity-seekers were not idle to demand pleasant smiles in answer to their gabble, were not idle to demand her very life blood in order to be gratified by a phenomenon. This is Madame Blavatsky, my friends, now at Wurzburg, just recovered, so to speak, from death, and working uninterruptedly at her new book twelve hours every day. For myself, I am happy to say, while not in the least confounding her person with the work of our society, that I am able from the bottom of my heart to love and revere Madame Blavatsky.

But all this is of really slight consequence. In the eyes of herself and those whom she calls her "Masters," it is of no consequence, as they, as well as she have frequently so declared.

The object of the society, and ours, is not either to traduce or vindicate any person, but to search after truth and to develop real moral worth. If in the literature of either India, Germany or China there is to be found a pearl of wisdom, then our search is for that, and not for proofs that any particular man or woman has occult powers or has used them improperly. Dogmatic Christianity may claim to rest on the miracles of Jesus if it pleases, and Spiritism may assert that its work lies in showing forth the doings of mediums. The votaries of those will then of course be engaged in proving miracles and sustaining mediums; but if our motto is that "There is no religion higher than Truth," we gain nothing in our great task by inquiring into the personality of an individual.—*The Occult Word*, Rochester, U. S. A.

ARYAN THEOSOPHICAL SOCIETY.

In the letter from Mr. W. G. Judge in the *March* number of the Theosophist the above should have been given as the name of the N. Y. Branch and not "Aryan Theosophists" as printed by mistake.

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SUPPLEMENT TO
THE THEOSOPHIST.

JULY 1886.

THE ANNUAL CONVENTION.

ONE of the leading Hindu members and councillors of our Society, who is also one of the foremost men of the nation, has written me in advocacy of the plan of holding our Annual Convention in the same town where the National Congress shall fix its session, and at the same time. His argument is that, inasmuch as the majority of the Delegates to each year's Congress are also members of the Theosophical Society; and as it is a paramount duty of all native publicists to take part in the present movement to organize for political reform upon constitutional lines; and as, from the higher national point of view, our Convention is equally important, and the same men would desire to attend both sessions; therefore we should arrange for both to be held simultaneously in the same cities. The argument is specious but not sound, for the following reasons:

I. For Delegates who are Government servants in distant localities, the most that they can count upon as clear holidays, after deducting time consumed in travel, is two or three days; this would be all required in the work of one assembly; if their voices and influence were to be of any profit to either body, they would have to attend exclusively to its business, including debates, committee-work, and personal discussions with colleagues. To be running from one meeting to the other, talking now with one group about Politics and then with another about Theosophy, would distract the mind and make the Delegate almost useless to either body.

II. The Theosophical Society is an organized body, now eleven years old, with a permanent Head-quarters; Convention Hall; sleeping and eating accommodations for all Delegates, a Library, Archives, etc. It has also certain other attractions. This Head-quarters is the central home and rallying centre of all Theosophists throughout the world: Calcutta is not, nor Bombay, nor Lahore. Until now we have had one or more Delegates present from European or American countries, and no doubt will continue to have such. Is it reasonable, then, to ask this long-established Society, for the convenience of a very small minority of Delegates, to cut loose from its base and migrate its Convention hither and yon, at the pleasure of the Congress, with whose aims and work it is organically no more concerned than it is with Home Rule in Ireland, or any other merely political agitation? Not all leaders of Indian thought are equally interested in Politics and Religion—more's the pity—I wish they were; for then might we hope to see the golden days of Aryavarta return, princes and people alike living religiously, so that they might die hopefully. So, among our best men there will always be some who will rather come to Adyar and discuss science, philosophy and religion, than go elsewhere to agitate about politics before the nation has been educated in the alphabet of its first principles. If the Congressmen had their eyes really fixed upon the highest and best interests of the country, they would make their convenience suit ours, and instead of drifting about from town to town, establish the congressional Head-quarters at Madras, where property and living are comparatively cheap, and many of the wisest and truest patriots of India reside.

III. Were there no obstacle in the unfitness of our annual abandonment of our permanent Head-quarters, as described, at the total sacrifice of the Society's dignity, there is a serious one in the item of expense. The whole Head-quarters Staff would have to go to the distant place of meeting, for each is in charge of some department of work, and his presence would be equally important with that of any other. There would be his railway fare, the cost and risk of transporting his portion of the archives, and his maintenance while at the Convention. All being thus called away, there would be nobody at Adyar to carry on the routine work—answer correspondence, receive money-orders, attend to visitors, etc. Besides which the *Theosophist* is to be considered; its work—literary, financial, and mechanical—being all performed gratuitously by members of the staff, since its profits are virtually all applied for the benefit of the Society. And again, among our Branch officers there are comparatively few who can afford the cost of long journeys to attend Convention meetings; otherwise, instead of one hundred we might see five hundred coming. Of these few such as have enough of interest will come to Adyar anyhow, wherever the Congress may sit. As Bombay men came last year, though the Congress met in their city, and Bengal men will come this, despite the congressional meeting being held in Calcutta. Of the three-hundred and sixty-five days in the year, it is not too much to ask that three shall be given to this movement of ours, which deals with the most solemn interests of humanity: the others are available for minor concerns.

IV. Finally, as to the alternative suggestion made by my correspondent, that if the simultaneous sitting of the two bodies cannot be arranged conveniently, our Convention should be held in the Durgha Pooja holidays, the sufficient answer is that these are not convenient holidays for all India and all castes, but only for Bengalis and a few more: hence, not available for our purpose like the Christmas and New Year holidays. My friend knows this as well as I, and the time of the National Congress was fixed, as was ours, accordingly.

But, were every other objection removed as to the general question, a change from Adyar would be entirely impracticable. We are just completing the fine building for the Oriental Library and Portrait Gallery, and at this year's Convention it will be dedicated in an impressive ceremony, in which it is expected that shastris, pandits and priests of several ancient religions will jointly participate. The Congress may be a great affair in the eyes of politicians, but the lighting of this new Lamp of Aryan Wisdom is, we think, a much greater.

H. S. OLCOTT.

DAMODAR K. MAVALANKAR.

To relieve the anxiety of a great many friends who have been anxious to learn the fate of our brother Damodar K. Mavalankar, and to dispel the rumours of his death which came by way of Sikkim and Darjeeling, we are very happy to state that we have positive news as late as the 7th of June that he has safely reached his destination, is alive, and under the guardianship of the friends whom he sought. The date of his return, however, is yet uncertain, and will probably remain so for a long time to come.

H. S. OLCOTT.
T. SUBBA ROW.

MADAME BLAVATSKY.

Our eminent colleague has left Würzburg, where she has been for several months drinking the waters under medical advice, and is now again the guest of friends at Elberfeld, Rhenish Prussia. Her general health is greatly improved, but she has had the misfortune to sprain her ankle, and has been confined to her room in consequence of the accident. The work upon her *magnum opus*, the *Secret Doctrine*, is well advanced, and proceeding as rapidly as the state of her health allows.

BENARES.

THE report of the first anniversary of the Kasi Tattwa Sabha Theosophical Society has just come to hand, and we congratulate the members on its success. The report contains an excellent address by the Secretary Babu Upen-dranath Basu on the relation of Theosophy to modern thought, setting forth the advantages to humanity which may be expected, as indeed they are beginning to flow from the work of the Society as a whole. Babus Kanailal Das and Bhagawan Das also delivered addresses, showing, from different points of view, the scope and objects of the Society's work. The proceedings were brought to a close by an elaborate speech by Babu Pramada Das Mittra which was unfortunately not fully reported.

The report shows that the Branch contributed Rs. 287 to the Fund in aid of the sufferers from the floods in Bengal, thus showing forth in a practical manner the tendency of Theosophic theories. A number of meetings were held, and the list of subjects for discussion shows that a considerable amount of study is going on among the members.

THE SINHALESE NATIONAL BUDDHISTIC FUND, GALLE.

Following is the latest official Report of the Trustees of the *Sinhalese National Fund* (Southern Province of Ceylon) to Col. Olcott, made under the provisions of the Deed of Trust:—

	Rs.	Cts.	Rs.	Cts.		Rs.	Cts.	Rs.	Cts.
To Subscription raised by Col. Olcott and deposited in the C. M. Bank ...			5,820	35	Amounts due on Bonds.			6,070	00
Interest received up to date.			1,085	35	Amounts in the O. M. Bank.			296	00
			6,905	70	Amount in hand.			3	75
Grants to Buddhist Schools.	235	41							
Bank Commn. & Cheque Books.	26	50							
Notarial charges for Trust Deed and petty ect.,	60	00							
Stamps for law suits.	135	80							
Publishing a Pamphlet.	78	24	535	95					
			6,369	75				6,369	75

E. & O. E.

GALLE, 23rd March 1886.

G. C. A. JAYASEKARA.
D. O. D. S. GOONESEKARA.

THE ARYAN LEAGUE OF HONOUR.

IN his address at the inauguration of the Birkbeck Institute, last year, Prof. Tyndall said, "Every public movement is tested by the question 'Does it live?'" The Sanmargha Sabha, or Boys' Moral League, founded by Mr. Pagadala N. Muthuswamy, F. T. S., has so well withstood this test that we find by the latest published statistics that it already numbers seventeen Branches, viz., at Bankipore, Bareilly, Bellary, Calicut, Chingleput, Chidambaram, Cuddalore, Fyzabad, Gorakhpore, Hoshangabad, Karur, Mannargudy, Rangoon, Tanjore, Trichinopoly, Trikoilore, Moradabad.

Some of these are under the supervision of the local Branches of the Theosophical Society, some not, but all are conducted upon the lines recommended

by the President-Founder in his annual addresses of 1884 and 85. Through the persistent and unselfish exertion of our young colleague some hundreds of Indian youths are already being systematically indoctrinated with those high principles of Aryan Ethics which will tend to make them worthy descendants of their august sires. We should be glad to see every Asiatic Branch of our Society opening a similar school of Aryan Morals for the young.

AMERICA.

THE annual meeting of the Board of Control had been fixed for the 4th of July, at Rochester, N. Y., but as there are now nine branches in the United States, with a prospect of rapid increase in the number, it was determined at a recent meeting of the Executive Committee of the General Council, held at Head-quarters, to reorganize the American directory upon a better and more permanent basis; and instructions for the formation of a Council have accordingly been drawn up and forwarded. The Secretary has been requested by telegram to postpone the meeting of the Board, pending the arrival of the official papers.

Aryan Theosophical Society of New York.—This Branch has established the nucleus of a library to consist of Theosophical, Metaphysical, Occult, Aryan, and other literature. The Branch has now obtained permanent quarters where the library will be established. Mr. C. H. A. Bjerregaard has been giving a course of lectures on "Historic and Individual Cycles."

Cincinnati.—The members are working steadily and have just printed Dr. Buck's Essay upon the "Secret Doctrine of the Ancient Mysteries." They have also just organized a New Branch T. S.

Boston.—Interest here continues unabated, and much discussion is taking place upon the philosophy and ethics to be found in theosophical literature.

MYSORE.

At Bangalore, on the fourteenth ultimo, a largely attended meeting of respectable Hindu gentlemen was held, to choose a Committee and arrange for the reception of Col. Olcott, whose presence has been long desired, to explain Theosophy and organize one or more Branches of the Society in this ancient and historical Province. From the accounts in the Bangalore and Madras papers, there is reason to expect that a very cordial and imposing reception awaits the President upon his arrival. Before returning to Madras he will have to visit the Coimbatore district to form another new Branch in that part of the country.

GREAT BRITAIN.

THE Treasurer of the Society has pleasure in acknowledging donations of £ 50 and £ 5 respectively from two friends of the Society, whose names are, by request, withheld.

TIRUPPATTUR THEOSOPHICAL SOCIETY.

THE following gentlemen have been elected office-bearers of this Branch :—

President.—S. A. Ramaswami Aiyer.

Secretary.—Mutthukamatchi Pillai.

TINNEVELLY.

MR. S. RAMACHANDRA SASTRIAL writes that he has personally inspected the "Kalpaka Vriksha" planted by Colonel Olcott in the compound of the Pagoda, and reports that it is in a very healthy condition. It is expected to bear fruit in a year or two.

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SUPPLEMENT TO THE THEOSOPHIST.

AUGUST 1886.

BANGALORE.

On the 17th July Colonel Olcott left Madras for this place to found a new Branch of the Theosophical Society. The following account of his reception is from the *Bangalore Spectator*:

"Colonel Olcott, the President of the Theosophical Society, long expected by many, arrived at Bangalore on Saturday, by the passenger train at 9.7 P.M. About 200 or 300 native gentlemen had assembled at the station to welcome the Colonel. Soon after he alighted on the platform Mr. Sowcar Arunachellum Moodeliar, and Rai Bahadur Gangathara Chettyar, leading Hindu gentlemen, on behalf of the Hindu community, received him with the usual presentation of garlands of flowers and sprinkling of rose-water in the native fashion. He was then introduced to some of the native gentlemen, and was afterwards taken in a carriage and pair to premises No. 12, St. John's Hill Road, belonging to Mr. Sowcar Arunachellum Moodeliar, who kindly placed it at the disposal of the Reception Committee: the house was comfortably fitted up for his occupancy. The bungalow was tastefully decorated with flowers, evergreens, &c., and elegantly furnished; over the entrance was the inscription in gold letters on a crimson ground, "Welcome Colonel Olcott, President Founder of the Theosophical Society." The friends and others who followed the Colonel from the Station quite filled the brilliantly-lighted Reception Hall. Mr. Shunmugavel Pillay, the Town Magistrate of Bangalore, being called to the chair, he introduced the Colonel with a few appropriate remarks to the audience present, and called upon Mr. Vydhyalinga Moodeliar to read the following address, which was printed in gold letters on parchment, bearing the signatures of nearly 150 persons:—

"To Colonel Henry S. Olcott, President Founder of the Theosophical Society.

DEAR SIR,—Upon this occasion of your first visit to the Ancient and Historic Raj of Mysore, we, the undersigned inhabitants of Bangalore, bid you a most cordial and hearty welcome. Our people have long heard of you as one who reverences the Rishis and Sages of Aryavarttha, and who loves our country and race. We have heard of your journeys to various countries, and your appeals to the intelligence of the world on behalf of the Founders of Hindu Philosophy, Religion, and Science. Some of us already understand and accept your views; but many more wish to have them explained to them, so that, if persuaded, they may take more than a merely passive part in your labor for the revival of Sanscrit, and the diffusion of Aryan knowledge. The growth of modern education has not destroyed our patriotic instinct, and, in welcoming your presence here, we wish to express our readiness to pay the tribute of gratitude to every person, of whatever race, creed, or condition of life, who tries to do good to our beloved Motherland.

(Signed) V. ARUNACHELA MOODELIAR AND OTHERS.

"After reading the Address it was presented to the Colonel in a casket of carved sandalwood, with the inscription, "Presented to Colonel Henry S. Olcott, President Founder, Theosophical Society, by the Hindu citizens of Bangalore," engraved upon a silver plate fixed in it. Colonel Olcott, amidst

great applause then rose and briefly responded." At a lecture delivered by Colonel Olcott on the 20th there was a remarkable display of enthusiasm, and several persons were unable to gain admission to the crowded hall.

THEOSOPHY ABROAD.

A judicious correspondent writes from England that despite any feeling of prejudice that may have been aroused against any individual connected with our movement, the ancient philosophy itself "finds a serious consideration at all hands, even among positivists. Realising the impossibility of rivalling the feat of the juggler with the mango stone, I always prefer to sow the seed and leave its development to the action of natural causes. It is out of the question to enforce the acceptance of truth by a mere series of propositions however logically put together. It is the subjective receptivity of the individual mind which alone can assimilate objective facts; wanting this, the latter have no reality for the person addressed. To spring a whole philosophy—like an armed Minerva—on an unprepared recipient, is rather to damage than to forward your case. The best omen in England for the future of the Theosophical movement is not in the number of its avowed adherents, but in the manner in which literature, and even pulpit oratory, is being tempered with occult speculation. Many of the Broad Church clergy are Theosophists in all but name, as an orthodox cleric remarked to me the other day sadly and despondingly."

BHAGALPORE.

At a special meeting of the members of this Branch, at which were present, in addition to the local members, Babus Dina Nath Ganguly (Berhampore), Nibaran Chandra Muckerji (Adyar), Advaita Charan Mitter and Raj Coomar Roy (both of Jamalpore), and Pundit Keshub Chandra Vidyaratna (Berhampore), the following officers were elected: Librarian, Babu Ladli Mohun Ghosh; *Councillors*, Babu Chandra Bhushan Bhattacharya, Moulvi Abdul Hain and Babu Bhakta Lal Misra. The other officers were re-elected. It was resolved that weekly meetings be held on Sundays and that members should use all efforts to collect subscriptions for the Library of the Society.

The following presentations were announced:—
Babu Ladli Mohun Ghosh, a glass almyra for the library; and Babu Bhakta Lal Misra, the *Theosophist*, vols. II to VII. The meeting closed with a vote of thanks to the visitors.

JAMALPUR.

A special meeting of the Jamalpur Branch Theosophical Society was held at the house of the President, on Monday, the 28th June 1886. Babu Dina Nath Ganguly, President of the A. B. B. Theosophical Society, Berhampore, Pundit Kesav Chandra Vidyaratna, Librarian of the same branch, and Babu N. C. Mukerji, Treasurer, Head-quarters, were present, besides the local members.

Babu Dina Nath Ganguly opened the meeting and introduced Pundit Kesav Chandra Vidyaratna to the meeting, and suggested that we should hold two meetings every week; one for reading Bhagwat Gita and other Oriental philosophies, and the other to discuss points raised at the previous meeting and to transact the business of the branch.

This was carried unanimously.

Then Pundit Kesav Chandra Vidyaratna addressed the meeting in a stirring speech and recommended the brothers to be always engaged in reading Shastras and Theosophic literature, whether written in English or in any other language, and observed that for spiritual culture and attainment, purity in all its phases must be our guide.

At the last meeting held on the 3rd July 1886 it was resolved the members shall meet on Saturdays and Sundays for the purposes suggested by Dina Babu.

CEYLON.

Having attended the Wesak Festival, several prominent members of the Colombo Theosophical Society drove down on the following day to Talwatte, where Mr. C. W. Leadbeater had engaged to deliver an address. The rain, however, still descended in torrents, and much of the surrounding country was found to be under water. The number of persons present at the preaching-hall was consequently very small, and as the inundation appeared to be rapidly spreading, it was decided after consultation with the priests of the village that the address should be postponed until the dry season, when all the leading men of the neighbourhood could be readily assembled. The Theosophical party reached the Head-quarters at 8 p. m., but had to start again immediately for Bambalapitiya, where they were due at nine o'clock. A very good *Dharma-sala* has been erected there by the exertions of some brothers of the Theosophical Society, and we are happy to be able to report that, like the Hall at the Head-quarters, it is used by priests of all sects without distinction. No priest, however, being present on this occasion, Mr. Leadbeater gave *Pansil* (which appeared to please the assembled Buddhists greatly) and then spoke for about an hour and half. The audience was large and enthusiastic, and cheered the Theosophists heartily as they drove away. The party eventually reached the Head-quarters about 2 a. m., drenched to the skin and somewhat fatigued.

This was on the 18th instant. On the morning of the 20th Mr. Leadbeater, in company with the noble hearted Priest Medankara, started on a tour through the Veyangoda, Henerotgoda, and Minuangoda districts, which lasted until the 8th of the following month. It is believed that much good has been done in that portion of the country by this tour, though the financial gain to the Buddhist National Fund was not very great. That this would be so we were warned by the good priest before starting—he told us that, in the first place, the people were extremely poor—the majority of them owning, perhaps, a few coconut trees or part of a paddy field sufficient to supply their daily wants—but hardly knowing the use of money; and, in the second place, the district in question had only just passed under his jurisdiction—in fact, in many of the villages neither pansalas nor preaching halls were yet built, and there were no regular dayakyas, so that the addresses had to be delivered either in private houses or in the open air. Nevertheless, the time spent in the tour was by no means lost; the Society and its work were brought to the notice of the people of that district, and many enthusiastic friends to the cause were made in those villages; a great impetus was given to the revival of Buddhism, and many copies of the Society's two Buddhist Catechisms were disseminated—777 of the smaller and 242 of the larger one being sold. It is impossible to speak too highly of the untiring zeal and energy for the cause of Theosophy displayed by the reverend Priest Medankara, and the best thanks of the Society are due to him for the whole-hearted assistance which he has given.

On the 14th Mr. C. W. Leadbeater, in company with the well-known and energetic old Priest Megittuwatte, started by the 7.30 train for Anuradhapura, to address the pilgrims at the full moon festival there. Matale was reached at noon, where the party was met by Mr. Louis Wijisinha Mudaliyar (the learned translator of the Mahawanso) and other leading men, and arrangements were made for a speech there on the return journey. The remaining seventy-two miles to Anuradhapura had to be done in horse and bullock-coaches, so that the party reached its destination only at 6.30 on the following morning. The morning was spent in interviewing the priests and leading men of the place, and in the afternoon an address was delivered to a most enthusiastic audience of between five and six thousand people. The next morning a special meeting of the local magnates was held at eight o'clock, and a committee of influential men was formed to carry on the work in that district, and correspond with the Head-quarters on the subject. The north Central Province has thus been opened up as a field for Theosophical work, and there is reason to expect very good results from this auspicious commencement. On their way back to Matale the party visited Mahintale, and also made a hurried

inspection of the marvellous rock temples at Dambulla. At Matale an address was delivered near the Court-house, and there was a very good attendance in spite of the usual unpropitious weather. Some idea of the feeling manifested at Anuradhapura and Matale may be formed from the fact that at these two places alone 530 copies of the Introductory Catechism and 282 of the larger one were sold.

On his return Mr. C. W. Leadbeater spent a day and a half in Kandy, where he had interviews with the Mulvath High Priest, the Deva Nilame, and the Basnayaka Nilame, and succeeded in effecting a compromise in regard to a dispute which has been pending for some time between these officials and the Branch Theosophical Society there. He also convened a meeting of the Kandy T. S., and urged its members to commence practical work at once by starting a Buddhist school. A committee was appointed to collect subscriptions for this purpose, and it is hoped that we may soon be able to announce that this school, which has so long been urgently needed, is really established at last.

The adjourned meeting of the Buddhist Defence Committee was held at the Theosophical Society's Head-quarters, Maliban Street, Pettah, Colombo, on the 11th July at 4 p. m.

There were present, the High Priest H. Sumangala, Messrs. Batuwantudawe, Pandit, A. P. Dharmagunawardena, (President, Colombo Theosophical Society), W. D'Abrew, F. T. S., C. P. Goonewardena (Secretary, Colombo Theosophical Society), Richard de Silva, Sub-Inspector of Schools (Delegate from Kandy), R. de Silva, F. T. S., Don Philip de Silva, Epa Appahamy, D. J. de Silva, F. T. S. (Delegate from Kaduganawa), H. Don David, F. T. S., G. F. Weeraratne, F. T. S. (Delegate from Nawalapitiya), N. D. Palis, F. T. S., B. H. Cooray, F. T. S.

The following officers were elected for the current year:
Chairman, D. A. de S. Batuwantudawe, Pandit.

Vice-Chairmen, M. Don Carolis, F. T. S., and D. Philip de Silva Epa Appahamy. Secretary, W. D'Abrew. Asst. Secy., H. Don David. Treasurer, N. S. Fernando. Legal Adviser: C. A. de Silva, Proctor.

Colonel H. S. Olcott and Mr. C. W. Leadbeater were unanimously elected Honorary Members of the Committee.

The code of Rules suggested at the meeting of a temporary Committee held at Vidyodaya College, Maligakanda, was adopted.

Mr. Edward R. Gooneratne, F. T. S., the Attapattu Mudaliyar, or Chief Native official of the Galle, District of Ceylon, has taken six months' leave and gone to Siam and Japan on a tour of Buddhist observation. In the latter country he will be the guest of the Emperor and no doubt, owing to his high official and social position among the Sinhalese people, in Siam also he will receive a welcome at the hands of the sovereign.

Mr. T. B. Panobokke, F. T. S., a nobleman and Government official in the Kandy province, has been selected by Col. D. M. Strang as President of a local Branch of a Buddhist Revival Society now forming in London by our colleague, Mr. St. George Lane-Fox. Mr. Panobokke is one of the few highly educated men in the Island, and in that respect exceptionally well qualified for the position. But the other qualities of persistence and unflagging public spirit are even more necessary and less common in Ceylon.

A Colombo member writes that when Madame Blavatsky's return is decided upon, it is the ardent wish of the local Branch that she may come by that route and stop a week at Colombo, to give them the opportunity to "make such arrangements as will show their devotion and love to her."

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SUPPLEMENT TO THE THEOSOPHIST.

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AMERICA.

The following new Branches of the Theosophical Society have been formed in the United States:—
THE MALDEN BRANCH THEOSOPHICAL SOCIETY—Malden, Mass. President, Sylvester Baxter. Secretary, Frank S. Collins.
THE LOS ANGELES THEOSOPHICAL SOCIETY—Los Angeles, California. President, Charles W. Bush. Secretary, John R. Meister.
THE GOLDEN GATE LODGE OF THEOSOPHY—San Francisco, California. President, Martha Bangle, pro. tem. Secretary, Isaac B. Rumford.
THE BOSTON THEOSOPHICAL SOCIETY—Boston, Mass. President, Charles R. Kendall. Secretary, Susan E. Gay.
THE CINCINNATI THEOSOPHICAL SOCIETY—Cincinnati, Ohio. President, Robert Husch. Secretary, Dr. E. Y. Howard.
THE GITA BRANCH THEOSOPHICAL SOCIETY—Aldrich, Alabama. President, W. F. Aldrich. Secretary, Charles Turner.
THE OCCIDENT THEOSOPHICAL SOCIETY—New York, N. Y. Names not yet reported.
THE KEYSTONE THEOSOPHICAL SOCIETY—Philadelphia, Pa. Names not yet reported.

BANGALORE.

During Col. Olcott's recent visit to this place, he founded two Branches of the Theosophical Society, with officers as under:—

THE BANGALORE CANTONMENT THEOSOPHICAL SOCIETY—President, P. Sadasiva Moodelliar; Vice-President, M. Chengiah Chetty; T. C. Mahasamy Pillé; Secretary, A. C. Singaravelu Moodelliar; Asst. Secretary, T. C. Viraragavalu Pillé; Treasurer, A. Maigandadava Moodelliar; Librarian, Jaganatha Chetty; Councillors, V. S. Velu Moodelliar; A. R. Chelvaraya Moodelliar; T. V. Arnachellam Pillé; V. S. Vidialinga Moodelliar; A. P. Murugasa Moodelliar.

THE BANGALORE CITY THEOSOPHICAL SOCIETY—President, E. C. Shunmogavelu Pillay; Vice-President, K. Ramachandra Rao; Secretary, C. Moorogasa Moodelliar; Assistant Secretary, P. Srinjeevee Naidu; Librarian, K. Sirceni-rasa Iyengar; Councillors, C. Audinarainsawmy Naidu, Kristnappa, Sadasiva rama Iyengar, Ramanjooloo Naidu, Kristnasawmy Moodelliar.

Colonel Olcott's visit to Bangalore was a marked success throughout. He delivered five lectures (a report of the last of which we copy from the Bangalore Spectator) to crowded audiences, by whom he was most enthusiastically received. Our Bangalore brothers are actively working and have raised funds for a Library, and organised a series of weekly lectures on Theosophical subjects.

"The subject of Colonel Olcott's fifth and last public lecture was the most familiar of all subjects to Hindus—to wit—Karma. This may be freely translated as the moral law of cause and effect to which every being is subject. The lecture was delivered in the City Theatre to an audience that filled every seat and standing-place. These large gatherings prove but too conclu-

sively that Theosophy has taken a very deep hold upon the Hindu mind, and it is no small compliment to the American lecturer that he is never forced to speak to any audience that does not fill the building, and that he satisfies even the most intelligent and best educated Brahmins. The chair on the evening of Thursday the 29th July 1886 was occupied by M. R. Ry. R. Vijiandra Rao Avergal, Chief Secretary to the Dewan of Mysore, and the duties of the honorary post were performed in a highly dignified and satisfactory manner. In introducing the speaker of the evening, the Chairman said that the names of words from one end of India to the other, and held in high respect among Hindus. The eloquence and sincerity of Col. Olcott, he observed, had aroused in the national mind and heart an interest in their ancestral Philosophy that was a very remarkable phenomenon of our times. The learned Chairman further said that the subject of "Karma" was perhaps more talked of in Indian households than any other; every one knew something about it, and for a Western gentleman to lecture upon it might seem to some like "*Bringing Coals to Newcastle*." But he was afraid that the popular ideas about Karma were very superficial and misleading. The rules of spiritual development are all laid down in "Patanjali's" Sutras, and any one can learn how to extinguish bad "Karma" and obtain "Mukti." But he said, it was one thing to read "Patanjali" with the eyes, and quite another to read him with the discernment of the spirit; one thing to quote Patanjali's aphorisms, and quite another to practise and illustrate them. He could promise without any fear that the audience would hear from their friend, the Lecturer, an exposition of "Karma" that would be both lucid and instructive.

Colonel Olcott then came forward amid loud applause and deafening cheers, and proceeded with his discourse. He disclaimed very emphatically all pretence of being a teacher; he was but a student, and a very humble one; but he had as strong a yearning as any one could have to learn what the Aryan books could teach. The theory of "Karma" was the expression of a desire of the philosophical instinct to account for the phenomena of human experience. It was the revolt of common sense against superstition and materialistic scepticism. It was the analysis of the problem of the origin of Evil, and the remedy for injustice. It fitted on to and crowned all our modern scientific progress. Within the lives of persons in this audience it would, he thought, be generally accepted by the best thinkers throughout Christendom, "Karma" was the theory of cosmic equilibrium. It acted upon the spiritual, moral and intellectual planes no less than upon the physical. It was totally different from "Kismet" and "Predestination," the fatalistic dogmas of among Hindu reasoners as to Karma and Kismet, the two being almost confounded. This was a misfortune, for Karma if understood, affords the most intense stimulus to the moral and spiritual natures. "Karma" was divisible into three parts, viz., *Sanchita*, *Prarabdha* and *Kriyamāna*: which may be interpreted as (a) the whole body of potential "Karma" accumulated behind a being; (b) that fractional portion of it which can find an outlet in any given birth; and (c) the fresh additions we make to it daily and hourly by thought, word and deed. If men were living but a single life on earth, and had been thrust into it by an irresistible body of "Karma" magically or supernaturally collected in some super-terrestrial previous existence, then we should have to call his earthly history the outworking of "Kismet" or Fate. But Hindu Philosophy does not teach this; that is the Mahomedan idea. Hinduism, he said, teaches "Karma" to be a constantly acting law and energy, expending and augmenting itself alternately, until the being has run the round of the planetary cycles, and reached the supreme condition of absolute spirit. Colonel Olcott defined the different views of the "Adwaita" and other Hindu philosophers respecting "Karma" and God, and closed with a feeling expression of gratitude for the great kindness that had been shown him by the entire Hindu community of Bangalore, which was drowned in a thunder of applause.

The learned Chairman in a few graceful words conveyed to the Lecturer the warmest thanks of the audience, and on their behalf wished the Colonel God-speed, and a long life for the prosecution of his benevolent work (ur-arsal and long continued applause). The meeting then dissolved.

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VELLORE.

The following gentlemen have been elected office-bearers in this Branch:—
President, Ramanujulu Nayudu Garoo; Vice-President, V. Subharamiah;
Secretary, G. Subbu-wamy; Aiyar; Assistant Secretary, P. R. Krishnasami Aiyar.

SILIGURI.

The first anniversary of this Branch was celebrated on the 8th August, the chair being taken by Babu Dina Bandhu Voumic. After a short address by the President and the report of the Secretary, Pundit Kesub Chandra Vidyaratna of the Berhampur T. S., delivered an excellent address, which produced a most favourable impression on all who heard it.

GYANANKUR.

The second anniversary of this Branch was celebrated on the 2nd August. Pundit Kesub Chandra Vidyaratna, of the Berhampur T. S., was present. After expounding the Bhagavat Gita for an hour, the learned Pundit then delivered a lecture on the aims and objects of the Theosophical Society. According to the report read by the Secretary, meetings were held almost every week. A Sunday School has been opened for giving moral instruction to the young. The officers were re-elected as under:—
President, Raj Krishna Mookerji; Vice-President, Ankhoi Chandra Mookerji; Secretary, Raj Narain Bose.

NOAHK HOLLY.

A new Branch of the Theosophical Society has been organised at this place with officers as follows:—
President, Chandra Bhukshan Chakravarty; Vice-President, Chandra Kumar Guha; Secretary, Jogendra Nath Chakravarty; Assistant Secretary and Treasurer, Bosanta Kumar Mithra.

CEYLON.

THE BUDDHIST DEFENCE COMMITTEE PROCEEDINGS.
Rules and Bye-Laws.

The body now permanently formed shall be known as the Buddhist Defence Committee.

Its objects are as follow:—

(a) To defend by lawful means the Buddhist religion from attacks by its opponents, and Buddhists from persecution or injury on account of their religion.

(b) To promote the interests of Buddhism in all parts of the world, in co-operation with all favourably disposed Governments, Societies, and individuals.

(c) To serve as a channel of communication between Sinhalese Buddhists and the Colonial and Imperial authorities.

Membership in the Committee shall be exclusively confined to persons openly professing the Buddhist religion.

It shall not be controlled by considerations of caste or sect.

It shall represent in its membership the different parts of the Island.

Services of all members shall be rendered gratuitously.

The term of service of officers shall be for one year, but may be extended by consent of a majority of the Committee at the annual meeting.

Annually, on the Sunday next following after the Full Moon day of Wesak, an election shall be held by the Committee in the town of Colombo, and ballots shall be cast for officers for the ensuing year.

The officers shall be a Chairman, Vice-Chairman, Secretary, Assistant Secretary, Treasurer, and Legal Adviser. Absent members may vote by proxy.

Official communications of importance on behalf of the Committee shall be signed by the Chairman and countersigned by the Secretary; and the latter shall invariably preserve copies of the same in a suitable book of record.

Should a proposed communication be deemed of sufficient moment, a special meeting of the whole Committee shall be called for its consideration.

All notices of meetings shall be given by the Secretary in writing, and with the consent of the Chairman.

Seven members shall constitute a quorum for the despatch of business.
All questions before the Committee shall be decided by a majority vote.
The Committee has power to alter and amend these Rules and Bye-Laws at any meeting; provided that previous two weeks' notice has been given to each member.

A letter from His Excellency the Governor was read, in which he expresses his willingness to receive the address from the Committee either at Kandy or, on his return, at Colombo.

The Committee decided to present the address on His Excellency's return to Colombo.

It was proposed by Mr. Richard deSilva and seconded by Mr. H. Don David that certain Kandyan chiefs be requested to become members of this Committee.

In reply to a question why Buddhist priests should not be taken into the Committee, the Chairman explained that they are bound to render assistance to a movement of this sort.

The High Priest said that this Committee can always expect his co-operation and assistance.

Read a letter from a Buddhist Priest requesting the Committee's interference in obtaining the permission of the Government to occupy a cave in a crown land.

Resolved that the Priest be informed that the Committee's interference is not needed as the Government makes no objection in a matter of this sort.

Resolved that absent members be provided with printed copies of Rules.

A vote of thanks to the Chairman and the High Priest brought the meeting to a close.

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GENERAL BUDDHIST NEWS.

On the evening of the 14th instant a meeting of the leading men of the neighbourhood was held at the house of Mr. U. D. S. Goonesekera, of Colombo, to arrange for the establishment of a Buddhist Sunday School at or near Borella. It was decided that a building should be erected for that purpose, and Mr. Goonesekera kindly presented a piece of land in a suitable position as a site. A subscription was set on foot to defray the cost of the building, and it was resolved that a portion of the cash collected at the meeting should be at once expended in the purchase of benches, so that a temporary Sunday School might be commenced at once in a house near at hand which one of the gentlemen present promised to secure for that purpose. It was decided that a public meeting of Buddhist parents be called on the 24th instant, and that the school be commenced on the 25th.

The Sunday Schools at Kotahena and Barber Street (Colombo) were formally opened by Mr. C. W. Leadbeater on the 18th July in the presence of a large crowd of natives and burghers. Fifty-five children attended at Kotahena and fifty-eight at Barber Street, and it is confidently hoped that these numbers will be largely increased in a few weeks' time. Many Buddhist parents who were present earnestly expressed their satisfaction at the establishment of the Schools, and their gratitude to the Theosophical Society for providing them.

A meeting was held at Kalutara on the 18th instant, at which several members of the Head-Quarter's Staff of the Colombo Theosophical Society were present. A local Society was formed to work for the revival of Buddhism in the district under the direction of the Colombo T. S., and fifty-six members were enrolled. This Local Society undertakes to build and endow a Buddhist school at Kalutara on condition that the Colombo T. S. will take over the School and endowment, and act as its Board of Managers. This the Colombo Society consents to do. A subscription of Rs. 50 for the Buddhist National Fund was also collected at the meeting.

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